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SUŚRUTA SAṀHITĀ

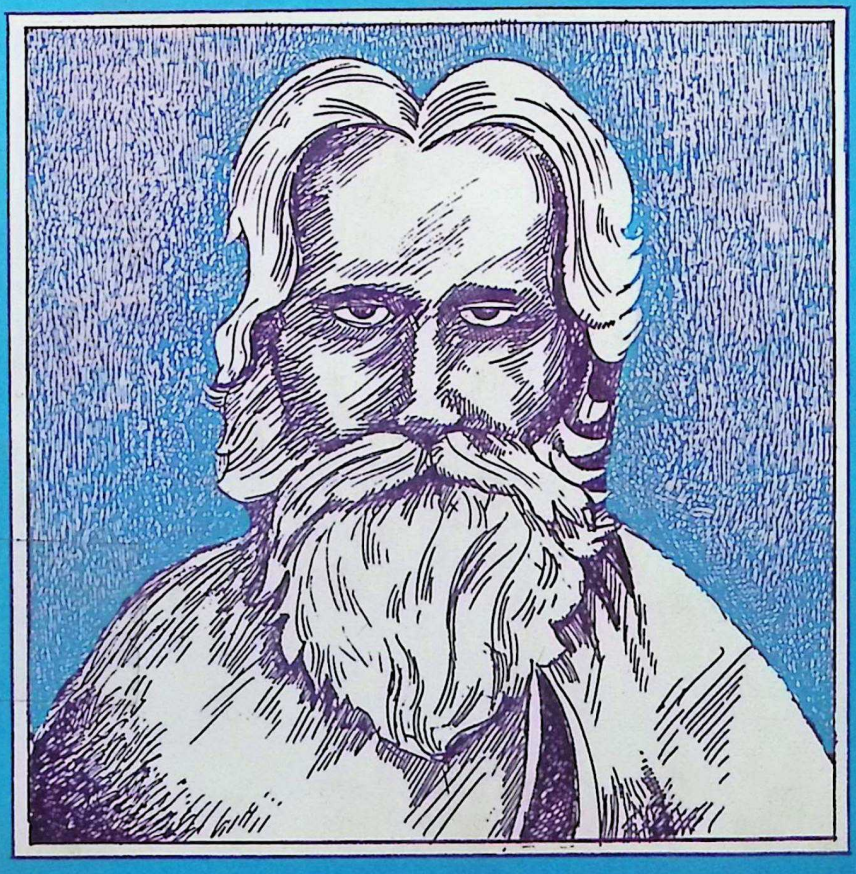
Text with English Translation

By

KAVIRAJ KUNJALAL BHISHAGRATNA

Prologued & Edited by

Dr. Laxmidhar Dwivedi



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ŚUSRUTA SAṀHITĀ

Vol. I

Text with English Translation

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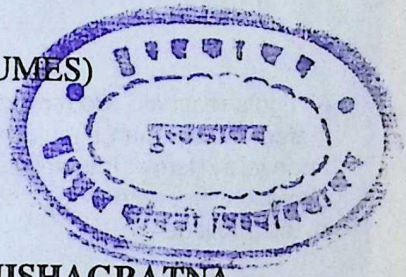

By

KAVIRAJ KUNJALAL BHISHAGRATNA
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VOL. I

SŪTRA-STHĀNA

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भगवान् धन्वन्तरि

God of Medicine

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PROLOGUE

The *Suśruta Saṁhitā* expounded by *Kāśirāja Divodāsa Dhanvantari,* compiled by *Suśruta,* supplemented by *Nagārjuna* and retouched by *Caṇḍraṭa,* is a representative work on Ancient Indian Surgery. Though, it was basically dealt with surgery but later on, the other branches of *Āyurveda* were added to it.

The beginning of the every chapter of the *Suśruta Saṁhitā* itself reveals that its orginal teacher was *Dhanvantari* but the text of first chapter of *Sūtrasthāna* explicitly mentions the name of original teacher as *Kāśirāja Divodāsa Dhanvantari*. This reference also discloses names of several students including *Suśruta*. It seems that the real name of the teacher was *Divodāsa* and he was king of *kāśi*. He bore the title of *Dhanvantari* due to being a surgeon and a great grand son of *Dhanvantari*. Our *Divodāsa* is not identical with that mentioned in the *Ṛgveda* (First *Maṇḍala*) and *Kāṭhaka Saṁhitā* (7.1.8). Even *Dhanvantari* is also not referred to in the *Vedic* literature. We hear the name of *Dhanvantari* in the *Dharma Sūtra* of *Gautama* (1.1.9) and *Baudhāyana* (2.5.12) where the oblation is offered to *Dhanvantari* as one of the gods. It is the *Mahābhārata*, the great epic, that mentions the geniology and personality, first of all, followed by the *Purāṇās*. The *Suśruta Saṁhitā* itself is silent on this point.

As per *Mahābhātara*, he is a son of *Sudeva* or *Bhīmasen* of the Lunar dynasty who ruled over *kāśī* state. When he become king, he founded the city *Vārāṇasī* as the capital of *Kāśī* on the advise of *Indra* (*Anuśāsana Parva,* 30.16). He married to *Mādhavī*, the daughter of King *Yayāti* and begot a son named *Pratardana* (*Udyoga Parva,* 117.1-7). He was defeated by the *Haihaya Kṣatriyas* and he had to leave *Vārāṇasī* (*Anuśāsana Parva* 30.19-22) and take the shelter in the hermitage of his preceptor *Bhāradwāja* and lastly he regained his kingdom defeating the enemy in the battle through his son who was conceived through *putreṣṭi yajña* performed by *Bhāradwāja*. During his exile period, he was most probably shifted to *Uttara Kāśī* where the permanent hermitage of sage *Bhāradwāja* was located.

This incidence of shifting from *Vārāṇasī* to *Uttara Kāśī* was

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proved an important boon in the development of Indian Surgery at a Zenith. The epithet "*Āśramastha*" (entered in to hermitage) preceded to *Kaśīrāja Divodāsa Dhanvantari* corroborated our hypothesis and that historical event. It explicitly reveals that this science of Surgery was taught to the *Suśruta* etc. In the *Uttara Kāśī* while *Divodāsa* was in hermitage not at *Vārāṇasī* or *Kāśī* where he was king. An inclusion of Rhinoplastic Surgery (*nāsā karṇa sandhāna* : *Sūtra* : 16th Chapter), frost-bite (*śīta-dagdha* defined as *himadagdha* by commentator *Ḍalhaṇa* vide : *Sūt.* 12.38), Snow-blindness (*himadagdha dṛṣṭi*), occurrence of freezing of water of the lakes in winter season on the *Himālaya* (*Sūt.*6.23) are a few buring examples. The temperature of *Vārāṇasī* is almost hot in all the seasons except two months. The dissection of Human-cadaver was obviously performed here but for surgical procedure the cold climate is essentially needed and *Uttar Kāśī* possessed all that. If one travels in *Himācal Pradeśa* comprising the *Uttara Kāśī* region of *Uttar Pradeśa*, finds still the practice of Rhinoplasty among the *Kanera* and *Nakera* tribes of the H.P. is still in vogue. For wound-healing, the cold temperature is unavoidable. Our hypothesis also becomes prudent when we comes across an example of *Kutapa sauśrutaḥ*' (*suśruta* covered with blanket) of the *Vārtika* "*Sākapārthivādīnām Upasaṁkhyānām*" (under the *Pāṇinī* 2.1.170) and "*sauśruta Pārthivaḥ*" under the *Sūtra* of *Pāṇinī* "*kārtakaujapādayaśca*" (6.2.37). The time of *Pāṇinī* is fixed as c. 700 B.C. by Goldstucker. *Yāska*, the Vedic Grammarian (c.800B.C.) quotes the passage as '*Daivodasi Prataradana*' (*Prardana* as son of *Divodāsa*) from *Kauṣītaki Upaniṣad*. *Suśruta's* view quoted with regard to *Prakṛti* (*Sārīra*. 1.11) also comes from the *Śvetāśvatara Upaniṣad* (1.2). Thus we can safely place *Suśruta* in C.1000 B.C. One *Suśruta* also appears as one of the seers (*Mantradraṣṭā*) of the second *Mantra* of the third chapter of *Śukla Yajurveda* who is not identical with our *Suśruta*. We have propounded this view in order to prove the universal popularity of *Suśruta* across the continents.

Having seen its paramount importance, the *Suśruta Saṁhitā* was translated in to Arabic (9th Cent.), Latin (by Hessler in 1874), German (Vellurs) and English (*U.C.Dutt* in 1883; *Ambikā Caran Chatterjee* in 1885; Hoernle 1897). *Kavirāj Kuñjalāl Bhiṣagratna*, the student of *M.M. Kavirāja Dvārakānāth Sen* and published the *Suśruta Saṁhitā's*

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English Translation without text and brought out in 3 vols (1907-17). The last attempt for scientific English rendering of the *Suśruta Saṁhitā* with text was made by Prof. *G.D. Singhal* with the assistance of a band of Ayurvedic scholars of *Āyuveda*, Faculty of *Banarās Hindu University* into 12 volumes (1980-90). The present author of this prologue also participated in this venture and the IXth volume (under the caption of Ancient Indian Surgery) was rendered by him along with bilingual preface. But after the demise of Prof. Singhal, this edition became unaccessable to the readers of this country and abroad.

Keeping the aforementioned urgency in view, it was decided to bring out the third edition of Kunjalal Bhiṣagratna's English translation, brought out by the Chowkhama Sanskrit Series Office, Vārāṇasī (1963), with *Saṅskṛt* Text on which this translation was solely based. In my personal library the Calcutta Edition of *Suśruta Saṃhitā* (Text with *Ḍalhaṇa's* commentary) edited by *Kavirāj Nṛpendranath Sen & Balaicandra Sen* was preserved and I advised the authorities of the Series to bring out the English Translation of Kunjalal Bhisagratna with the Sanskrit Text based on Calcutta Edition. They happily agreed to do so and requested me to provide a great deal of scholarly help in coalleting the text with translation. Thus, the first volume comprising the *Sūtrasthāna* is being brought out with the text and English translation for the English-knowing world.

I did not like to write an introduction and foreword on this compendium as it was already enriched by the great scholar *Kavirāj Bhiṣagratna* and well known Medical Historian Prof. *N. H. Keswani* respectively. Both the scholars have thrown sufficient light on the personality and Historicity of *Suśruta*. I nave added some new facts unknown hitherto in this regard to be considered by the scholars interested in this field.

I am sanguine that the present new edition of the *Suśruta Saṁhitā* will receive proper appreciation by the scholars of East and west.

Mahāśivarātri
Feb. 17, 1996.
'Uṣāloka'
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FOREWORD

The west, until the close of the eighteenth century, remained ignorant of the achievements of the ancient Hindus in art, science and culture, inspite of the ample testimony of the latter's early achivements found in the works of the ancient Greek historians, philosophers and scientists, who have all along been credited, by the Western historians, with the origins of all the arts and sciences that are cherished by the modern civilization. Solon (? 638-558 B.C.), Pythagorus (? 580-498 B.C.), Herodotus (484-425 B.C.), Plato(428-348 B.C.) and Philostratus (3rd century B.C.) have all acknowledged that even the ancient Egyptians, to whom the Greeks were to a great extent indebted for their own culture and civilization, "obtained much of their knowledge from some mysterious nation of the East" (Wise, 1845). Count Bjornstjerna (1844) in his book. "The Theogony of the Hindoos", remarks "What has been briefly stated here may be sufficient to show that no nation on Earth can vie with the Hindoos in respect to the antiquity of their religion, and the antiquity of their civilization. "The excavations of Mohan-jo-Daro in Sind and other sites in India have revealed the remains of an Aryan civilization that flourrished some 6,000 or more years ago. The old documents recovered from the excavations at Boghazkoyi in Cappadocia, northwest Mesopotamia, show that the Mitanian kings worshipped the Vedic gods as early as 1,600 B.C. A Bactrian document found in Kashmir proves that in remote antiquity India enjoyed a civilization in which medicine formed an important part. Today, there is no dearth of evidence to show that Greece and Egypt, alike may both, in their scientific relations to India, have been the learners and not the teachers. Hermann Schelenz (1904) in his "Geschichte der pharmazie" concludes that "The Indians are one of the oldest civilized people on earth. Apparently it was they wo kindled the light of science for the world." Yet, many of the western historians seems to show apparent apathy towards the contributions made by the ancient Hindus towards our culture and civilization. Or, may be it is their ignorance, possibly due to the nonavailability of the ancient Hindu classics to the European scholars in their own languages, which

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makes them pass over the achievements of the ancient Hindus, by making meargre, and not infrequently, mistaken and misconstrued refereces to a few texts under the old, out-moded and oftrepeated excuse that there are special difficulties with regard to the ancient *Saṅskṛt* language, and there is "absence of an established chronology for ancient and mediaeval Indian texts" (Needham, 1959).

Since remote antiquity, the Hindu traditions have been handed down in an unbroken continuity; and, due to the transmission being mainly oral, we are left with an imperfect record of our rich heritage, with certain long and eventful period almost undocumental and much valuable material irrectrievably lost to us. Even most of the extant ancient texts, written exclusively in *Saṅskṛt*, have remained in manuscript form, waiting to be edited and translated. Many of the great works already published are accessible only to *Saṅskṛt Paṇḍits*. Most of the ancient medical texts have for years remained a closely guarded secret with the families of the *Vaidyas*, who looked with disdain upon the very idea of making their knowledge available to the world and scorned at those who dared translate them into foreign languages, as is evident from the remarks of *Kavirāj K. L. Bhiṣagratna* in his preface to the second volume of this work. It was thus left to the Western scholars like Sir William Jones and H. T. Colebrooke to bring the literary treasures of the ancient India to the notice of the English-speaking world, followed by a few French scholars and German philologists, who evoked among the European scholars an interest in the Indic studies, during the later part of the eighteenth century. But, it was not until 1823 that the Hindu medicine attracted the attention of the Western scholars, when Professor H.H. Wilson published his essay "On the Medical and Surgical Science of the Hindus", followed by "An Essay on the Antiquity of Hindoo Medicine" by Dr. J.F. Royle, in 1837, which "proved the originality of the Hindu medicine" (*Mukhopādhyāya*, 1923). A more comprehensive work entitled. "A Commentary on the Hindu System of Medicine" by Dr. T.A. Wise appeared in 1845, and Stenzler published his German book "Zur Geschichte der indischen Medizin", in 1846, soon followed by the Latin translation of the *Suśruta Saṁhitā* by Hessler (1844-47) and its German edition by Vellurs. Since then, the Indian and Western scholars have edited and translated into European languages a few

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original texts of the ancient Hindu medicine, the most outstanding among them being the English translations of the *Caraka Saṁhitā* by *Avināsacandra Kaviratna* (1890-1911) and of the *Suśruta Saṁhitā* by *Kavirāj Kunjalāl Bhiṣagratna* (1907-1918). Not only these two colossal works have been out of print for the past few decades, but even the recent German translation of the younger *Vāgbhaṭṭa's Aṣṭāṅgahṛdaya Saṁhitā* by Luise hilgenburg and Willibald Kirfel (1941), and the voluminous English translation of the *Caraka Saṁhitā* by *Śrī Gulābkuṅverba Āyurvedic* Society of Jāmnagar (1949), are no more available to the students of the history of medicine.

There are a vast number of unpublished Saṅskṛt manuscripts dealing with medical sciences, which deserve publication, not only because of their historical and philosophical value but on account of their medical content. Theodor Aufrecht's Catalogus Catalogorum (1891-1903) contains the names of about 1,500 manuscripts, and there are many more not mentioned in his catalogue. Theire translations into major languages of the world would go a long way to put the ancient Hindu medicine on the map.

The treatises of *Caraka* and *Suśruta*, as revised and redacted by the later Hindu philosopher-physicians, are the most renowned and authentic representatives of the *Āyurveda*, "which was almost co-existent with the other Vedas, was entitled to a great respect, and was associated with the *Atharva-Veda* in a special way." (*Dās Gupta*, 1932). "The work of *Suśruta* is one of the greatest of its kind in *Saṅskṛt* literature. It is especially important from the surgical point of view" (Sarton, 1927), and to him could be attributed the glory of first changing the art of surgery into a practical science, during the remote vedic period. It appears that from time to time many hands were in operation on what passes on as the *Suśruta Saṁhitā* today; and, the available evidence points out that the original treatise of *Vṛddha Suśruta*, the *Suśruta Tantra*, was a different work and formed the basis of the *Saṁhitā* which was probably entirely revised, at a late date, by another personage, also called *Suśruta* by name and again enlarged and supplemented by *Nagārjuna* in the second century B.C.. The original *Tantra*, according to A.F.R. Hoernle (1907), "indeed admittedly belongs to a much earlier period, possibly as early as about 1,000 B.C." Hessler (1844) in his Latin edition of the *Suśruta Saṁhitā*, also

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places *Suśruta* during "the heroic age of India, the beginning of which not known but the end of which is marked by the 1,000th year B.C.". But other Europeon scholars like Lietard (1863), Dymock (1890), and Max Neuberger (1901) have assigned various dates to Suśruta, ranging from the first century A.D. to the tenth century A.D. ! Some unduly zealous Western authors, on the other hand, have offered absurd and amusing theories denying the very existence of Suśruta in India ! Dr. Haas, in his essays, "uber die Ursprunge der indischen Medizin, mit besonderem Bezug auf *Suśruta*" and "Hippokrates and die indische Medizin" (Zeitschrift der deutschen morgenlandischen Gesselschaft, Berlin, vol. 30, p. 617-70 and vol. 31, p. 647, 666), ingeniously asserts that "Suśruta is the Indian adaptation of the Arabic name Suqrat which is a confusion with Buqrat, the Arabic corruption of the Greek name hippocrates";and Kāśī, the place of Suśruta stands for Cos, the birth place of Hippocrates! Such absurd notions have been disposed off with ridicule even by Hoernle and Neuberger, since the Bower Manuscript (dating back to between 350 A.D. and 375 A.D., according to Hoernle) depicts *Suśruta* as an ancient *Ṛṣi* and explicitly quotes from Suśruta's works. As also, the *Suśruta Saṁhitā* has been mentioned as the "Kitab-i-Susrud" by Ibn Abi "Usaybi'a (Ibn Abi'll Saibial, or Muwaffaquddin Addu'l-" Abbas Ahmad ibn ul-Qasim Ibn Abi "Usaybi'a, 1203-1269 A.D.), the first historian of Arabian medicine, in his book "Kitab "Uyunu" 1-Anba"fi Tabaquati" 1-Atibba" ("Sources of information on the classes of physicians", 1242-1246), wherein it is also stated that during the reign of al-Mansur (died 775 A.D.), the second "Abbasid Caliph" an Indian medical work by Sarat (Sarad, Susrud) was rendered into Arabic by Manka (Manikya, Mikna), the Hindu court-physician, at the suggestion of Yahya ibn Khalid, the Barmecid (Barmak, Pramukh) who was wazir to al-Mansur and Harunal-Rashid (763-809 A.D.). The "Kitab-al-Fihrist" (composed in 987 A.D.) also mentions this fact; and "Firdaus-al-Hikmat" ("Paradise of wisdom") by Ali ibn Rabfan al-Tabbari, composed by him for his patron Cāliph al-Mutawakkil (847-861 A.D.) quotes from *Suśruta* and *Caraka*. Rabban was one of the teachers of Rhazes (Abu Bekr Mohammad ibn Zakariya al-Razi, 850-923 A.D.) who naturally quotes *Suśruta* very often. References are also found to *Suśruta* and *Caraka* in the works of Serapion Junior (Yahya ibn Sarafyun, or Serabi, died 930 A.D.), Avicenna (Abu Ali al-Husein ibn Abdulla ibn Sina, 982-1037 A.D.)

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and other later Arabic authors. Considering all the evidence available today, one comes to the conclusion that "the lower limit of *Suśrut's* death is fixed as the sixth and seventh century B.C., this being the date of the *Śatapatha Brāhmaṇa*, while practically nothing can be said about the upper limit". (*Dās Gupta* 1932).

It is a laudable venture on the part of the Chowkhamba Sanskrit Series Office, publisers of *Vārāṇasī*, to put this rare translation of the *Suśruta Saṁhitā*, again in the hands of the English-speaking world. With the cost of publications so high, their enthusiasm to publish this monumental work, at such a low price when campared with the price of similar great and unavailable works, cannot be considered as a mere commercial venture, but a noble endeavour in a service of cultural revival of our country, in general and a valuable contribution to the History of Medicine, in particular. For this service of the Chowkhamba Sanskrit Series Office, the indologists and the historians of medicine have to be grateful indeed.

This reprint of the *Suśruta Saṁhitā* deserves adequate patronage; and there is no reason why it should not find a favourable niche in the library shelves, and a proud place on the desk of every student of the history of medicine.

I am not alone in expressing the hope that the Chowkhamba Sanskrit Series Office, who have published over fifteen hundred Sanskrit texts in all the disciplines, will bring out more and more *Āyurvedic* texts to the light of the day and, also endeavour to publish them in Hindi and English, to disseminate the ancient Hindu medical wisdom to the world.

May, 1963

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PREFACE

No special apology is necessary for the publication of an English translation of the Suśruta Saṁhitā. The vast medical literature of ancient India practically remains as yet unexplored, and any undertaking, which has the object of making that *terra incognita,* known to the scientific world, is bound to be welcomed by the public. Spasmodic attempts have been made by several scholars and erudite bodies to bring out an English translation of the Suśruta Saṁhitā, as the most representative work of the Āyurveda, but we regret to say that such efforts have hitherto proved abortive. In spite of incomplete information on the subject many drugs of the Āyurvedic Materia Medica have been adopted by different foreign systems of medicine, and this has afforded us a fresh impetus to issue an English translation of the book, which not only deals with the essentials of Indian Therapeutics but embraces the whole range of the science of Āyurveda, as it was understood and practised by the Vedic sages.

We sincerely hope that the English rendering of Suśruta, which we have undertaken, will, when completed, supply a long-felt want and help to start a fuller inquiry into the properties of the indigenous drugs of India. Many institutions have been already started both in England and Germany with the sole object of studying the aetiology of tropical diseases, and of formulating an empirical system of their prevention and cure, and we hope an English translation of the Suśruta Saṁhitā, embracing as it does the results of researches made by our ancient Ṛṣis in the land of their origin, may contribute no small amout of useful information to those bodies. "We have many things to learn" observes Lt. Col. C.P. Lukis, M.D., F.R.C.S., I.M.S., Principal, Medical College, Calcutta, "from the people of this country in respect of medicine and medical science," and we doubt not that an accurate knowledge of the contents of this splendid monument of the Āyurveda in quarters where it has every chance of being utilised and improved upon will make the human race better equipped to combat the ills of life.

A few remarks on the method we have adopted in editing this work are necessary by way of explanation. We have carefully collated

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all the available texts of the Suśruta Saṁhitā, whether printed or otherwise, expunging from the body of our work all texts, which, though not proved to be wholly spurious, are of questionable authority, and putting them in foot-notes as "Different Readings" or "Additional Texts." In case of doubt or dicrepancy of opinion we have thought fit to abide by the decision of our revered preceptor, Mahāmahopādhyāya Kavirāj Dvārkānāth Sen, Kaviratna, and inserted withing brackets explanatory clauses, where a strictly literal translation of texts would not convey their true meaning. In many instances it is impossible to find in the English language equivalent words for the technical terms of the Āyurveda. In such cases we have put approximate English words within brackets, after the original Sanskrit terms. For example we have translated the term Ojah as albumen. But the Ojah of the Āyurveda is a disputed thing. It may mean something like but not exactly albumen; glycogen, which contributes largely to the reproductive activity of the body in certain instances, would appear to be the more correct description. In cases like this we have not put before our readers any suggestions of our own, but left them free to draw their own inference. And for this purpose we further intend to append to the last volume of this work an index and a glossary illustrating the possible meanings of the Āyurvedic terms with English and Latin synonyms, wherever possible. The true meaning of the Āyurveda can be better explained of understood only with the light of modern science, and we leave it to our European colleagues to carry on the research on the lines we have suggested with regard to this ancient system of medicine, which a better knowledge of its principles and methods will enable them to do.

By a lamentable oversight, the terms Vāyu, Pitta, Kapha and Doṣa have been translated as wind, bile, phlegm and humour in the first few chapters.

For the sake of convenience we have divided the entire work into three volumes, the first containing only the Sūtra Sthāna, the second Nidāna, Śārīra and Cikitsā, and the third Kalpa and Uttara Tantra.

We have adopted the diagrams of surgical instruments from the most valuable work of the Thakore Saheb of Goṇḍal, called the History of the Aryan Medical Science, for which I am particularly indebted to His Highness.

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In conclusion, we beg to convery our sincerest thanks to our preceptor's son Kavirāj Jogendranāth Sen Vidyābhuṣaṇa M.A., Dr. U.D. Banerji L.R.C.P., M.R.C.S. (Lond.), and Lt. Col. K.P. Gupta M.A., M.D., I.M.S., Professor Jānakīnāth Bhattācārya, M.A., B.L., P.R.S. for having kindly examined the different portions of the manuscript. I am grateful to Dr. Surendranāth Gosvāmi B.A., L.M.S. too, for the kind interest he has all along taken in the publication of this work and for various intelligent suggestions, which have been of considerable help to me.

My thanks are also due to numerous learned authors, ancient and modern from whose writings, I have found it necessary to make frequent quotations.

KUNJA LAL BHISHAGRATNA

Kavirāj

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INTRODUCTION

Suśruta : His age and personality : A few preliminary observations regarding the technique of the Āyurvedic system of medicine are necessary at the outset to correctly understand the aim and scope of the Suśruta Saṁhitā. Who was Suśruta? When and where did he live and flourish? These are questions that would naturally suggest themselves to the readers of the following pages; but then can only be imperfectly answered like all similar questions respecting the lives of our ancient worthies. In a country like India where life itself was simply regarded as an illusion, the lives of kings or commoners were deemed matters of little moment to the vital economy of the race; and all histories and biographies were looked upon as the embodiment of the flimsy vanities of life. Lives of saints and canonised kings had been made use of in certain instances as themes of national epics. But they were intended more to elucidate or enunciate the doctrines of certain schools of Ethics or Metaphysics than to record any historical fact or event. Authentic history we have none beyond chronicles of state events and royal names in some instance; and those which are usually found in the Saṅskṛt Purāṇas are strange combinations of myths and legends, which often contradict each other. Hence the utter futility of attempts to explain a historical fact by the light of a votive medal or tablet unearthed perhaps from the ruins of one of our ancient cities. Such an endeavour serves, in most cases, only to make the "darkness visible", and the confusion more confounded.

Identity of Suśruta and Divodāsa : It is only safe to assert that Suśruta was of the race of Viśvāmitra. The Mahābhārata[1] represents him as a son of that royal sage. This coincides with the description given of him in the present recension of the Saṁhitā. The Garuḍa

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1. *श्यामायनोऽथ गार्ग्यश्च जाबालिः सुश्रुस्तथा।*
विश्वामित्रात्मजाः सर्वे मुनयो ब्रह्मवादिनः।।

Mahābhārata - Anuśāsana Parva, Ch. IV.

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Purāṇa[1] places Divodāsa as fourth in descent from Dhanvantari, the first propounder of medical science on earth, whereas the Suśruta Saṁhitā describes the two as indentical persons. But this apparent anomaly in the Saṁhitā can be accounted for, if we consider that in some parts of India the custom still prevails of appending, for the purposes of better identification, the name of one's father, or of a glorious ancestor to one's name, and it is therefore not surprising that Divodāsa (the preceptor of Suśruta), who was a firm believer in the doctrine of psychic transmigration, should represent himself as an incarnation of Dhanvantari, and assume his name and style in the usual way. Beyond this meagre genealogy we possess no trust worthy information regarding the life and personality of Suśruta, the father of Indian Surgery.

Age of the Suśruta Samhitā : We have no means of ascertaining what the Saṁhitā was like as originally written by Suśruta, the present being only a recension, or rather a recension of recensions, made by Nāgārjuna.[2] All opininons concur in identifying him with the celebrated

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1. *विश्वामित्राद्देवरात मधुच्छान्दादयः सुताः।*
आयुषो महुषस्तस्मादनेना रजिरन्भकौ।।
क्षत्रवृद्धः क्षत्रवृद्धात् सुहोत्रश्चाभवन्नृपः।
काश्यकाशगृत्समदाः सुहोत्राद्भर्वस्त्रयः।।
गृत्समदाच्छौनकोऽभूत् काश्याद्दीर्घतमास्तथा।
वैद्यो धन्वन्तरिस्तस्मात् केतुमाश्चतदात्मजः।
भीमरथः केतुमतो दिवोदासस्तदात्मजः।।

Garurḍa Purāṇa; Chap. 139, Vs.8-11.

2. *'यत्र यत्र परोक्षे नियोगस्तत्र तत्रैव प्रतिसंस्कर्तृसूत्रं ज्ञातव्यं। प्रतिसंस्कर्तापीहनागार्जुन एव'।*

Ḍalhaṇa's Commentary, Sūtrasthāna, Ch. I. 1.

Ḍalhaṇa mentions the names of Jejjada, Gayādāsa etc., as the redactors of the original Saṁhitā, and rejects as spurious or of questionable authority the texts which cannot be found in their editions of the work. Most probably the authoritative verses are quotations from the Bṛddha Suśruta.

Recension or Pratisaṁskāra consists in curtailing statements that have been made inordinately elaborate, and in dilating upon truths that have been very succinctly dealt with in the original book. A Redactor or Pratisaṁskartā makes an old book new again.

संक्षिपत्यतिविस्तीर्ण लेशोक्तं विस्तृणाति च।
संस्कर्ता कुरुते तन्त्रं पुराणञ्च पुनर्नवं।

A Saṁhitā, on the other hand, deals with aphorisms contained in the Vedas.

वेदवाक्यनिबद्धत्वात् संहितास्ताः प्रकीर्त्तिताः।

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founder of the Mādhyamika school of Buddhistic philosophy - a fact which materially assists us in fixing the age of the present Saṁhitā. A few quotations from the Bṛddha (old) Suśruta are all that are preserved of the original Saṁhitā. But their genuineness is of a problematic character, and we are not sure whether they are the productions of lesser lights, or of ancient though less renowned commentators, attributed to the master to invest them with a greater sanctity and authority - a practice which was quite common amongst the bibliographers of Ancient India.

Date of Nāgārjuna : At all events Nāgārjuna who redacted the Suśruta Saṁhitā lived about the latter part of the fourth century before the Christian era;[1] and the original or Bṛddha Suśruta must have been written at least two centuries earlier in order to acquire that hoary authority and prescription of age, which alone could have given its right to a recension at the time. Several scholars on the authority of a very vague and general statement concerning the recension of the Saṁhitā in Ḍalhaṇa's commentary, ascribe the authorship of the Uttaratantra (latter portion of the Suśruta Saṁhitā) to Nāgārjuna. We, on the other hand, hold the Uttaratantra to be neither an interpolation, nor a subsequent addition, but that it forms an integral portion of the book as it was originally written, though not planned by the Ṛṣi. In the first Chapter of Sūtrasthāna Divodāsa formally divides the Science of Āyurveda into eight subdivisions, such as, the Śalya (surgery), Śālākya (portion treating of diseases restricted to super-clavicular regions such as the eyes, etc.), Kāya-Cikitsā (general diseases such as, fever, etc.), but does not speak anything about them in the first five Sthānas or subdivisions of the book. It is only once in the 25th chapter of the Sūtrasthāna that he mentions the name of Netravartma (diseases of the eyelids) in connection with the classification of surgical operations. It is impossible that Divodāsa would fall short of his duties by omitting to give instructions on all the subdivisions of the Āyurveda as he

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1. *तदा भगवतः शाक्यसिंहस्य परिनिवृतेः।*
अस्मिन्महीलोकधातौ साद्धं वर्षशतं ह्यगात्।।
बोधिसत्त्वश्च देशेस्मिन्नेको भूमीश्वरोभवत्।
स च नागार्जुनः श्रीमान्.....।।

Rājataraṅgiṇi 1. Taraṅga. Vs. 172-173.

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promises at the outset, or that Suśruta would leave his Saṁhitā, which is pre-eminently a work on surgery, incomplete by banishing ophthalmic surgery, laryngotomy or fever-therapeutics from his work. From the general plan of the book we can safely assert that Suśruta dealt with easier or more elementary topics in the first five subdivisions of his Saṁhitā in the manner of our modern progressive readers, reserving the discussion of those requiring a more advanced knowledge and skill for the Uttaratantra. The Uttaratantra has not been included within the five original subdivisions of the Saṁhitā inasmuch as it embraces and more elaborately discusses topics which legitimately belong to, or are but incidentally mentioned in those subdivisions. Hence it is more of the nature of an appendix or supplement, arising out of the exigencies of the original subdivisions. It is probable that Nāgārjuna might have redacted this part of the Saṁhitā in common with its other portions.[1]

Western opinions on the subject : The consensus of western opinions is to place Nāgārjuna in the first quarter of the third Century B.C.[2], and for fixing Suśruta as a contemporary of Sākya Sinha Buddha. It is contended that the age immediately preceding Sākya Muni was a period of decadence in Hindu thought; and the Suśruta Saṁhitā must have been the fruit of a revived intellectual activity which usually follows the advent of a new creed - an assumption which is in favour of the hypothesis of Greek influence on the Hindu system of medicine. But great men there had been in India before Buddha. The age which immediately preceded the age of Buddha was by no means an age of decadence properly speaking, the age which followed the downfall of Buddhism shows, on the contrary, signs of true decadence. India and eminent philosophers and scientists almost contemporaneously with the great Buddha. The chronological facts collected above from the Mahābhārata, and the Garuḍa Parāṇa could have been construed to prove that the age of Suśruta was prior to that of the Mahābhārata but for the internal evidence furnished by the Saṁhitā itself as to the probable date of its composition which was shall have occasion to deal with later on.

1. *Mahāmahopādhyāya Kavirāj Dvāraka Nāth Sen Kaviratna of Calcutta subscribes to this opinion. Tr.*
2. *Bael's Buddhistic Records of the Western Word. Vol. II. P. 212. Stein's Rājataraṅgiṇi.*
3. *Lalita-Vistara-Raja R.L. Mitter's Edition, Chapter 1.*

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Extraneous Evidence : Suśruta is mentioned in the Vārtikas of[1] Katyāyana (4 Century B.C.) and we have no hesitation in saying that the original Saṁhitā was written at least two centuries before the birth of Buddha. We are equally ready to admit, on the other hand, that the final recension of the Saṁhitā by Nāgārjuna, at least the form in which we have it, was made about the second Century B.C.

Two Nāgārjunas : Several scholars, on the authority of Ḍalhaṇa (the celebrated commentator of the Suśruta Saṁhitā) endeavour to establish the indentity of Nāgārjuna (the redactor of this Saṁhitā) with his namesake, the celebrated alchemist of the tenth Century.[2] But their contentions fall to the ground when we know that many verses of the Suśruta Saṁhitā occur in the works of Vāgbhaṭa (Aṣṭāṅgahṛdaya) and Mādhava (Nidāna), which are two of the works which were translated by the order of the Kaliph[3] in the eighth century. The internal evidences of the book do not supply us with any authentic material to compose anything like a biography of this father of Hindu Surgery.

Internal Evidence : The line in the Saṁhitā, which has formed the veritable bone of contention amongst scholars of all shades of opinion as throwing a light upon the probable date of its composition, occurs in the Śārīra - Sthāna, in connection with the development of the foetal body and reads as "Subhuti Gautama said that it is the trunk that first developed."

Conflicting testimonies and the uncertain indication of materials at our disposal : It is a matter of historic certainty that Subhuti was one of the personal disciples of Sākya Sinha Buddha, and that it was customary amongst the contemporary Buddhists to append the appelation of their[4] lord (Gautama or Bodhisattva) to the name of

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1. *सुश्रुतेन प्रोक्तं सौश्रुतं*

Kātyāyana's Vārtikas to Pāṇiṇi's Grammar.

2. *नागार्जुनो मुनीन्द्रः शशास यल्लोहशास्त्रमतिगहनं। तस्यार्थस्य स्मृतयेवयमेतद्विशदाक्षरैर्ब्रुमः।*

CakraDutta-Rasāyanādhikāra.

3. *P. C. Roy - Hindu Chemistry P. XVIII. (1902)*

4. *Nāgārjuna Bodhisattva was well practised in the art of compounding medicine. Nagarjuna Bodhisattva by moistening all the great stones with a divine and superior decoction changed them into gold. -Bael's Buddhistic Records of the western world vol. II.*

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a proselyte to accentuate this wisdom and sanctity in the world. A certain section of scholars in never tired of setting up this line as a conclusive evidence of the fact that the Saṁhitā was, at best, a contemporary production of early Buddhism. But they shut their eyes to opinions of Śaunaka and others on the subject quoted exactly in the same portion of the book, which places the date of its composition at least several centuries earlier. Śaunaka, who was the sixth in remove from the immortal Vyāsa in direct line of disciplenship, was the author of the renowned Śaunaka Saṁhitā of the Atharvaṇ. These facts lend a very plausible colour to our hypothesis that the original Suśruta Saṁhitā which, was first composed perhaps contemporaneously with the latter portions of the Atharvaṇ, naturally discussed the opinions of Śaunaka and other Vedic embroyologists, while Nāgārjuna, at the time of redacting that book, quoted the opinion of his contemporary Subhuti for the purpose of giving him an equal status with the Vedic Ṛṣis, if for nothing else.

Greek Influence : As regards Hellenic influence on the Hindu system of medicine and on the Suśruta Saṁhitā in special, we must disabuse our mind of all sentiments of racial vanity and proceed to investigate the case in a scientific and unprejudiced spirit before giving a more detailed account of the contents of the Suśruta Saṁhitā.

Suśruta and Hippocrates : From the very apparent similarity which exists between the contents of this Saṁhitā and the aphorisms of Hippocrates, many western scholars are apt to conclude too hastily that the ancient Indians drew thier inspiration in the healing art from the medical works of the Greeks. But the reverse may be said of the Greeks as well with the greater confidence because such an assertion is supported by historic facts, and confirmed by the researches of the scholars of the west[1]. According to all accounts Pythagoras was the founder of the healing art amongst the Greeks and the Hellenic peoples in general.[2] This great philosopher imbibed his mysteries and

प्रजापतिष्ट्रावध्नात् प्रथममस्तृतं वीर्य्याय कं।

तं ते वध्नाम्यायुषे वर्च्चस ओजसे च बलाय चास्तृत्वाभिरक्षतु।।Anuvāk 19. 45. 46. 5.

1. *There is no ground whatever to suppose that Suśruta borrowed his system of medicine from the Greeks. On the contrary, there is much to tell against such a idea-Weber's History of Indian Literature.*
2. *The Origin and Growth of the Healing Art-Bedroe P. 162.*

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metaphysics from the Brāhmaṇas of India. Mr. Pocock in his *India in Greece* identifies him with Buddhagurus for Buddha, and it is but an easy inference to suppose that he carried many recipes and aphorisms of his master's Āyurveda with him. The sacred bean of Pythagoras is thought to have been the[1] Indian Nelumbium (Utpala). We know that simultaneously with the birth of Buddhism, Buddhist Śramaṇas were sent out to Greece, Asia minor, Eqypt and other distant countries to preach their new religion. They were known to the Greeks and there is good reason to belive that the Greek Simnoi (venerable) were no other than the Buddhist Śramaṇas.[2] Now a missionary usually teaches the sciences of his country in addition to the preaching of his gospel. The distant mission stations or monasteries of Buddhism were the principal centres for disseminating Brāhmanic culture in distant lands, and Hippocrates, though he did his utmost to liberate medical science from the thraldom of speculative philosophy, yet might have thought it necessary to retain only those truths of the Āyurveda which pythagoras and the Buddhistic brother hood might have imported into his country, and which do not exactly appertain to the domain of pure metaphysics. Of course, it is quite possible for men of different nationalities to arrive at the same truth or conclusion independently. There are coincidence in science as in art and philosophy[3] Gravitation and circulation of blood[4] were known to the Indians long before the

1. *Pratt's Flowering Plants. Vol. 1 P 57.*
2. *These Simoi (Venerable) whom Clment of Alexandria has narrated to have rendered worship to a pyramid originally dedicated to the relics of a god, were the Buddhist Arhats (venerables) Śramaṇas. - Lalita Vistara-Rajendra Lal Mitter's Edition, Ch. 1.*
3. *आकृष्टशक्तिश्च मही तया यत् स्वस्थं गुरुस्वभिमुखः स्वशुक्त्या।*
   आकृष्यते तत्पततीव भाति समे समन्तात् कुरियं यतः खे।।

   Sidhānta śiromaṇi (Bhāskaracarya) Golādhyāya.
4. *धातूनाम् पूरणं सम्यक् स्पर्शज्ञानमसंशयम्। स्वसिरासुचरद्रक्त कुर्य्याच्चान्यान् गुणान् अपि।।*
   यदातु कुपितं रक्तं सेवते स्ववहा सिराः, तदास्य विविधा रोगा जायन्ते रक्तसम्भवाः।।

   भावप्रकाशम्। (Bhāvaprakāśa).

   The Hārita Saṁhitā, which according to certain scholars, is older than the suśruta Saṁhitā, refers to the circulation of blood in describing Paṇḍuroga (Anaemia). The disease, he observes, is caused by eating clay which thus blocks the lumen of veins and obstructs the circulation of blood. Bhāvamiśra, the celebrated author of Bhāvaprakaśa, and who is a century older than Harvey, has the above couplets bearing on the subject.

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births of Newton and Harvey in Europe. The celebrated atomic theory was preached in the Gangetic valley some five hundred years before the birth of Christ[1]. But well may we ask those, who still adhere to this Hellenic hobby, to look at the reverse side of the picture as well. It may be stated without the least fear of contradiction that the Caraka and Suśruta, through the Channel of Arabic, Persian and Latin translations still from the basis of all systems of scientific medicines in the world.[2] Of these, the Suśruta Saṁhitā is the most representative work of the Hindu system of medicine. It embraces all that can possibly appertain to the science of medicine.[3]

Suśruta prior to Caraka : The general consensus of expert opinion is to place caraka prior to Suśruta in respect of time. But the Purāṇas unanimously describe Suśruta as a disciple of Dhanvantari, the first-propounder of medical science. The long compounds (samāsas) used by him, the prose and metrical portions of the Suśruta after the models of Jaiminī, Patañjali and other philosophical writers who had adopted prose or metre according to the exegetic or rationalistic tenor of the subjects in their works, have all been cited to prove Suśruta a contemporary of the Darśanas, or of Buddha. But these may serve, at least to fix the date of the recension by Nāgārjuna, i.e., the Suśruta Saṁhitā as we have it, but can never help to determine the chronology of Suśruta, the disciple of Dhanvantari "who was churned out of the primordial ocean in the golden age (Satya Yuga)[4]. On the other hand,

1. *Vaiśeṣika Darśana by Kaṇāda.*
2. *A. "The great works of Caraka and Suśruta were translated into Arabic, under the patronage of Kaliph Almansu, in the seventh century. The Arabic cersion of Suśruta in know by the name of "Kelale-Shawshoore-al-Hinid." These translations in their turn were rendered into Latin. The Latin versions formed the basis of European medicine, which remained endebted to the Eastern science of medicine down to the seventeenth century." - History of the Aryan Medical Science (Thākore saheb of Goṇḍal) P. 162.*

   B. For the indebteness of Arabic school of Medicine of the works of Indian masters, see Puschmann P. 162.

   C. Bedro'e. Book IV. Ch. II. 286-299.
3. *Dr. Wise (Hindu system of medicine).*
4. क्षीरोदमथने वैद्यो देवो धन्वन्तरिर्ह्यभूत।
   विभ्रत् कमुण्डलुं पूर्णममृतेन समुत्थितः।।
   आयुर्वेदमथाष्टाङ्ग मुशुताय स उक्तवान्।

   Garuḍa Purāṇam. Chap. 142. Vs. 5-6.

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if the testimonies of the Purāṇas have any historical worth, we can safely place him somewhere in the Satya Yuga, (age) at least in those dim centuries which immediately succeeded the composition of the Atharvan. Caraka, too, in connection with his discourse on the development of the foetal body has cited the opinion of Dhanvantari[1] on the subject (the same as promulgated in the Suśruta Saṁhitā) & referred his disciples to the Dhanvantari school of surgeons (meaning Suśruta and his school) in cases where surgical aid and knowledge are necessary; this proves that Suśruta was before Caraka.

Suśruta as a Surgeon : Suśruta was emphatically a surgeon, and the Suśruta Saṁhitā is the only complete book we have which deals with the problems of practical surgery and midwifery. Almost all the other Saṁhitās written by Suśruta's fellow students are either lost to us, or are but imperfectly preserved. To Suśruta may be attributed the glory of elevating the art of handling a lancet or forecps to the status of a practical science, and it may not be out of place here to give a short history of the Āyurveda as it was practised and understood in Pre-Suśrutic times if only to accentuate the improvements which he introduced in every branch of medical science.

Commentators of the Suśruta Saṁhitā : We would be guilty of ingratitude if we closed this portion of our dissertation without expressing a deep sense of our obligation to Jejjada Ācārya, Gayādāsa, Bhāskara, Mādhava, Brahmadeva, Ḍalhaṇa and Cakrapāṇi Datta, the celebrated commentators and scholiasts of the Saṁhitā, who have laboured much to make the book a repository or priceless wisdom and experience. Ḍalhaṇa has made use of all the commentaries in revising and collating the texts of Suśruta Saṁhitā.

Origin and History of the Āyurveda : In the science of medicine, as in all other branches of study, the ancient Aryans claim to have derived their knowledge from the gods through direct revelation.

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1. *सर्वाङ्गनिवृत्तिर्युगपदिति धन्वन्तरिः।*
Caraka, Śārīrasthāna. Chap. V.
तत्र धान्वन्तरीयानामधिकारः क्रियाविधौ।
वैद्यानां कृतयोगानां व्यधशोधनरोपणे।।
Caraka, Cikitsāthāna. Chap. V.

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Suśruta in his Saṁhitā has described the Āyurveda as a subdivision (Upāṅga) of the Atharvan[1], while according to others the science of the Āyurveda has its origin in the verses of Ṛk Saṁhitā[2]. Indeed the origin of the science is lost in dim antiquity. Death and disease there had been in the world since the advent of man; it was by following the examples of lower animals in disease, that our primitive ancestors acquired by chance the knowledge about the properties of many valuable medicinal drugs. There is a verse in the Ṛgveda which shows that the lower animals were the preceptors of man in matters of selecting food stuffs and medicinal simples[3]. Individual experience in the realms of cure and hygiene were collected, and codified, and thus formed the bases of the present Āyurveda. The verses in the Vedas clearly mark each step in the progress of medical knowledge. The properties of a new drug were always hymned in a Vedic verse with a regularity which enables us to put our finger upon the very time when a particular drug of our Materia Medica first came to be of service of man.[4]

Discrepancies accounted for : Verses on medicine, hygiene, and surgery, etc. lie scattered throughout the four Vedas. Those having bearing on Medicine proper occur most in the Ṛgveda, and perhaps it was for this reason that Agniveśa, who was a physician, has ascribed the origin of the Āyurveda to revelations in the Ṛk Saṁhitā. Precepts relating to the art and practice of surgery are found most in the Atharvan[5], which amply accounts for the fact of Suśruta's opinion of holding the Āyurveda as a subdivision of the Atharvan, as he was pre-eminently a surgeon himself.

Different kinds of physicians : Vedic India, like Ancient Egypt,

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1. *Suśruta Saṁhitā, Sūtrasthāna. Ch. 1. 3.*
2. *ऋग्वेदस्यायुर्वेद उपवेदः - Carana Vyuha by Vyāsa.*
3. *गोभिर्यैवं चकृषत्। ऋग्वेद 1 म। २३। १५*
4. *A. शरः शणः अघदिष्टादेवजाता वीरुच्छपथरोपनी।*
   वम्रोरर्जुनकाण्डस्य यवस्यते पलान्यातिलस्य तिलीपिञ्ज्या।।
   Atharvan Saṁhitā
   B. See also Ibid I. 2, II. 4, 7, 9, 25, 27 and 36
5. *तस्मादक्षीनासत्याविचक्ष आधत्तम दम्राभिषजाथर्व्वान्।*
   Ṛk Saṁhitā I M. 116-16.

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recognised the principle of the division of labour among the followers of the healing art. There were Śalya Vaidyas (surgeons), Bhiṣakas (physicians) and Bhiṣagatharvans (magic doctors), and we find that at the time of the Mahābhārata, which nearly approaches the age of our author, the number of the sects had increased to five which were named as Rogaharas (physicians), Śalyaharas (surgeons), Viṣaharas (poison curers), Kṛtyaharas (demondoctors) and Bhiṣag-Atharvans.[1]

In the Vedic age (before the age of Suśruta) physicians had to go out into the open streets, calling out for patients.[2] They lived in houses surrounded by gardens of medicinal herbs. The Ṛgveda mentions the names of a thousand and one medicinal drugs.[3] Verses eulogising the virtues of water as an all-healer, and of certain trees and herbs as purifiers of the atmosphere are not uncommon in the Vedas. Indeed the rudiments of Embryology, Midwifery, child management (pediatrics) and sanitation were formulated in the age of the Vedas and Brāhmaṇas, and we shall presently see how from these scanty and confused materials Suśruta created a science and a Saṁhitā. Which invite the admiration of the world even after thousands of years of human progress.

Origin of Āyurvedic Surgery : In India, as in all other countries, curative spells and healing mantras preceded medicine[4], and the first man of medicine in India was priest, a Bhiṣag Atharvan, who held a superior position to a surgeon in society. The first Aryan settlements in the Punjab were often assailed by the dark aborigines of the country, and in the wars that ensued surgeons had frequently to attend to the Aryan chiefs and soldiery. So in the Ṛgveda[5] we find that legs were amputated and replaced by iron substitutes, injured eyes were plucked out, and arrow shafts were extracted from the limbs of the Aryan

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1. *Mahābhārata Śāntiparva, Rājadharmānuśasan Parvādhyāya.*
2. *रुतं भिषक्। - Ṛgveda. IX M. 112.*
3. *शतं ते राजान भिषक सहस्रसुर्व्वीगभीरा Ṛik.*
4. *Bedroe's Origin of the Healing Art and Sir John Lubbock's Prehistoric times.*
5. *सद्यो जंघामायसी विशपलायै धने हितासर्तवे प्रत्यधत्तं।।*

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तस्मा अक्षीनासत्याविचक्ष आधत्त दसाभिषजाथर्व्वान्।।

Ṛk Saṁhitā I A. 8 Ad. 186 S. 116, 5.

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warriors. Nay we have reasons to believe that many difficult surgical operations were successfully performed, though some of them sound almost incredible. But although the aid of surgery was constantly sought for, surgeons were not often allowed to mix in the Brāhmaṇic society of Vedic India. This is hinted at by our author when he says that it was during the wars between the gods and demons that the Aśvins, the surgeons of heaven, did not become entitled to any sacrificial oblation till they had made themselves eligible for it by uniting the head of the god of sacrifice to his decapitated body. The story of the progress of Āyurvedic surgery is long and interesting, but it must suffice here to mention that with the return of peace, the small Aryan settlements grew in number and prosperity. And the rich Aryan nobles now travelled in stately carriages, and as there were constant accidents there arose a class of surgeons who exclusively devoted themselves to the treatment of injured animals. The surgeons, now no longer required in camps and on battle fields, had to attend on the rich ladies at baronial castles during parturition, the magic doctor (Bhiṣag Atharvaṇ) who could assuage fever and concoct love potions[1] being held as the greatest of them all. But the Vedic Āryans had a regular armoury against pain and suffering, which is in no way inferior to our present day Materia Medica. But of that we shall speak later on in connection with the therapeutics of Suśruta.

The scope and nature of Suśruta's Surgery : So much for the history of Vedic Surgery. It is in the Suśruta Saṁhitā that we first come across a systematic method of arranging the surgical experiences of the older surgeons, and of collecting the scattered facts of the science from the vast range of Vedic literature. Suśruta had no desire of abandoning the Vedas in the darkness and pushing on an independent voyage of discovery. The crude methods and the still cruder implements of incision such as, bits of glass, bamboo skins etc., laid down and described in the Saṁhitā, may be the relics of a primitive instrumentalogy which found favour with our ancestors long before the huminisation of any Ṛk verse. Practical surgery requires a good

1. *इमा खनाम्यौषधि वीरुधं वलवत्तराम्।*
यया सपत्नी बाधते यया संविंदते पतिम्।।
Ṛk Saṁhitā XM 145

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knowledge of practical anatomy. The quartered animals at the Vedic sacrifices afforded excellent materials for the framing of a comparative anatomy[1]. Suśruta devoted his whole life to the pursuit of surgery proper, to which be brought a mind stored with luminous analogies from the lower animals. It was he who first classified all surgical operations into five different kinds, and grouped them under heads such as Āharya (extractions of solid bodies), Bhedya (excising), Chedya (incising), Eśya (probing), Lekhya (scarifying), Sivya (suturing), Vedhya (puncturing) and Viśrāvaṇiya (evacuating fluids). The surgery of Suśruta recognises a hundred and twenty-five different instruments, constructed after the shape of beasts and birds, and authorises the surgeon to devise new instruments according to the exigencies of each case. The qualifications and equaipments of a surgeon are practically the same as are recommended at the present time. A light refreshment is enjoined to be given to the patient before a surgical operation, while abdominal operations, and operations in the mouth are advised to be performed while the patient is fasting. Suśruta enjoins the sick room to be fumigated with the vapours of white mustard, bdellium, Nimba leaves, and resinous gums of Sāla trees, etc., which foreshadows the antiseptic (bacilli) theory of modern times. The number of surgical implements described in the Saṁhitā is decidedly small in comparison with the almost inexhaustible resources of western surgery, and one may be naturally led to suspect the authenticity of the glorious achievements claimed to have been performed by the surgeons of yore; but then their knowledge of the properties and virtues of drugs were so great that cases, which are reckoned as surgical nowadays, were cured with the help of medicines internally applied. "Surgery", says Tantra, is mutilation no doctoring[2].

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1. *Vide Aitareya Brāhmaṇa I 2, II 12, III. 37*

2. A. *दिव्यौषधिं विना देवि शत्रविद्या सुनिष्फला।*
वैरुप्यं कुरुते या च दुश्चिकित्स्ये व्यधान्तरे।।
जायन्ते हि यथाशांसि पाटितानि पुनः पुनः।
किं तत्र शस्त्रसाध्यं स्यात् सूसिद्धैर्भेषजैर्विना।।
धातूनाम् व्यापदि यच्च भेषजं नैव सिद्धचति।
ह्यामये दुस्तरे तस्मिन् शस्त्रमेव विधीयते।।
पुनः संशमनं तत्र धातूनाम हि प्रशान्तये।

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It should only be employed when the affected vital energy is not strong enough to alone effect the cure that the surgeon is justified to handle his knife. We find in the Saṁhitā that opthalmic, obstetric and other operations were performed with the utmost skill and caution.

Plastic and Rhinoplastic Operations : Doctor Hirschberg of Berlin says- "the whole plastic surgery in Europe took a new flight when these cunning devices of Indian workmen became known to us." The transplanting of sensible skin-flaps is also an entirely. Indian method (Suśruta, Sūtrasthāna, Ch. XVI). It is Suśruta who first successfully demonstrated the feasibility of mending a clipt earlobe with a patch of sensible skin-flap scraped from the neck or the adjoining part.

To Suśruta is attributed the glory of discovering the art of cataract-crouching which was unknown to the surgeons of ancient Greece and Egypt. Limbs were amputated, abdominal sections were performed, fractures were set, dislocations, herenia and ruptures were reduced, haemorrhoids and fistula were removed, and we take pride in saying that the methods recommended in the Suśruta Saṁhitā sometimes prove more successful than those adopted by the surgeons of modern Europe, as we shall have occasion to observe later on. In the case where the intestines are injured, Suśruta advises that "the protruded part should be gently replaced by following with the finger." A surgeon should enlarge the wound in it, if necessary, by means of a knife. In the case where the intestine is severed, the severed parts should be held together by applying living black ants to their ends. Then their bodies should be cut off leaving only the heads to serve the same purpose which in modern improved European surgery an animal tissue like catgut is expected to fulfill. Afte this the intestine should be fairly replaced in the abdominal cavity and the external opening stitched and properly dressed. We abstain here from a lengthy description of the different methods recommended by the Suśruta in cases of abdominal and peritoneal wounds. We only ask our readers to compare this

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प्रदातव्यं महादेवि शस्त्रादर्व्वाक् ब्रवीमि ते।।

Mahānilatantra, Paṭola X. Vs. 72-74

B. See the Article on "Heredity and some of its surgical Aspects." By F. C. Titzell, M. D. The medical Advance Vol. LXIV. June 1906. Page 357.

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Chapter (II Cikitsāsthāna) of the Suśruta Saṁhitā with the Chapter in any work on European chirurgery which deals with the same subject. Certain medicinal plasters were used to be applied to localise the shafts of arrows embedded in the limbs of wounded soldiers and their exact locations were ascertained from the inflammation caused by the application of such a plaster with a precision which would be sometimes welcome even in these days of Rontgen rays.

Lithotomic Operations : In these cases, elaborate instructions have been given for making the perineal incision, as well as about the care and general management of the patient after the operation. In a case of Śukrāśmarī (seminal or spermatic concertion) the formation and existence of which have been very recently discovered by English pathologists, Suśruta enjoins that the stone, if in the urethra, should be removed with the help of Anuvāsana and urethral enematas, failing which the penis should be cut open and the concretion extracted with the help of a hook. Kaviraj Umeśa Candra Gupta in the introduction to his Vaidyaka Śabda-Sindhu remarks, that he and Dr. Durgādāsa Gupta M.B. translated the Chapters on lithotomic operations and instrumental parturition of the Suśruta Saṁhitā for the perusal of Dr. Charles, the then Principal of the Medical College, Calcutta. "Dr. Charles highly praised the process of delivery in difficult cases and even confessed that with all his great experience in midwifery and surgery he never had any idea of the like being found in all the medical works that came under his observation."

Amputation : Amputations were freely made and medicated wines were given to the patients as anaesthetics.[1] These Conclusively show that the surgery of Suśruta does not rest content with the mere bursting or opening of an abscess, and the healing of the incidental wound, but lays down processes for major operations as well. The removal of the cicatrix until it becomes of the same colour with the surrounding skin and the growth of hair thereon are suggestions which we find nowwhere else.

Ophthalmic Surgery : Of the seventy six varieties of ophtalmic diseases, Suśruta holds that fifty-one are surgical (Uttara Tantra Ch.

1. *For the use of Sanmohinis (anoesthetics) for surgical purposes, see Bhoja Prabandha by Ballāla Paṇḍit.*

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VIII). The mode of operation which is to be performed in each case has been elaborately described in the Saṁhitā, and does not unfavourably compare in most instances with modern methods of ophtalmic surgery. Suśruta was aware of the fact that the angle of reflection is equal to the angle of incidence, and that the same rav which impinges upon the retina serves the double purpose of illumining the eye and the external world, and is in itself converted into the sensation of light.

Midwifery : It is in the region of practical midwifery that one becomes so much impressed with the greatness of Suśruta. The different turning, flexing, gliding movements. The application of the forceps in cases of difficult labour and other obstetric operations involving the destruction and mutilation of the child, such as craniotomy, were first systematically described in the Suśruta Saṁhitā long before fillets and forceps were dreamt of in Europe, and thousands of years before the birth of Christ. Suśruta, who advocates Caesarean section in hopeless cases of obstruction, lays down that the instrument should be employed only in those cases where the proportion between the child and the maternal passage is so defective that medicated plasters, fumigations, etc., are not sufficient to effect a natural delivery. His direction regarding the management of the puerperal state, lactation and management of the child and the choice of a wet-nurse are substantially the same as are found in modern scientific works of European authors. A feeling of pride and joy moves our heart when we contrast these glorious achievements of our ancestors with the meanness of results which modern Europe has gained in this department of midwifery. In those old days perhaps there were no hospitals to huddle patients together in the same room and thereby to create artificially septicemic poisons which are now so common and so fatal in lying-in-rooms. A newly built lying-in-room is an open space abunduntly supplied with the rays of the sun and heat of the burning fire for each individual case, the recommendation of a fresh bamboo-chip for the section of the cord are suggestions the value of which the west has yet to learn from the east.

Dissection : Suśruta, himself a practical surgeon, was the first to advocate dissection of dead bodies as indispensable for a successful student of Surgery. The *Paruschittās* of ancient Egypt perhaps learnt their art from the Purusachettās (Dissector) of ancient India. With a

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candour less common among western scholars. Dr. Wise observes that, "the Hindu philosophers undoubtedly deserve the credit of having, though opposed by strong prejudice, entertained sound and philosophical views respecting the uses of the dead to the living, and were the first scientific and successful cultivaters of the most important and essential of all the departments of medical knowledge, practical anatomy." A bungling surgeon is a public danger and Suśruta says that, "theory without practice is like a one-winged bird that is incapable of flight."

Study of Practical Surgery : To give efficiency in surgical operations, the pupils of Dhanvantari (Suśruta etc.) were asked to try their knives repeatedly first on natural and artificial objects resembling the diseased parts of the body before undertaking an actual operation. Incision for example, was practised on Puṣpafala (cucerbeta maxima), Alābu (Longenaris Vulgaris) or Trapuṣa (cucmis pubescuas), evacuating on leather bags full of water and on the urinary bladders of dead animals, scarification on the hides of animals on which the hair was allowed to remain, Venesection was practised on the vessels of dead animals and on the stalks of the water-lily : the art of stuffing and probing on bamboo reeds etc. : extraction of solid bodies on Panasa (Artocarpus Integrifolia) and such like fruit, scraping on wax spread on a Sālmalī (Bombox Malabaricum) plank, and suturing on pieces of cloth, skin, or hide. Ligaturing and bandaging were practised on dummies, cauterisation (both actual and potential) on pieces of flesh, and catheterisation on unbaked earthen vessels filled with water. It is almost with a feeling of wonder we hear him talk of extirpation of uterine excrescences and discourse on the necessity of observing caution in surgically operating upon uterine tumours (Raktārbuda). These facts should be borne in mind as they would help us a good deal in accounting for the numerous anomalies that are to be found in the antomical portions of the Saṁhitā.

Study of Practical Anatomy : We have stated before that the quarted sacrificial animals afforded excellent materials for the framing of comparative anatomy. The Aitareya Brāhmaṇa contains special injunction for the quartering of such animals[1] and we are told that the

1. *The Aitareya Brāhmaṇa describes a particular way of dividing the organs and*

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preceptors availed themselves of the religious meetings to demonstrate the lessons on practical anatomy. We come across such terms as the heart, stomach, brain, intestines, anus, liver, spleen, uterus etc. in the Ṛgveda, and the Aitreya Brāhmaṇa[1]. There is an entire hymn (Ṛk) devoted to the subject and treatment of Phthisis (Rāja Yakṣmā) which becomes utterly unintelligible in the absence of an accurate knowledge about the structure of lungs, and mechanism of the human heart. The Vedic Ārya fully understood the resultant nature of the human organism. The Ṛk Mantra, which to this day is recited on the occassion of a funeral ceremony, amply testifies to the fact that the used to look upon his mortal frame as the product of the combination of the fiver physical elements[2]. He understood the effects of different drugs upon digestion and the office which the tendons, muscles, flesh and nerves, etc. respectively serve in the economy. It is in the Suśruta Saṁhitā that we find a systematic attempt at arranging together the facts of anatomical observation. The age of Suśruta, the Ācāryic age of the Āyurveda, was a period of scientific investigation. The sturdy Aryan colonists exchanged their simple mode of living for luxury and ease. The number of general diseases was great. In vain did the holy Nārad[3] preach the gospel of plain living and high thinking, and exhort them, like Cato, to return to their simple mode of life. The long peace brought

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viscera of the sacrificial animals which was kept secret among the priests.

Aitareya Brāhmaṇa VIII. I.

1. A. *तथा समस्य हृदयमारिस्व किकिराकृणु*

Ṛk Saṁhitā V. VII, I, 23, 53 8.

ह्रदा इव कुक्षय सोमधाना : Ibid.

B. *Vide also Aitareya Brāhmaṇa I-2. II 12. III 37.*

2. *The nature of the human body as the resulting effect of the combination of the five elementals have been clearly described in the verse.*

सूर्य्य चक्षुर्गच्छतु वातमात्माद्यां चगच्छ पृथिवीं च धर्म्मणा

आपोनागच्छ यदि तत्र ते हितमोषधीषु प्रतितिष्ठाशरीरैः।

Ṛk Saṁhitā X M. 16 S. 3.

Which being translated reads : Let his eye go to the sun, let his breath wind mix with the wind of the atmosphere, and to the sky, earth and the cereals the parts which have sprung out of them, & c.

3. *Vide Aitareya Brāhmaṇa VII. 13.*

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opulence in its train and wealth begot indolence and disease. Men like Bhāradvāja, Angirā, Yamadagni, Ātreya, Gautama, Agastya Vāmadeva, Kapiṣṭhala, Asamarthya, Bhārgava, Kauśika, Kāpya, Kaśyapa, Śarkarākṣa, Śaunaka, Manmathāyani, Agniveśa, Caraka, Suśruta, Nārada, Pulastya, Asita, Cyavana, Paingi and Dhaumya etc. began to write Saṁhitās. Each hermitage was a College of Āyurveda and the empirical method of investigation was introduced into each department of the science of cure.

Anatomical Anomalies in the Saṁhitā : Having got so far in our analysis, before passing on to the study of the Anatomical portion of the Suśruta Saṁhitā, we must try to account for the many anomalies and discrepancies that have crept into or have been suffered to remain in the present recension of the book. Take, for example, the line in which Dhanvantari is made to speak of three hundred bones in the human organism. It is impossible that the human frame, in so short a time, has got rid of so many of its skeletal accessories simply through disuse, or because of their becoming superfluous in the altered condition of its environments. More absured is it to think that Suśruta, who discards all authority expect the testimony of positive knowledge, would write a thing which none but the blind would believe in a dissecting room. The spirit of the age in which he flourished precluded the possibility of such an error.

Anomalies accounted for : In ancient India, subjects chosen for the demonstration of practical anatomy were always children[1], and naturally those bones, which are fused or antomised into one whole during adult life, have been separately enumerated - a circumstance

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1. *The injunction of the Hindu Śāstras is that "corpse of persons more than 2 years old should be burned," Cremation of dead bodies being obligatory on Government, as well as on private individuals, it was almost impossible to secure a full-grown anatomical subject in Paurāṇic India, the more so when we consider that the Hindus look upon the non-cremation and mutilation of a corpse with a peculiar horror as it prevents the spirit from purging of its uncleanness in the funeral fire, and bars its access to a higher spiritual life. Naturally in fater and more ceremonial times the interred corpses of infants, less than 2 years old, had to be unearthed and dissected for anatomical purposes; and these portions of the Suśruta Saṁhitā might have been modified by the subsequent commentators in order to conform them to occular proofs. -T. R.*

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which may to some extent, account for the excess in the number of bones described in this Saṁhitā.[1] Likewise the theory that Suśruta might have included the teeth and the cartilages within the list of skeletal bones comes very near the truth, but it does not reflect the whole truth either. The fact is that the original Suśruta Saṁhitā has passed through several recensions;and we have reasons to believe that the present one by Nāgārjuna is neither the only nor the last one made. The redactors, according to their own light, have made many interpolations in the text, and when Brāhmaṇas, they have tried to come to a sort of compromise at points of disagreement with the teachings of the Vedas[2]. Therefore it is that we come across such statements in the Saṁhitā as "there are 360 bones in the human body, so it is in the Vedas, but the science of surgery recognises three hundred skeletal bones." What lends a greater colour to the hypothesis is that Suśruta, who, in the Chapter on Marma Śārīra, has so accurately described the unions of bones and ligaments, anastomoses of nerves, veins and arteries etc., must have described their courses and locations, as otherwise it would have been quite impossible for practical surgeons, for whom it was intended, to confirm to the directions of the Saṁhitā in surgically operating on their patient's limbs, and to avoid those vulnerable unions or anastomoses as enjoined therein. These Marmas have been divided into three classes such as, the Sadya-prāṇa-hara; Kāla-prāṇa-hara and Vaikalya-kara, according as in injury to any of them proves instantaneously fatal, or fatal in course of time, or is followed by a maimed condition of the limb concerned. The fact is that the study of practical Anatomy was in a manner forbidden in the reign of Aśoka Piyadarśi inasmuch as all religious sacrifices were prohibited by a royal edict[3], and the subsequent commentators (who were also redactors on a small scale) of the Suśruta Saṁhitā in the absence of any positive knowledge on the subject, had to grope their way out in

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1. *See Gray's Anatomy (1897) p. 288 and 301 Figs. 248 and 262.*
2. *अस्थां त्रिभिः शतैः षष्ठ्यधिकैः धार्य्यमानं।*

Viṣṇu Smṛti. ch. 96.55

त्रिणि षष्ठ्यधिकानि शतान्यस्थां सह दन्तींलूमलनखैः।

Caraka, Śārīrasthāna.

3. *Journal of the Asiatic Society of Calcutta Vol. VII. p. 261.*

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darkness as best they could; hence, this wanton mutilation of texts and hopeless confusion of verses in the Śārīra Sthāna of the present day Suśruta Saṁhitā. which should be re-arranged and restored to their proper chapters before any definite opinion can be pronounced on the anatomical knowledge of the holy Suśruta.

Suśruta as a Biologist : In the first chapter of his Śārīra Sthāna, Suśruta discusses the question, what is man, wherein lies his individuality, why does he come into being, why does he die at all? Like all Indian philosophers, Suśruta argues the question down from the universe to man. The factors of laws, that govern the evolution of the universe in its physical aspect, are extended to cover the evolution of the physical aspect of man (organic evolution). There is but one law and one force which run through the three plains of mind, matter and spirit. Physiology, that falls to look into the nature of life and its background and tries to explain away this intelligent, living force as the product of chemical action of the organic cells, is no Physiology at all. Cell is not life, but there is life in a cell. Cells may be called the true bearers of life. Dr. Weismann insists that it is more correct to speak of the continuity of the general protoplasm than of "the germ cells." Professors Geddes and Thomson observe that, "the bodies are but the torches which burn out, while the living flame has passed throughout the organic series unextinguished. The bodies are the leaves which fall in dying from the continuously growing branch. Thus although death take inexorable grasp of the individual, the continuance of the life is still in a deep sense unaffected; the reproductive elements (cells) have already claimed their protozoan immortality, are already recreating a new body." But to invest these reproductive cells with immortality, and to deny the same to the individual self, which directs and controls these protoplasms, and is before and behind them, is like the statement of Prof. Huxley when he admits the chance of the physical transmigration of the organic constituents of the human body, and yet denies the possibility of an individual self continuing in any other form. "It is sensibility," observes Suśruta, "that precedes the senses; and self, the sensibility proceeds from the self to which all such conditions are reffered as mine."

Suśruta's Theory of Cosmogony is based on the old Saṅkhya Duality of Prakṛti (Objective) and Puruṣa (Subjective). The two are

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coeval and co-extensive realities. Out of the Avyakta (unmanifest) or Prakṛti has evolved the Mahat, the *animated* cosmic matter. Out of this cosmic matter has evolved Ahaṁkāra (the sense of individuality or more correctly egoism) which is divided into three kinds such as the Vaikārika (phenomenal, thought-form), Taijasa (kinetic), and Bhutādi (pertaining to the first form of matter). This Vaikārika Ahaṁkāra in combination with the Taijasa Ahaṁkāra has fathered the eleven sense organs, which in combination with the Bhutādi, have produced the five Tanmātrās or proper sensibles of touch, sight, hearing, etc. The material principles of sound, light, taste, smell etc., are but the modifications of these five Tanmātras, of which Akāśa (ethereon), Vāyu (ether), light and sound, etc. are the grosser forms. In other words, these Tanmātras may be defined as the atomic essences of the material principles of sound, light, ether, etc. In addition to these, Suśruta, like Kapila, admits the existence of a kind of atom-like units of consciousness, which he calls Puruṣa. The combination of the sixteen aforesaid categories and the Puruṣa is for the expansion and liberation of the latter. A human being (individual), who is the fit subject for medical treatment, is the product of the combination of Puruṣa with the five primordial material principles (Mahābhutas). The Puruṣas, real selves of beings, the sources of their vital energy, and the controllers and directors of all organic or mental actions, are extremely subtile in their essence, and manifest themselves only through the combination of the seed (paternal element) or ovum (maternal element). It is the Karma (dynamics of acts done by a person in a prior existence) which determines the nature of the body it will be clothed with, as well as the nature of the womb it shall be conceived in, in its next incarnation.

Nature of Self : Self is a simple substance, and as such, is immaterial. Force is substance and substance is force. It is endued with constructive intelligence, and, like gravitation or cohesion, can permeate a material body, without, in any way, disturbing it. It is adapative or elective, or, in other words, elects that kind of selves for its parents as are best suited to the purpose of its being. Man is the outcome of an influx of a self, a forece, a dynamis with its path determined by the dynamics of the deeds of its prior existence. To think that vitality starts from protoplasm is insanity. Chemically examined protoplasm is but,

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C,O,H,N and S. But no amout of C,O,H,N and S put together will constitute life. The idea that life has nothing prior to it, that the force which controls the co-ordination of man's economy perished with the death of his organism, is quite puerile. Life is expansion and not creation, and, as such, is linked to those unseen realities which constitute its prior and future selves. We see only the middle link in the chain of existence which we call life, but take no notice of the preceding or succeeding ones which are invisible[1]. The grosser material body is linked to a finer, immaterial one, in as much as nothing can exist without being attached to its antecedent. So at each conception there is the influx of a new self, for the lifeless constituents of a human body can not create a man, no matter how many chemical or physiological actions may be postulated to run to their rescue.

Āyurvedic Embryology : Before entering into the discussion of Suśruta's theory of conception, we shall take a little more trouble to enunciate fully the Vedic theories on the subject. "The child is the fruit of the combination of sperm and ovum".[2] It lies with its head downward inside the uterus, a fact which facilitates its passage out of, and protects its form from the effects of any injury done to that viscus.[3] The eyes of the child are originated, as the cephalic portion of the fetal body is first developed. The factors, which are essential to the development of the fetal body, from the time of fecundation to the appearance of the characteristic sense-organs, have been described in a verse of the Ṛg Veda[4]. In the Vedic mythology each organic function

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1. *अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत।*
   अव्यक्तनिधनान्येव तत्र का परिवेदना।। Bhagavat Gītā II. 28.
2. *शुद्धे शुक्रार्त्तवे सत्त्वः सकर्म्मक्लेशचोदितः।*
   गर्भः संपद्यते युक्तिवशादग्निरिवारणौ।।
   Aṣṭāṅga Hṛdaya (Vāgbhata) Śārira Sthāna. Ch. I. 1.
3. *तस्मात् परांचोगर्भाधीयन्ते, परां च सम्भविन्त।*
   • • • तस्मात् मध्येगर्भाः धृता। Aitareya Brāhmaṇa VI. 10.
4. *विष्णुर्योनि कल्पयतु, त्वष्टारुपाणि पिंशतु।*
   आसिंचतु प्रजापतिर्धाता गर्भं दधातु ते।।
   गर्भं धेहि सिनीवाली, गर्भं धेहि सरस्वति।।
   गर्भं ते अश्विनोदेवावाधत्तां पुष्करस्रजा।।

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is consecrated to the tutelage of a presiding deity, and a Vedic Āryan loves to call a thing oftener by the name of its diine custodian than by that of its own. Rightly translated, the verse would read as follows : "May Vīṣṇu (the presiding deity of ether and nerve force) expand thy uterus, may Tvaṣṭā (the presiding deity of heat and metabolism) bring about the full differentation of the limbs and the sex of the foetus, may Prajāpati (the presiding deity of the ovum) sprinkle the uterus, and mayst thou conceive through the blessing of the lord of human destiny. May Sarasvatī (goddess of intellect) and the Aśvin, the surgeons of the gods (the presiding deity of fission, etc.) help thee in taking the seed." Now, the development of the fetal body takes place after the pattern of its father's species, and this conformity to the pattern of its species represents an act of intellection. Hence, the aid of the goddess of intellect has been invoked with that of the celestial surgeons, who preside over the process of cell-division, so essential to the formation of the fetal limbs. Divested of its allegory, the verse would mean that the sperm led into a healthy and well-developed uterus through the agency of the Vāyu (increased activity of the local nerves) meets the maternal element (ovum) in that viscus. Then the impregnated matter undergoes a process of fission, and takes shape after the pattern of its father's species. When we think of so many idle speculations as regards the process of fertilisation, which obtained credence so late as the beginning of the 18th century in Europe, and the controversies that arose between the Ovists, Performists and Animalculists[1], we cannot help regretting that the Āyurvedic Embryology, which started under such happy auspices, could not fully solve the problem of fertilisation even before the advent of the Tāntrik age. The furdamental principles with which the Embryology of the Ācāryas (Suśruta, Dhanvantari, etc.) was started are substantially the same as have now been discovered by the researches of the Western workers. Suśruta in his dissertation on the subject showed the illegitimacy which lay at the root of his predecessor's theory (Śārīrasthāna Chap. II.). and took up research exactly where the Vedic Ṛṣis had left off. He clearly demonstrated the

हिरण्ययी अरणी यं निर्मथतो अश्विना।
तं ते गर्भं हवामहे दशमे मासि सूतवे।। *Ṛk Saṁhitā X. M. 184. S.*

1. *For a short history of the Theories of Fertilisation, Vide Evolution of Sex (Prof. P. Geddes and J.A. Thompson) Chap. XII. pp. 169-171.*

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fact that "by a physiological process known as Rasapāka (metabolism) the lymph chyle is metamorphosed into sperm in men, or into ovum in women, in the course of a month, the catamenial fluid is carried down into the uterus through its proper ducts. The sperm or ovum is thus the quintessence of a man's or a woman's body. The sperm meets the ovum (Ārtava) in the uterus, which resembles a lotus-bud in shape, and whose aperture in shut up with a mucous deposit as soon as fecundation takes place. The most favourable time for fecundation is between the fourth and twelth day after the appearance of the flow (Garbhakāla) as has been lately demonstrated by the researches of Prof. Von Ott.[1]

Sexual Diamorphism : Some light is thrown on the relative preponderance of the sperm and ovum in the birth of a female child. "When the maternal element preponderates the child is female; when the paternal element is stronger the child is male. When both the elements are equal, the child is of no sex. "In theory at least Suśruta admits the possibility of the birth of many children at a single conception. "When the seed is divided into two by its inherent force (Vāyu), twins are born in the womb" - a statement which points to the irresistible conclusion that multiplicity of birth is the outcome of the multifarious fission of the seed in the womb under certain abnormal conditions. Suśruta gives a reason for believing that, in exceptional circumstances, and without sexual union, the unfertilised ovum may give rise to perfect offspring, thus giving a prevision of the modern theory of parthenogenesis. Pathological parthenogenesis has occasionally been noticed in higher animals. Oellacher has noted this in repsect of hen's eggs, and Janosik has observed it in the ovarian ova of many mammals such as the guinea-pig, etc.[2] Suśruta extends the probability to the human ova under certain conditions. He admits the possibility of conception without the admixture of the male germinal element, though the observes that like all a sexual genesis" the development does not proceed far in the case." From such a hypothesis it is but one step to the theory which enunciates the possibility of conception without proper sexual union.

1. *Vide the chart of menstrual wave prepared by Von. Ott given in Man and Woman (Havelock, and Ellis) Chap. XI.*
2. *The Evolution of Sex Ch. XIII. p. 185. - Prof. P. Geddes and J. A. Thompson.*

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But to understand his theory of sexual diamorphism, it is necessary that one should fully comprehend the meaning of such Āyurvedic terms on the subject as Icchā Śakti (will-force). Śukra-Bāhulya[1] (preponderance of the male reproductive element) and Śoṇita-Bāhulya (preponderance of the female reproductive element) etc. Suśruta, in common with the Brāhmaṇic philosophers of Ind, believed that distinction of sex has evolved from a primordial hermaphroditism. Manu in his Institutes has emphasised the fact[2], though in a highly poetic style. He observes that "the Puruṣa (Logos), by a stroke of Will, divided its body (animated cosmic matter) into two, one of which was male, and the other female." The Tantra says that, "the male part was endued with an energy force) of its own, which is called *Pitṛkā Śakti*; and the corresponding female part, with the one, which is called *Mātṛkā Śakti*. Pitṛkā Śakti is a disruptive force : Matṛkā Śakti is a constructive energy. Though the conception of force in Saṅskṛt sciences is but partially physical, the nearest approach to the connotations of the Pitṛkā and Mātṛka Śakti is made by the terms *Anabolism* and *Katabolism* of the Western physiologists, Saṅskṛt physiology recognises the two opposite poles of vital force in a living organism, and has not taken inconsiderate pains to determine their exact locations in man and woman. Mātṛkā Śakti, it observes, predominates in the left half of a woman's organism, which is negative as regards vital magnetism.[3] Now, Suśruta says that, in cases where female offspring is desired, the enceinte should snuff through her left nostril (the expressed juice of certain herbals), while the same should be administered through her right nostril where male issue would be the object. In other words, the *anabolic* (Mātṛkā) or *katabolic* (Pitṛkā) forces of a mother's organism can be so adjusted with the help of drug-dynamics, as to determine to sex of the child in the womb. The birth of a male child is usually presaged by the appearance of the milk (which according to Suśruta is metamorphised menstrual blood) in the

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1. *Sārīrasthāna Ch. II.*
3. द्विधाकृत्वात्मनो देहमर्देन पुरुषोऽभवत्।
अर्द्धेन नारीं तस्या स विराजमसृजत् प्रभुः।।
Manu Saṁhitā Ch. I. 32.
4. दक्षिणांशः स्मृतः सूर्य्यो वामभागोनिशाकरः। *Śāradā Tilak Tantra.*

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right breast of the enceinte; and where that has beeneffected with the help of suitable medicines, it must be presumed that the Katabolic pole of her life-force has been acted upon, as desired.

The original hermaphroditism, which forms the anterior condition of all subsequent sex distinctions, and the character of the two opposite poles of vital energy, have been very clearly set forth in the Paurāṇik allegroy of Ardha-Nāriśvara[1]. The figure, observes the Paurāṇik rhapsodist, is half male, half female; half life, half death (since, death, in fact, is the father of life)[2]; half anabolism, half katabolism; with the crescent moon, the promise, the symbol of progressive evolution on its brow, is made to sit on the eternal bull, the representative of the immutable law of the universe (lit :- the four-footed order). The Ṛṣis and Rasasiddhas of ancient India were fully aware of the fact that, conception is effected only at an enormous sacrifice on the part of the mother; that the Mātṛkā Śakti is the real manufacturer of life, and that the Pitṛkā Śakti (paternal element) evokes, or calls it into play only through its disintegrating or disruptive effect by separating the two opposite life- poles, that lie neutralised through contact. It is love that governs these two complementary forces of life and death[3] (though in fact they represent the two different aspects of the same energy) and controls its evolutionary rhythms through the desire of seeing itself many though one in reality. Does not modern biology endorse the same view when it says that the reproductive cells, as protozoans, are immortal, and that bodies are the natural appendages which blossom forth and fall off round these cells for the fructification of their innate purposes of being[4] ?

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1. *Viṣṇu Puraṇa Ch. 7. Vs. 10-11*
2. *कालः संहरते जन्तू न काली जनयति प्रजाः।*
   कलनात् सर्व्वभूतानां काल इत्यभिधीयते।।
   Mahābhārata.
3. *The Evolution of Sex. Ch. XVIII.*
   Prof. P. Geddes and J. A. Thomson.
4. *"The body of soma", Weismann says, "thus appears to a certain extent as a subsidiary appendage of the true bearers of the life, - the reproductive cells." Ray Lankester has again well expressed this :- "Among the multicellular animals, certain cells are separated from the rest of the constituent units of the body, as egg-cells and sperm-cells; these conjugate and continue to live, whilst*

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A little more investigation into the biological thesis of the Ṛṣis would be necessary for the clear comprehension of "Śukra-Bāhulya" and "Śoṇita-Bāhulya" of Suśruta and other Tantras.[1] Man is both animal and spirit; and the Āyurvedic physiology recognises two distinct sets of apparatus in his organism answering to the different phases of his existence. The one helps him in performing the organic functions, which are so essential to his animal existence, and keeps intact the co-ordination of those internal functions with the incidents of his environments. The other is attuned to the finer forces of nature, and responds to the call of his higher or psychic self. The one is *organic,* the other is *psychic.* The one chains him down to the phenomenal, and is governed by the laws of growth and decay; the other opens on the region of absolute realities where growth and decay have no room to be. Growth is not the only condition of life. Man may exist without food[2] or respiration, only if he can manage to dive deep into the realities within himself. Between these two sets of apparatus there is the Jivātmā, which, by its own peculiar energy (the will-force), can operate in phenomenal or organic plain, or recede from thence into the psychic one, thus being in contact with the world of the senses, and the one that in beyond the darkness of death. Death, in fact, is the grand usherer to life, which is only the rise of the curtain over the life's drama, all equipments for which are made in the green room of death.

A man can not propagate at will. No amount of willing on the part

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the remaining cells, the mere carriers as it were of the immortal reproductive cells, die and disintegrate. The bodies of the higher animals which die. may from this point of view be regarded as something temporary and non-essential, destined merely to carry for a time, to nurse, and to nourish the more important and deathless fission-products of the unicellular egg," - Quoted in the Evolution of Sex (P. Geddes and J. A. Thompson) 1901. Chap. XVIII.

1. A. रक्ताधिका भवेन्नारी भवेद्रेतोधिकः पुमान्।
उभयोः समतायान्तु नपुंसकमिति स्थितिः।।
Śāradā Tilak Tantra.

B. *Suśruta Saṁhitā (Śārīra Sthāna Ch. III).*

2. रसोल्लासाख्या सा सिद्धिः तथा हन्ति क्षुधं नरः।
क्रियादि निरपेक्षेण सदा तृप्ताः प्रजास्तदा।
Skanda Purāṇa quoted by Śridhara Svāmi in his commentaries on the Viṣṇu Purāṇa. Ch. VI, V. 16.

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of the parent-animal can help him in creating progency. The self of the child, who is about to come into life, chooses its own parents, according to the dynamics of its own acts of Karma, from the region of the lunar Pitṛs or quiescent life, if it be warrantable to use such an expression.[1] The self of the would-be child mixes with the self of its human father, and hovers over the reproductive cells of the latter's organism, and regulates the intesity of its father's sexual desire, according to the nature of the sex, determined necessary for the fruition of the purposes of its advent into the world. A greater intesity of its father's desires ensures the preponderance of the Pitṛkā Śakti (katabolism) in the impregnated ovum, which determines the male sex of the child, while such a thing, on the part of the mother at the time, is followed by the relative preponderance of the Mātṛkā Śakti (anabolism) which accounts for the femininity of the issue. Equal intensity of sexual desires in both the parents, creating an absence of the relative preponderance of the Pitṛkā or Mātṛkā Śaktis in the impregnated ovum, leaves the sex of the child practically undetermined. The relative preponderance of the Pitṛkā or Mātṛkā Śakti, as evidenced by the greater or less intensity of the sexual desire of either of the parents, which results in the speedier emission of the paternal or maternal element (sperm or ovum) during an act of successful fecundation, is contemplated by the term "Śukra-Bāhulya," or "Śoṇita-Bāhulya," by the framer of the Saṁhitā, as may be fully substantiated by a couplet by the venerable Dārubāhi[2].

So far Suśruta is at one with the modern Western theory of preponderant *katabolism* or *anabolism* in the ovum as the determining factor of the sexual diamorphism to the extent that seeds or reproductive cells are the bearers and not the manufacturers of life, only containing those categories which foster life, and help its evolution into an organic being. To deny this would be to admit the chemical, or physiological basis of life, which, as theory, was never acceptable to the biologists of ancient India. The number of reproductive cells may

1. *कर्म्मणा पितृलीकात्।।--Śruti*
2. *स्त्रीपुंसयोः सुसंयोगे यद्यादौ विसृजेत् पुमान्।*
   शुक्रं ततः पुमान्वीरो जायते बलवान् दृढ़ः।।
   अथचेद्वनिता पूर्व विसृजेद्रक्तसंयुतम्।
   ततोरुपान्विता कन्धा जायते दृढ़संहता।।
   Dārubāhi (Quoted by Aruṇadatta in his commentaries on Vāgbhaṭṭ).

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be increased by suitable dietary, and to say that the immortal reproductive cells, as the creators of life, come out of the mortal, organic food stuff, is to say that darkness in the father of light. The question of the immortality of the seed (germ plasm) has been elaborately discussed in the commentaries on the Sāṅkhya Darśana.[1] The Ojaḥ Biṅdus (germ cells) pulsate with the vibrations (rythmic movements), which are the relics of the primordial ethereal vibrations, which ushered in the birth-throes of the universe. As such, they are essential to the evolution of life; and man, as an offspring of the universe, still retians them in his reproductive cells as the best condition for calling out the life in his offspring, when its self enters into the impregnated ovum in the mother's womb. Life is the essence of self, and not the product of any chemical or physiological process. It is an influx; and microscopes and spectroscopes may not expose to view the hinterlands, of birth and genesis. Perhaps it was this theory of will-force and intensity of parental desire as determining the sex in the child, together with the facts of parthenogenesis observed in lower animals, from which Suśruta was disposed to extend the analogy to the human species, and believed that conception without sexual union is possible in women.

The conception of the nature of these Mātṛkā and Pitṛkā Śaktis is more clearly set forth in the Paurāṇika myth regarding the origin (etiology) of fever; Suśruta relates the story as follows :-Dakṣa, the father of the universal mother, (or constructive metabolism in man) insulted the divine father, her consort (destructive metabolism), by witholding his quota of sacrificial oblations. The wrath of the insulted deity broke out in the shape of a morbific heat (hyperpyrexia) which is fever. The process of digestion in man has been often compared to an act of Homa sacrifice[2] in the Āyurveda. Stripped of its allegory the myth may be explained quite in a pathologial line. It means that when

1. A. *पारम्पर्य्यतोऽन्वेषणा वीजाङ्कुरवत्।*
Sāṅkhya Sūtra Ch. I. 122.

B. *तद्वीजात् संसृति Ibid. Ch. III. 3.*

C. *सर्व्वत्र हि स्वस्वकार्य्यजननशक्तिर्यावद्व्यवस्थायिनीति पातञ्जले सिद्धं .....वीजाख्यानां दाही विदेह कैवल्ये तु।*
Sāṁkhya Pravacana Bhāsya (Vijñana Bhikṣu) Ch. I. S. 1.

2. *आहिताग्ने सदा पथ्यान्यन्तराग्नौजुहीति यः।*

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the Pitṛkā Śakti, the process of destructive metabolism (Pitā, father or Śiva in Hindu mythology being the god of destruction or disintegration) of the body is not properly served by the factors, which nourish its constructive metabolism (Father of the Matṛkā Śakti), the excrements and excretory process of the body are arrested (by the wrathful deity), and the heat generated in consequence is fever. Fever, then, is a disease of defective digestion and excretion. Whenever this Pitṛkā Śakti is disturbed or not properly served there is fever, and heat is one of its essential effects.

With a precision and love of details, which mark the best days of Brāhmaṇic literature, Suśruta lays down rules of diet and conduct to be observed by the enceinte, from month to month, during the whole period of gestation, and gives medicinal recipes for the development of a partially atrophied child in the womb.

A persual of the Chapter of Marma Sārīra would leave no doubt for the conclusion that anatomical knowledge was cultivated by surgeons and soldiers alike. A knowledge about the locations of the vulnerable joints, or nerves, or vein anastomoses where a blow or a little pressure may enable him to make short work of his man could not but be dearly prized by the soldiery at a time when the fate of a war was often decided by the success of a single champion, and we have reasons to believe that a scientific system of wrestling was formulated in the light of the Suśruta Saṁhitā, and practised by the gentry of ancient India much like the Jiujitsu (Skr. Yuyutsu, the intending fighter) of modern Japan[1].

Suśruta's Physiology : But if Suśruta is admired so much for his practical and scientific cast of mind, it is his writings on Physiology, (which is practically the same as the one adopted by all schools of the

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षटत्रिंशच्च सहस्राणि रात्रिनां हितभोजनः।।

Caraka-Saṁhitā.

1. *It is curious that the phonetic and etymological resemblance between Saṇskṛt "Juyutsu" and Japanese "Jiujitsu" (would be fighter) should be so close. Perhaps it was the Buddhist missionaries (and they were not always peaceful hermits) who had carried with them a system of scientific wrestling from India, which was subsequently developed in Japan. Compare with the complete Kano, Jiu-Jitsu (Jeudo) by H. Irving Hancock and Katsukuma Higashi, Chart I and III.*

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Āyurveda) which have appeared as a stumbling block to the intelligence of many a Western and Eastern scholar. European Sanskritists have thought fit to translate "Vāyu", "Pitta" and "Kapha" (the three main physiological functions) as air, bile and phlegm. But nothing could be more misleading or erroneous than that. A right understanding of the science of the Āyurvedic medicine, in all its branches, hinges on a right conception of the Vāyu, Pitta and Kapha, so we should like to clear up the nature of these three physiological factors before proceeding farther in our enquiry.

Antiquity of the division : A reference to these three physiological factors of Vāyu, Pitta and Kapha, under the name of Trdhātu, is first met with in the Ṛgveda[1]. Sāyaṇa explains the term as a synonym for Vāyu, Pitta and Kapha. The Vedic physicians possessed at least a considerable knowledge of the process of digestion[2], the circulation of gas in the human organism, and of the properties and functions of flesh, fat, muscles, tendons, ligaments and cartilages. But to the Ācāryas of the Āyurveda belongs the glory of first formulating a systematic physiological science, to which end Suśruta as a surgeon did ontribute no mean a quota. In the light of Western science the actions of living matter, varied as they are, may be reduced to three categories, viz. (a) Sustentative, (b) Generative, and (c) Correlative functions. The second is not co-extensive with the entire existence of a living organism, Suśruta observes some such distinction among the functions of a living organism when he denominates the living body as the "three supported one" (Tṛsthuna), and describes the normal Vāyu, Pitta and Kapha as its three supports. We wonder how the term Vāyu, meaning nerve force, can be confounded with the same term meaning air, since Suśruta derives the former from the root "Vā," to

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1. *त्रिधातु शर्म्म वहतं शुभस्पति।।*

-Ṛgveda. Saṁhitā, I. 3.6.

Sāyaṇa explains it as

वातपित्तश्लेष्म धातुत्रयोप शमनविशयं सुखं वहतं।

2. *आपः पीतास्त्रेधा विधीयन्ते। तासां यः स्थविष्ठोधातुतन्मूत्रं भवति, योमध्यम स्तल्लोहितं, योऽनिष्ठः सः प्राणः। दध्नः सौम्य ! मथ्यमानस्य योऽनिमा स ऊर्द्धः समुदीषति तत् सर्पिर्भवति, एवमेव खलु सौम्य ! अन्नस्याश्यमानस्य योऽणिमा स ऊर्द्धः समुदीषति। Chāndogya Brāhmaṇa.*

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move, to spread, Vāyu, according to Suśruta, is so called from the fact of its sensory and motor functions such as, smelling & c. But the Vāyu in Āyurveda is not wholly a physical or organic force, it has its spiritual aspect as well which does not legitimately fall within the scope of our enquiry. It is safe to aver however, that the Ayurvedic physiology, like its sister science in modren Europe, is concerned more with the invisible molecular components of the human organism, than with the workings of its gross members. The holy Agniveśa, warns the students of physiology against the danger of regarding the human system as something other than the aggregate of molecules[1].

The three fundamental principles of Vāyu, Pitta and Kapha : The actions of living matter vary and so may be reduced to three categories. They are either- (1), functions which affect the material composition of the body and determine its mass, which is the balance of the processes of waste on one hand and those of assimilation on the other. Or (2), they are functions which subserve the process of reproduction which is essentially the detachment of a part endowed with the powers of developing into an independent whole, or (3), they are functions in virutes of which one part of the body is able to exert a direct influence on another, and the body, by its parts as a whole, becomes a source of molar motion. The first may be termed *Sustentative,* the second *Generative*, and the third *Correlative* functions. The above is the sum and substance of the works which a living matter has to perform. But setting apart the processes of reproduction as a subject for future discussion, we shall now try to examine what the other two functions are as understood by Oriental thinkers. In the Mahābhārata the *Prāṇa vāyu* is described as a force, akin to electricity. It is some what like a flash of lightning[2]. This fact at once shows the errors of confounding *Prāṇa vāyu* with an effete material with gases generated

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1. *शरीरावयवास्तु परमाणुभेदेनापरिसंख्येया भवन्ति, अतिबहुत्वादति सौम्यादतीन्द्रियत्वाच्च।*
Caraka Saṁhitā Śārīrasthāna, Chap. VII.

2. *प्राणनाच्चैव भूतानां प्राण इत्यभिधीयते।*
प्रेरयत्यभ्र संखातान् धुमजांचोष्मजांश्चय।।
प्रथमः प्रथमे मार्गे प्रवाही नाम योऽनिलः।
अल्वरे स्नेहमभेत्य ताड़िद्भ्यश्वोत्तमद्युतिः।।
Mahābhārata Śānti Parva S. 39.

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during the processes of digestion. Suśruta describes it as a force,[1] which sets whole organism into motion. Self-evolved, it acts as the principal factor that determines the genesis, continuance and disintegration of the living body. It is the primary cause-- an all-in-all that governs our organic as well as our cognitive faculties. Its special feature is that the vibration, that is produced in it, instead of travelling like light in a transverse direction, takes a course as the controller of the correlative functions of the system. It maintains an equilibrium between the Pitta and Sleṣmā which are said to be inert[2]. But for this adjustment the living body would stand in imminent dauger of being consumed like fuel by its internal heat or fire. Taking into consideration the various functons the living body has to perform, Suśruta attempts a classification of Vāyu into *Prāṇa, Udāna, Samāna, Vyāna* and *Apāna,* which, in detail, correspond to the divisions of functions performed by the Cerebro-spinal and Sympathetic nerves of the Western physiology. Tāntric literature abounds in the descriptions of the Nāḍicakras (nerve plexuses) and contains a more detailed account of the motor, sensory, and mixed nerves according to their diffferences in their functions and relations. In short, the term Vāyu may not only be rightly interpreted to mean the nerve force, but is often extended to include any kind of electro-motor or molecular force (as when we speak of the Vāyu of the soil), though the term is loosely applied now to signify gas or air. The Ṛṣis of yore gave the name of Vāyu to the bodily force in the absence of any suitable nomenclature, little suspecting that in might be confounded with the atmospheric air by the foreign translators of their works.

Pitta : The function of the Pitta consists in metamorphosing the chyle, through a graduated series of organic principles, to a protoplasmic

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1. *Force may be defined as that which tends to produce motion in a body at rest, or to produce change of motion in a body which is moving, - Daschanel.*
2. *A.* वायुस्तन्त्रयन्त्रधरः प्रवर्त्तकश्चेष्टानाम्।

Caraka, Sūtrasthāna. Chap. XII.

B. पित्तं पङ्गुः कफः पङ्गुः पङ्गवो मलधातवः।
वायुना यत्र नीयन्ते तत्र गच्छन्ति मेघवत।। शार्ङ्गधर

Inert is Pitta, inert is Kapha, inert are the Malas & Dhātus Like clouds, they go wherever they are carried by the Vāyu.

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substance like sperm in men, and the ovum inwomen. Thus we see that the Pitta of the Āyurveda corresponds to metabolism of Western Physiology. But by a confounding carelessness of terms the excreted portion of Rasa and blood though ultimately connected with those normal physiological processes has been respectively styled as the Doṣas or defiling principles of Kapha and Pitta. Again, as in the case of soil, the terms Vāyu, Pitta and Kapha are extended to denote magnetism, kinetic energy and humidity of its molecules. The circulation of blood is connected with the Pitta, while the circulation of lymph chyle (Rasa) is related to Śleṣmā the two combinedly forming what is called the sustentative function of the Western Physiology.

The term Pitta, which, by its etymology, signifies the agent of metabolism, has been loosely used by our Āyurvedic physiologists to denote two different organic principles from an observed similarity in their nature and functions. Pitta in Sanskrit means both bile and metabolism of tissues as well as the bodily heat which is the product of the latter.

Hence a few commentators lean towards the view that Pitta is the heat incarcerated in the bile, and the principal agent in performing digestion[1]. The real import of the term may be gathered from the five sub-divisions of the Pitta, made by our Ṛṣis according to their functions and locations, and which are called the *Pācaka, Rañjaka, Sādhaka, Ālocaka* and *Bhrājaka*. All metabolic processes in the organism, whether constructive or destructive, are called Pitta, which is said to be in the products of those processes whether serum, bile, blood albumen, etc., which are either essential to the substance of the body, or to the proper performance of any organic function. Hence we learn that Pitta is latent in Lasikā (Serum), blood, lymph chyle, albumen etc., and in the organs of touch and sight. In other words, metabolism goes on in those principles and regions of the human

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1. *द्रवतेजः समुदायात्मकस्यमि पित्तस्य तेजोभागोऽग्निरिति।*
तेन पित्तमप्यग्निवण्मन्यते। अतितापितायो गोलकवत्।
परमार्थतस्तु अग्निः पित्ताद्भिन्न एवेति सिद्धान्तः।।
Madhukoṣa.

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organism[1] either as a sustentative or as a cognetic physiological process. First, we have the Pācakāgni or the heat of digestion, which is situated in the region between the stomach and the intestines;[2] and being a liquid fire or fulid heat incarcerated in the secretions of the liver (bile), it is primarily concerned in digesting the four kinds of food (as they meet it in the abdomen). Thus we see that the Pācakāgni of our Āyurveda is the same as the bile of Western Physiology, its other function being to differentiate (precipitate) the nutritive essence of the food from its unutilisable portion, and to act us an excrementitious matter. It is this Pitta, which makes metabolism in other parts of the body possible[3] by helping the organism in acquiring fresh energy.

The second kind of Pitta is called *Rañjaka* or pigment Pitta from the circumstance of its imparting the characteristic colour to the lymph chyle as it is transformed into blood by coursing though the liver and spleen, where it is located[4].

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1. नाभिराशयः स्वेदोलसीकारुधिरं रसः।
दृक्स्पर्शनं च पित्तस्य नाभिरत्र विशेषत।।

Vāgbhaṭ (Sūtra Sthāna ch. XII)

2. *The bile assists in emulsifying the fats of the foods, and thus rendering them capable of passing into the lacteals by absorption. The bile has been considered as a natural purgative. The bile appears to have the power of precipitating the gastric proteoses and peptones, together with the pepsin, which is mixed up with them. As an excrementitious substance, the bile may serve as a medicine for the separation of certain highly carbonaceous substances from the blood.*

Kirk's Physiology Ch. XIII. pp 377-378.

3. तत्रस्थमेवपित्तानां शेषानामप्यनुग्रहम्।
करोति वलदानेन पाचकं नाम तत्स्मृतम्।।

Vāgbhaṭ Sūtra Ch. XII.

4. A. *The colouring matter of the bile is derived from and is closely related to that of blood, since the qualities of the bile pigment secreted are markedly increased by the injection of substances into the veins which are capable of setting free haemoglobin.*

Kirk's Physiology - (Metabolism in the liver.) Ch. XII. p. 505.

B. *There seems to be a close relationship between the colouring matters of the blood and of the bile, and * * between these and that of urine (urobilin) and of the feces. - Ibid Ch. VIII. p. 376.*

C. *It seems probable that the spleen, like the lymphatic glands, is engaged in the formation of blood corpuscles. For it is quite certain, that the blood*

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The third kind of Pitta *(Sādhaka)* is situated in the heart, and indirectly assistes in the performance of cognitive functions in man by keeping up the rhythmic cardiac contractions[1]. Perhaps it is this view of the heart's contraction that predisposed many of our ancient physiologists to hold it as the seat of cognition *(Buddhi Sthāna)*[2].

The fourth, which is the *Ālocaka* or the Pitta of sight, indicates the metabolic process in the substance of the retina (Dṛṣṭi) which gives rise to visual sensation[3].

The fifth is the *Bhrājakāgni* or the Pitta in the skin which produces perspiration or helps exudations from the skin by evaporation. In short it is the Pitta which keeps active, under certain circumstances, the secretions from the sweat and sebaceous glands of the human skin.

Kapha : Suśruta is one in holding with Foster that "the animal body dies daily, in the sense that at every moment some part of its

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*of the splenic vein contains an unusually large number of white corpuscles. * * * In Kottiker's opinion, the development of colourless and also coloured corpuscles of the blood, is one of the essential functions of the spleen, into the veins of which the new formed corpuscles pass, and are conveyed into the general current of the circulations. - Ibid. Ch. XII.*

1. A. *The contraction (of the heart) can not be long maintained without a due supply of blood or of a similar nutritive fluid. * * * The view that is at present taken of the action of the heart is * * that in heart muscle, as in protoplasm generally, the metabolic processes are those of anabolism or building up, which takes place during diastole of the heart * * * and the katabolism or discharge which is manifested in the contraction of the heart. Kirk's Physiology (metabolism of the heart). Ch. VI.*

   B. बुद्धिमेधाभिमानाद्यैरभिप्रतार्थ साधनात्।
   साधकं हृद्गतं पित्तम्।।

   Vāgbhaṭ Sūtra. Ch. XII. 13.

2. *The seat of the moon is at the root of the palate and that of the sun is at the root of the navel; the place of the air (or breath) is above the sun, and miad dwells above the moon. Citta (or the passage between the mind and the spiritual soul) dwells above the sun and life dwells above the moon.*

   Jñana Saṅkalinī Tantra, International Journal of Tāntrik order (New York) Vol. V. No. 5 p. 109.

3. *It is supposed that the change effected by the light, which falls upon the retina, is in fact a chemical alteration in the protoplasm, and that this stimulates the optic nerve-endings. Kirk's Physiology Ch. XVII.*

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substance is suffering decay, is undergoing combustion.'' The etymological significance of the term Śarīra (Skr. Shri, to wither up) testifies to his knowledge of the combustion that goes on within the human system. Three kinds of fire are detected in the body, which are sure to feed upon its constituent principles in the absence of proper fuel in the shape of food and air. It is food and the fundamental bodily principle of Śleṣmā, which is cooling or watery in its essence, that fly to the rescue of the organism, the latter (Śleṣmā) surcharging it with its own essential humidity and keeping intact the integration of its component molecules.

The Rasa, or lymph chyle which is formed out of the ingested food, prevents the internal bodily fires from preying upon the vitals by coursing freely through the whole organism. The Rasa, thus generated, undergoes a sort of purification, the purified portion being called *Prasādabhūta*, and the excreted portion *Malabhūta*, such as are found as effete products deposited in certina pores of the body. Kapha or Śleṣma is that portion of Rasa which fills all the intercellular spaces of the body, thus holding them together in a kind of cooling embrace (Skr. Slish to embrace) and prevents[1] the dreadful combustion which would otherwise have been caused by organic heat. Our Ācāryas have classified the Kapha into five different kinds such as the *Kledaka, Avalambaka, Bodhaka* and *Śleṣmaka* according to their different functions and locations in the economy.

Doṣa : The lymph chyle, born of the digested food, and which courses through the body, potentially contains the elements which build the different tissues of the human organism. Under the influence of metabolic heat it is progressively transformed into blood, flesh, fat, bone, marrow, semen and Ojaḥ. In other words, under the process of physiological metamorphosis, the lymph chyle sets free that part of its constituents[2] which possess blood-making properties, and are ultimately

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1. A. श्लेष्माग्निसादनः — *Vāgbhaṭ.*

   B. तस्मात्तं विधितत्युक्तैरन्नपानेन्धनैर्हितैः।
   पालयेत् प्रयत्नस्तस्य स्थितौह्यायुर्बलस्थितिः॥

   Caraka Cikitsāsthāna. Chap. 15.

2. A. केदारेषु यथाकुल्याः पुणान्ति विविधौषधीः।
   तथाकलेवरे धातुन् सर्व्वान् वर्धयते रसः॥ *Bhāva Miśra*

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transformed into blood-(its unutilised or excreted portion being eliminated through the natural apertures of the body), and so on, through the progressive series of metabolism to Ojaḥ Dhātu. Thus with the derangement of the bodily Vāyu which causes the free coursing of the lymph chyle through its vessels, the Pitta (metabolism of tissues), in any particular part of the body, is also affected by reason of its incarceration, and thus causes an increase or diminution in the excreted portion of the Rasa, which is another name for Kapha during the progressive metabolism. Thus we see that Vāyu, Pitta and Kapha, which in their normal state, are the three supporting principles of the body are transformed into morbific diathesis by increasing or diminishing the bodily heat, secretions, or excretions[1].

Thus congestion and inanition (atony) are the two main forms of disease recognised by the Āyurvedic Pathologists, the former being held amanable to resolution or elimination, and the latter to local feeding or nourishment.

Agni and Dhātvagnis : We can not better conclude this portion of our dissertation than by speaking a word or two about Agni. Suśruta raises the question whether there is any kind of fire in the human organism other than the Pitta; or are they indentical ? Suśruta holds that the Pitta is the only fire present in the system, in as much as all acts from the digestion of food to the disintegration of tissues are performed with the help of the Pitta, which includes within its signification what is cannoted by Anabolism and Katabolism of Western Physiologists. Bjt Agniveśa and certain sections of the Āyurvedic Ācāryas hold that there are five Añjali-fuls of Agni[2] in the human organism. This

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*B. खले कपोतन्यायेनाहयसन्नरसः पृथक् पृथक् धातुमार्गे गतः सन् रसादीन् पोषयति। * * एवं रसपोषणकालादुत्तरकालं रक्तपोषकमार्गचारित्त्वात् रक्तपोषको रसभागो रक्तं पोषयति। * * * एवं मांसमेदप्रभृति पोषणऽपिज्ञेय।*

Cakra Datta's Commentary on the Caraka Saṁhitā. Sūtrasthāna. Ch. XXVIII.

1. *A. धातवश्च मलश्चापि दुष्यन्तेचभिः यतस्ततः।*
वातपित्तकफाएते त्रयो दोषा इति स्मृताः।।

Bhāvaprakāśa Part I.

B. वायपित्तं कफश्चोक्तः शारीर दोषसंग्रहम्।

Caraka Sūtrasthāna chap. I.

2. *पंच पित्तस्य -- Caraka Saṁhitā.*

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discrepancy is best explained away by including one Yava measure of Agni (enzymes, ferment) in the five Añjali-measures of Pitta.

The Āyurvedic Physiology recognises the existence of another kind of Agni, which is called *Dhātvagni* (protoplasm) and which it classifies into seven different kinds. Aruṇadatta, the celebrated commentator of the Aṣṭāṇgahṛdaya, holds that there are as many Dhātvagnis *as the constituents of the body.*[1]

The commentator of the Chāndogya Bhāsya has emphasised the identity of the Pitta and the solar heat. In fact it was a doctrine of faith among the Ṛṣis that the solar heat pent up in the solids is transformed into organic heat (Bhutāgni) which becoming liberated in the stomach, produces the heat of digestion.[2] All these are but different forms of

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1. A. एवं पांचभौतिका अग्नयः — एक उदराग्निः, सप्तधात्वग्नयो वक्ष्यमाना इति त्रयोदशाऽग्नयः। ननुपार्थिवाद्युष्माभिः पक्कस्य पुनः धातुष्माभिः पाक धातुनामपि पांचभोतिकत्वात् तत्रापि पार्थिवाद्युष्माभावः। तैश्च पार्थिवाद्युष्माभि पुनः पाकः।

Aruṇadatta.

B. तथा सप्तषु सिराशते सप्तोऽग्निशतानि।
पंचषु मांसपेशी शतेषु च पंचाग्निशतानीति।। *Ibid.*

C. तेजो रसानां सर्व्वेषां मनुजानां यदुच्यते।
पित्तोष्मणः स रागेण रसो रक्तत्वमृच्छ्रति।।
वायुवम्बुतेजसा रक्तमुष्मणा चाभिसंयुतम्।
स्थिरतां प्राप्य मांसं स्यात् स्वोष्मणा पक्वमेवतत्।।
स्वतेजोऽम्बुगुणस्निग्धोद्रिक्तं मोदोऽभिजायते।
पृथिव्यग्न्यनिलादीनां संघातः स्वोष्मणाकृतः।।
खरत्वं प्रकरोत्यस्य ज्ञायतेऽस्थि ततोनृणाम्।
करोति तत्र शौषिर्य्यमस्थ्नां मध्ये समीरणः।।
मेदसस्तापूनिर्यन्ते स्नेहो मज्जा ततः स्मृतः।।
तस्मान्मज्ज्ञस्तु यः स्नेहः शुक्रं संजायते ततः।।
वाय्वाकाशादिभिर्भावैः शौषिर्य्यं जायतेऽस्थिषु।

Caraka Saṁhitā, Cikitsāsthāna, Chapter XV.

D. सप्तभिर्दिह धातारो धातवो द्विविध पुनः।
यथास्वमग्निभिः पाकं यान्ति किट्ट प्रसादतः।।

Vid Ibid Chap. XX.

2. A. दध्नः सौम्य यथा मथ्यमानस्य योऽनिमा स उद्धरं समुदीर्य्यति एव सो खलु सौम्य अन्नस्याश्यमानस्य।

Chāṅdogya Upaniṣad

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solar heat. The Dhātvagni and Udarāgni lie inert in the organism. It is the Vāyu that sets them free and makes them operative.

The Dhātvagnis (protoplasm) of the muscle are not of the same kind as that of the arteries. We cannot resist the temptation of quoting a few lines from Foster's physiology on the subject.[1]

B. अन्नस्य ओदनादेरश्यमानस्य भुंजमानस्य औदर्य्येन अग्निना वायु सहितेन खजेन इव मथ्यमानस्य। *Chāndogya Bhāsya.*

1. *These facts and other consideration, which might be brought forward, lead to the tentative conception of protoplasm as being a substance (if we may use the word in somewhat loose sense) not only unstable in nature but subject to incessant change, existing indeed as the expression of incessant molecular, i.e. chemical and physical change, very much as a fountain is the expression of incessant replacement of water. We may picture to ourselves the total change, which we denote by the term "metabolism" as consisting on the one hand, of a downward series of (Katabolic changes) a stair of many steps in which the more complex bodies are broken down with the setting free of energy into simpler waste bodies and on the other hand, of an upward series of changes (anabolic changes) also a stair of many steps, by which the dead food of varying simplicity or complexity is with further assumption of energy built up into more and more complex bodies. The summit of the double stair we call "protoplasm" whether we have right to speak of it as a single body in the chemical sense of that word or as a mixture in some way of several bodies. Whether we should regard it as the very summit of the double stair, or as embracing as well as the topmost steps in either side, we can not at present tell. Even if this be a simple substance forming the topmost summit, its existence is absolutely temporary, at one instance it is made, at the next it is unmade matter, which is passing through the phase of life, rolls up the ascending step to the top and forthwith rolls down on the other side.*

Further the dead food itself fairly, but far from being wholly stable in character, becomes more and more complex living material. It becomes more and more explosive and when it reaches the summit its equilibrium is over-thrown and it actually explodes. The whole downward stair of events seems in fact to be a series of explosives by means of which the energy latent in the dead food and augmented by the touches through which the dead food becomes living protoplasm, is set free. Some of those freed energy is used up again by the material itself, in order to carry on this same vivification of dead food, the rest leaves the body as heat or motion.

If this be admitted it almost inevitably follows that what we have called protoplasm, can not be always the same thing : that there must be many varieties of protoplasm with different qualities and with corresponding different molecular structure and composition. Using the word "protoplasm" in this sense, it is obvious that the varieties of protoplasm are numerous

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From what has now been stated regarding the functions and significations of the *Vāyu, Pitta* and *Kapha*, it will appear that the *Ācāryas* of the *Āyurveda* contemplated three different sets of principles in the domains of Biology and Pathology. Vāyu, Pitta and Kapha are called *Dhātus* or fundamental principles of the economy, when in virtue of their correlative and sustentative functions, or with the help of their subservient processes of metabolism and lymphatic circulation, they ensure an equpoise among the different vital and physiological processes in the whole economy which is essential to its perfect health. Biologically considered they are but the primary subtle dynamics of organic life, or as Sāyaṇa expresses it, the three fundamental principles of the body.[1] But when this healthy equilibrium is disturbed either through the agency of any extrinsic or idiopathic factor, when any one of them is abnormally augmented or dominates the other two, thus altering their mutual relation in the economy, naturally certain pathological conditions arise which form the *esse* of a disease;[2] or in the parlance of the Āyurveda they are said to have been transformed into *Doṣas* or morbific diathesis. Even blood, which, according to our Ācāryayas, forms one of the fundamental principles (Dhātu) of the organism, may be designated as a *Doṣa* (morbific diathesis), when owing of its congestion in any particular organ or member of the body, it brings about a disturbacne in its general vascular system and produces pathological conditions which are offshoots of its own deficient or disturbed circulation. They are denominated as *Malas*[3], when observed still in grosser or superficial principles of the organism

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indeed, almost innumerable. The molecular protoplasm, which brings forth a contractile kata-state must differ in nature, in composition, that is in construction from glandular protoplasm where kata-state is a mother of ferment. Further the protoplasm of a swiftly contracting striped muscular fibre must differ from that of the torpid, smooth, unstriated fibre, the protoplasm of a human muscle must differ from that of a sheep or a frog, the protoplasm of one muscle must differ from that of another muscle, in the same kind of animal, and the protoplasm of smith's biceps must differ from that of Jone's - Foster.

1. त्रिधातु शर्म्म वहंतं। वातपित्तकफ शमनविषयसुखं वहंतं।
   Sāyaṇa's Commentary Ṛg V. I A.
2. धातुवैषम्यनिमित्ताः व्याधयः। *Caraka.*
3. शरीरदुषणाद्दोषो धातवो देहधारणात्।
   वातपित्त कफाज्ञेया मलिनी करणान्मलाः।। *Śāraṅgadhar*

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producing those excretions, or organic *lesions* which appertain to the sphere of morbid anatomy. Thus we see that the Āyurvedic principles of Vāyu, Pitta and Kapha embrace both the biological and pathological principles of the organism; or in other words, the Āyurvedic physiology elucidates and investigates the causes through which the same principles, which sustain life and the organism, are transformed into the dynamics of disease, lastely pointing out the grosser excretory changes and organic lesions in the external or superficial plane of existence, which form the subject of morbid anatomy and are sometimes confounded with the disease itself. In the Vāyu, Pitta and Kapha of the Acāryayas we have at once a complete picture of the finer sustentative forces of the human economy as well as their antithesis, the constructive as well as the expulsive forces of the inner man, together with the exhaustive analysis of their grosser products which legitimately fall within the sphere of morbid anatomy. A real knowledge of the nature and functions of the Vāyu, Pitta and Kapha may be useful in giving a deeper and clearer insight into the principles of true biology or pathology. It is incorrect to translate Vāyu, Pitta and Kapha as air, bile and phlegm, except under certain circumstances. Vāyu, Pitta and Kapha are air, bile and phlegm only when they are transformed into *Malas* or grosser organic excretions which are supposed to be so very intimately connected with factors, pathogenetic or pathological, but they are not air, bile and phlegm in those planes or their functions which determine the genesis, growth and continuance of the organism, as well as its death, decay and disintegration. The knowledge of a region without that of its antipodes is but a half knowledge, and the principle of Vāyu, Pitta and Kapha is the only one of its kind that tries to embrace the whole sphere of organic existence.

Ojaḥ-Dhātu : From what has been stated before it will appear that during the process of tissue-formation, the lymph or chyle, under the influence of Pitta, or metabolic heat, is transformed into the same, the refuse or un-utilisable portion of it being passed off through the apertures of the body, as excretions. The Ojaḥ-Dhātu is present in the reproductive energy that lies latent in every organic principle, viz. lymph, blood, muscles, bone (synovia), marrow, and in the male & female reproductive elements. Hence it is not a matter of surprise when we find in Āyurvedic works this Soma, or Ojaḥ-Dhātu mentioned as

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lying diffused in the human organism and described as the essence of the lymph chyle, blood, & c[1]. The terms Rasagata Ojaḥ, Raktagata Ojaḥ are therefore used perhaps in the sense of modern serum-albumen, blood-albumen, & c. The male & female reproductive elements, according to this view, form the essence of the body as a whole, and the Ojaḥ, which is abundantly found in these protoplasmic cells, is the quintessence of a quintessence. The muscle of the heart alone, according to Caraka, is chiefly associated with this energetic substance, which is of a bloody yellowish colour & possesses both cooling & heat-making virtues.[2]

In diseases caused by defective assimilation it is said to be ejected through the kidneys and to pass off with the urine (as in certain types of Prameha)[3], whereby the patient gradually loses strength, flesh and healthy glow of complexion in as much as these are but the accompaniments of its healthy continuance in the human organism. "Health and strength," observes our Ṛṣi," reside latent in the Ojaḥ dhātu, as butter (Ghṛta) lies latent in milk.[4]

Ḍalhaṇa Miśra, the celebrated commentator of the Suśruta Saṁhitā, has defined Ojaḥ as a fatty substance completely combustible in its character. Thus in the course of tissue combustion its excess

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1. ओजस्तु तेजोधातुनां शुक्रान्तानां परंस्मृतम्।
हृदयस्थमपि व्यापि देहस्थितिनिबन्धनम्।। *Vāgbhaṭ.*

2. हृदि तिष्ठति यच्छुभ्रं रक्तमीषत् सपीतकम्।
ओजः शरीरे संख्यातं तन्नाशान्ना विनश्यति।।
Caraka (Sūtra Sthāna) Ch. XVII.

3. A. तैरावृतगतिर्वायुरोज आदाय गच्छति।
यदा वस्तिं तदा कृच्छ्रो मधुमेहः प्रवर्तते।।
Caraka (Sūtra Sthāna) Ch. XVII.

B. ओजः पुनर्मधुर-स्वभाव, तद्रौक्ष्याद् वायुश्च कषायत्वेन अभिसंसृज्य मुत्राशयेऽभिवहन् मधुमेहं करोति।
Caraka (Śārīra Sthāna) Ch. IV.

4. A. ओजः सर्व्वशरीरस्थं स्निग्ध शीतं स्थिरं सितम्।
सोमात्मकं शरीरस्य बलपुष्टिकरं मतम्।
Bhāvaprakāśa. Part I.

B. क्षीरे घृतमिव तदेव बलम्। *Bhāvaprakāśa.*

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quantity is deposited especially in the female body as fat which produces that peculiar softness and elegance.[1] The presence of Ojaḥ in urine is said to induce Madhumeha.[2] Taking this fact alone into consideration one is inclined to the belief that Ojaḥ must be something of the nature of sugar. As a consequence of these different interpretations of Ojaḥ the question arises whether there is present in the human organism any such common element that produces either of these two important oxidising materials, viz. fat and sugar.

It is a demonstrated fact in modern Physiology that glycogen is found in other itssues and organs besides in the liver. Tissues of embryos and of young animals as well as newly formed pathological growths may be said to contain glycogen. The activity of the heart, as well as the development of the fetal body[3] is largely dependent upon this Ojaḥ-dhātu which may be best translated as glycogen in the parlance of Western physiology. In fact, our Ācāryayas have used the term "Ojaḥ" to denote that vital principle in the organism which is essential to the maintenance of a healthy combustion in its tissues and to the due performance of their normal functions and activities, no matter whether that principle is patent in the form of protoplasm, protoplasmic albumen, glycogen or mucosin (Prākṛta Śleśmā)[4] in accordance with the different of their functions, geneses, and conditions of protoplasmic metabolism. In short, they were cognisant of the fact that fat and sugar are evolved out of a common basic principle in the organism as has been very eruditely demonstrated by Dr. S. N.

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1. *तेजोऽप्याग्नेय क्रमशः पच्यमानानां धातूनामभिनिवृत्तमन्तरस्थं स्नेहजात वसाख्यं स्त्रीणां विशेषतो भवति तेन मार्द्व सौकुमार्य्य भवति। --Ḍalhaṇa Miśra.*
2. *See Note 3(B) Page iiv.*
3. *यत् सारमादौ गर्भस्य यत्तद्गर्भरसाद्रसः।*
   मर्मवर्त्तमानं हृदयं समाविशति यत् पुरा।।
   Caraka Sūtrasthāna. Chap. XXX.
4. A. *प्राकृतस्तु वलं श्लेष्मा विकृतो मल उच्यते।*
   सचैवीजः स्मृतं काये स च पाष्मोपदिश्यते।
   Caraka Saṁhitā Sūtrasthāna, Chap. XVII.
   B. *दहनस्यापि धात्वग्नाववकल्पनं स्थानविशेषात् कार्य्यविशेषाच्च।*
   Cakradatta's Commentary S. Samhitā, Sūtrasthāna Chap. XV.

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Goswāmi, B.A., L.M.S. in his treatise on Puṁsavanam.[1] It is far from our intention to thrust this opinion on any one; we have simply stated

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1. *"From these extracts it appears to us still more vividly that our countrymen did also discover, like Dr. Pavy, the importance of fat and sugar in the animal economy, as well as the mode in which they can be elaborated from one common principle. (76-78). A comparative study of the two systems of medical science, Indian and European, has led us to arrive at this conclusion; if we, therefore are not inclined to identify Ojaḥ with albumen, as it has been done by some modern Indian commentators, we have reasons to believe that the aforesaid extracts have not as yet received sufficient consideration from them, as forming the nutritive basis of the procreative elements; in short the subject has hitherto been neglected or, at least, been placed in the back-ground, rom want of attention on the part of those whose business it was to investigate into the truths of Science. To hold that Ojah is kept in deposit in the heart as a reserved food material, for the maintenance of its own work as well as for the production of germinal seed, is to admit that efficiency of reproduction depends entirely upon the efficiency of this important substance in the body."*

(76) गुरुस्निग्धाम्लवणान्यतिमात्रं समश्नृताम्।
नवमन्नंच पानंच निद्रामास्यासुखानि च।।
त्यक्तव्यायामचिन्तानां संशोधनमकुर्व्वताम्।
श्लेष्मा पितञ्च मेदश्च मांसञ्चाति प्रवर्त्तते।।
तैरावृतगति र्वायुरोजआदाय गच्छति।
यदाबस्तिं तदाकृच्छ्रो मधुमेहः प्रवर्तते।। *Caraka*

(77) घृतं यथा कृतस्नक्षीरस्नेहः
तथैव तेजोऽपि कृत्स्नधातुस्नेहः। *Ḍalhaṇa*

(78) तेजोऽप्याग्नेयं क्रमशः पच्यमानानामं
धातुनामभिनिवृत्तमन्तरस्थं स्नेहजातं वसाख्यम्
स्त्रीणां विशेषतो भवति तेन मार्दवं सैकुमार्य्य भवति। *Ibid.*

76. *Those who partake of heavy and cooling food abounding in acids and salts, of new rice, and beverages, or constantly enjoy sleep and luxuries, or neglect the exercise of body and mind, or who habitually abstain from the use of corrective medicines, help to accumulate in their bodies phlegm, bile, fat and flesh; and these interfere withthe functions of the Vāyu, which causes the Ojaḥ to be displaced from its proper place down in the bladder and produces glycosuria.*

77. *As Ghee pervades the whole of milk, so Teja (ojah) permeates all the tissues of the body.*

78. *Teja (Ojaḥ) too is combustible; in course of tissue-combustion, the excess quantity of it gets deposited especially in the female body as fat which produces softness and elegance.*

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our conclusion in the matter and will welcome the result of fresh enquiries on this subject.

Space does not permit us to give here even something like a satisfactory synopsis of the physiology of Suśruta. It is enough for our purpose if we can create for our readers an interest in the various physiological problems discussed by our author in this part of his work, or in his description of the various physiological processes, which are essential to the healthy continuance of human economy. But if Hindu physiology is startling in its demonstration of the fact that growth is not the only condition of life, that vitality is somewhat independent of the physiological processes, that the inner man, with the help of Yoga, can long survive even without food and respiration[1], and that death and decay may be arrested to a considerable degree by completely stopping many of those physiological processes in the body[2], which are considered so very essential to living by the savants of the West, then Hindu pathology is unique in its conception of the nature of disease.

Suśruta's Pathology : What is it in a man, asks Susruta, that falls sick? What is that we treat medicinally? The body or the mind? Suśruta says that, "anything that afflicts the inner man (self or Puruṣa) is disease[3] and that disease has its primary seat in the inner spring of vitality from which it flows out to the surface, the external body." In man as in everything else in the universe, the direction of the inherent force is from the centre to the circumference. The shock is felt first at the centre of vitality, whence it is transmitted outwards and thus affects the energy which holds the molecules together, Dvyanuks and Tryanuks (Binary and tertiary atoms) or which the gross body is composed, and further opposes the dissolution of those molecules into their elemental constituents in the living organism. Even in cases of external injuries such as snake-bite, etc. the potency of the virus is carried at once to that

1. कण्ठकूपे क्षुत्पिपासा निवृत्ति।
कूर्मनाद्या स्थैर्य्यम्। *Pātañjala Darśanam Vibhutipāda 29-30 A.*
2. सोपक्रमं निरुपक्रमञ्च कर्म्म तत्संयमाद परान्तज्ञानमरिष्टेभ्योवा।
Pātañjala Darśanam. Vibhutipāda. 21. A.
3. तस्मात् पुरुषोऽधिष्टानम्। तदुख संयोगाश्च व्याधय इत्युच्यन्ते।
Suśruta Saṁhitā Sūtra. Chap. I.

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centre from whence it is almost instantaneously transmitted through the external channels of the body to its surface, otherwise what purpose does the Vāyu (nerve force) serve in the human economy? What do those myriads of Chaitanyavāhini Nāḍis (sensory nerves) exist for in the human system? In all diseases the subjective sensations are the first to be experience. "I am ill," "I fell hot," etc. are the voices of sensations, which form the "esse" of the disease. Disease then is a force and not matter.[1]

Pathology of Tridoṣa : Suśruta, though adopting the Vedica pathological dictum of Tridhātu, has expressed a very clear opinion on the subject. He observes that the relation between a disease and the deranged Vāyu (nerve force), Pitta (metabolism) and Kapha (unutilised product of the system), and the pathogenic-factors which lie at the root of that disease, is not real but contingent. These morbific principles may permeate the whole organism without creating any discomfort, and it is only when they find a distinct lodgment, and are centred in some distinct part or tissue of the body, that they become the exciting factors of disease.

Drug Potency : The next question which naturally arises in connection with such a theory of pathogeny, is what is medicine, or in other words, what is it in the drug that cures! Suśruta, after closely investigating all the theories on the subject, inclines towards the opinion that it is the potency of the drug that is curative, though he observes that inasmuch as potency cannot exist independently of a drug, a drug is of primary interest for all practical purposes in therapy.

Drug-Dynamisation : "It is the potency of a drug that cures a disease". The potency is administered best when the physical or chemical properties of a drug are annihilated. This is best performed by subjecting it to heat or pressure. In the medicated Ghṛtas or oils of our pharmacopoea, which are prepared by successively boiling or cooking them with drug-decoctions, we cannot even detect the trace of any of its component drugs, but still we know how potent and

1. *That Hahnemann's theory of disease was long before foreshadowed by Suśruta, will appear from the above extracts from his works. Hahnemann observes that, when a person falls ill, it is only this spiritual self-acting vital force, everywhere present in the organism, that is primarily deranged by the dynamic influence of a morbific agent inimical to life - Orgehon.*

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efficacious they prove in the hands of our Vaidyas. When Suśruta formulated the process of preparing medicinal oils and Ghṛtas, and laid down the use of Śatadhauta Ghṛta (clarified butter, a hundred times washed with water in succession), Sahasrapāk Taila (medicinal oil, successively cooked a thousand times), or Kumbha-Ghṛta (clarified butter, a hundred years old) it may be fairly said that he was in sight of the principle of drug-dynamisation.

Principles of Āyurvedic Treatment : Āyurvedic physicians practically recognise two different sets of principles in the domain of practical therapeutics, which may be stated in the terms of their western colleagues as Laws of Similars and Contraries.[1] This apparent contradiction has been fully accounted for and explained in the writings of the latter day commentators, but it does not fall within our province to enter into these disquisitions. In addition to those, Suśruta, in common with the Ācāryas of his time, never fails to emphasise the value of phycopathy in those forms of mental or nervous distempers for which Mesmer rightly now receives so much honor. Since the creation of man, the touch of the "Saintly" has been credited with the virtue of curing the sick; and Āveśa (auto-hypnotism) and Samādhi (higher phases of clairvoyance) have achieved many miracles in the art of healing in India, which was the first country where it was first successfully practised for the welfare of man.

Saṁśodhana and Saṁśamana : All kinds of treatment may be grouped under two heads such as Saṁśodhana and Saṁśamana, i.e. either the body should be cleansed (Saṁśodhita) of the morbific diathesis with the help of emetics or purgatives, or steps should be taken to restore the deranged Vāyu, Pitta and Kapha to their normal

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1. *Similar in character to the exciting factors of a disease - Similar in character to the Esse of a disease - Similar in character both to the exciting actors and Esse of a disease.*

Contrary in character to the exciting factors of a disease.

Contrary in character to the Esse of a disease.

Contrary in character both to the exciting factors and Esse of a disease.

हेतुव्याधि विपर्य्यस्त विपुर्य्यस्तार्थकारिणाम्।

औषधान्नविहाराणामुपयोगं सूखावहम्।।

Mādhava Nidāna Ch. I. V. 8.

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condition with the help of proper medicinal drugs without resorting to any eliminating process. But in cases of inflammation, Suśruta enjoins that, instead of any Saṁśamana remedies, diaphoresis should be first resorted to. In cases where counter-irritants are indicated and in parts which are directly accessible, leeching and cauterisation should be practised with a due regard to the season of the year and the requirements of the case. We find in his Saṁhitā a detailed account of the several species of leeches with their habits and habitats.

Forms of medicine : Powders, lambatives, decoctions as well as medicated oils, Ghṛtas, confections and wines are the forms in which, according to Suśruta, medicines should be given. The different drugs such as roots, leaves, etc. should be culled in the seasons proper to each. He classified the soil into five different kinds for the purpose of growing drugs of different therapeutic properties. Even the virtues of different flavours and colours were ascertained with regard to their respective actions on the deranged morbific principles of the body.

Rasāyana : The Āyurveda being the science of life and health, the holy Agniveśa, at the very commencement of the therapeutical portion of his work[1], has described several medicinal compounds, which improve general health and arrest the ravages of time. Theoretically speaking the science of the Āyurveda recognises no preordained limit to human existence. Life can be prolonged with the help of suitable medicines. By dint of observation and patient researches our Ṛṣis devised many such adjuncts which can rejuventate an old man, and supply those vital elements to an old and exhausted human body, which ebb away with the progress of years. Hence, we find many rejuvenating medicines to have been prescribed for men in health which would arrest decay and guard against the approach of senility by increasing the fundamental vital principles of the body and preventing Vāyu, Pitta and Kapha from being transformed into morbific diatheses.

Diet : "A good and proper diet in disease is worth a hundred

1. दीर्घमायुः स्मृति मेधामरोगं तरुणं वयः।
प्रभावर्णं स्वरौदार्य्यं देहेन्द्रिय बलं परं।।
वाकसिद्धिं प्रणतिं कान्ति लभते ना रसायनात्।
लाभोपायो हि शप्तनां रसादीनां रसायनं।।

Caraka Saṁhitā Cikitsā Sthāna Ch. I.

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medicines and no amount of medication can do good to a patient who does not observe a strict regimen of diet.'' Our Āyurveda, instead of being content with specifying the nature of diet in disease in general, mentions the names of articles, which should, or should not be taken in any specific malady, judged by the light of their properties of aggravating Vāyu, Pitta or Kapha. The dietic or therapeutic properties of a large number of articles of human consumption, as well as the chemical changes they undergo in the digestive apparatus of different mammals, have been studied and analysed, and so we find in our physique, medical Saṁhitās, such injunctions that barley-corns passed undigested with the faeces of a cow or horse, should form the diet of a Prameha patient[1] that the milk of a she-camel should be given to a patient suffering from a cutaneous affection, and that the flesh of any carnivorous beast of bird should be given to one suffering from pulmonary consumption and so on. It was a cardinal doctrine with Āyurvedic dietists that the longing of a patient for any particular kind of food in a certain disease, emphatically shows that his organism is in want of those elements which enter into the composition of the article offered. Hence elaborate dietetics were formulated, which cannot but be acceptable to the most fastidious patient.

Therapeutics : The exclusion[2] of salt and water from the food of an ascites or anasarca patient as laid down in our Saṁhitās shows that our Ṛṣi possessed a higher chemical knowledge regarding the effects

1. *खराश्व गोधेनुक संभृतानां, तथा यवानां विविधाश्च भक्ष्याः।*
देयास्तथा वेणुयवा यवानां, कल्पेन गोधूममयाश्च भक्ष्याः।।

Caraka Saṁhitā, Cikitsā Sthāna. Ch. VI. 23.

2. *The efficacy of such exclusion has been lately demonstrated by the researches of Dr. Benjamin Horniman (Lectures, Sanitarium, Park st. London).*

3. A. *तथोष्ण लवणाम्लानि विदाहीनिनि गुरुणिच।*
नाद्यादन्नानि जठरी तोयेपानञ्च वर्ज्जयेत्।।

Caraka Cikitsā Sthāna Ch. XIII.

B. *मूत्राण्यष्टार्वुदरिणां सेके पाने च योजयेत्।*

Ibid Chap. 13.

C. *सप्ताहमौष्ट्रंत्वथवापि मांसं पयः पिबेद्भोजनवारिवर्ज्जी।*
गव्यं समूत्रं महिषीपयो वा क्षीराशनो मूत्रमथो गवां वा।।

Caraka Cikitsā Sthāna Chap. 12.

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of organic matter on the human system than many of us are ready to accord to these pioneers in medical science.

Medical Botany : After therapeutics comes the subject of Medical Botany. Suśruta divides the whole vegetable kingdom into Vṛkṣa, Gulma, Vanaspati and Virudha. This classification has been minutely worked out in works on Hindu Botany where we find such nice subdivisions as Agravīja (whose toplings are only planted), Mūlaja (whose roots only are planted), Parṇayoni, Skandaja, Vijaruha (germinated from seeds) and Sannurudhaja. But the botany of Suśruta is more of the nature of Materia Medica than a work on Botany proper, though sometimes he mentions the habitate and describes the foliage of certain plants so that they may be distinguished from others of a cognate species.

The uses of metals and minerals for therapeutical purposes in India are as old as the Ṛgveda[1] itself. Suśruta describes the methods of preparing oxides, sulphates or chlorides of the six metals as the case many be. Mercury has been only once mentioned in the Saṁhitā and then very vaguely too. Processes for the preparation of alkalis and the lixiviation of ashes are very elaborately described. Beyond these the chemical knowledge of Suśruta scarcely extends.

Hygiene and Public Health : As a writer of Hygiene and public health, Suśruta emphasises the importance of cleanliness of both spirit and body. Water whose disinfecting virtues have so often been hymnised in the Vedas[2] forms the subject of discussion of an entire chapter of the Saṁhitā. Outbreaks of epidemic have been attributed to contrary seasons, to the floating of minute particles of poisonous flower pollen in the air, and to the sin or unrighteous conduct of the community. Earthquakes, famines and physical phenomena, which are at present attributed to magnetic disturbances of the earth, have been described by Suśruta as the usual precursors of devastating epidemics such as plague etc. Mortality among birds and an unusual death among rats and other burrowing rodents have been included

1. *Lead crystals (including diamond) gold and mineral poisons are mentioned in the I. 16. I. 29 I. 55 and IV.10 of the Atharva Saṁhitā.*
2. अपस्वंतरसृतमप्सु भेषजमपामुत प्रशान्तये।।
Ṛk Saṁhitā I. 23 s. 19.

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among other presaging indications of a visitation by Providence. Interrogated as to the cause of such out breaks, Dhanvantari observes that, the Vāyu (molecular energy) of the soil is disturbed or affected by earthquakes, and seasons of unnatural drought or deluge, deranging their Pitta (kinetic energy) and Śleṣmā (humidity) which produce morbific factors that affect a whole community. Suśruta, as a true physician, has elaborately dealt with the regimen of diet and conduct during the different seasons of the year (Ch. 24-U.T.64) which, strictly followed, should act as a good prophylaxis against attacks of many epidemic diseases, being framed with a most careful regard to the conditions of life which obtain in it, and ward off those sad breakdowns in health, which are, in many instances, the result of an unsuitable mode of living in this country.

Twofold division of Time & c : It is a fundamental dictum of Suśruta that in case of medical treatment the then prevailing season of the year should be taken into account. In his Saṁhitā we find two distinct classifications of seasons, one based on the peculiar physical phenomena which distinguish the different seasons of the year, a fact which emphatically proves that Suśruta was an inhabitant of the Sub-Himalayan Gangetic Doab, the other is for the purpose of showing the respective accumulation, aggravation and subsidence of morbific diatheses (Doṣas). In the same manner the different quarters of the day and night have been minutely charted or set down to show the spontaneous aggravation and subsidence of the deranged Vāyu, Pitta and Kapha during the 24 hours. The influence of planets as to the production of certain diseases such as small-pox, measles, scarlet fever, & c. is almost a proved fact. As it governs the prevalence and non prevalence of certain maladies, the aggravation and non-aggravation of certain existing disorders as well owe much of their origin to this potent factor. The vegetable kingdom from which we glean our daily food is also subject to this influence, and hence the discrimination we exercise in selecting our food on certain days of the lunar month.

Countries have been divided into Jāngala or Ānūpa according as their physical features partake of the character of a dry plateau or of a swamp or marsh, a Sādhāraṇa one possessing features, which are common to both. Diseases, which are natural or are spontaneously relieved in each of these kinds of country have been treated with that

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scientific insight which marks modern medical works on sea-side or spring sanitariums. The virtues of the waters of differetn rivers of India were ascertained for the purposes of practical therapeutics. The therapeutic properties of the milk of a she-goat, she-buffalo, mare, cow-elephant, or woman, as well as of any of their modifications such as curd, whey & c. together with the properties of the flesh and urine of the several groups of she-animals, which are indigenous to the land, were studied and analysed, thus placing at the disposal of a practical physician a list of dietary in different diseases to soothe the taste of the most fastidious patient, and which is at the same time potent enough to cure the distemper he is suffering from without the help of any special medicine. Thus it is that we find our Vaidyas prescribing the flesh of many carnivorous animals as a diet in consumption, goat's meat in phthisis, goat's milk in colitis and Tittira's flesh in fever & c.

Diseases of the Kidneys and Bladder : In treating of the diseases of the kidneys, bladder and the urethra, Suśruta has described the symptoms and the colour of the urine in each specific variety without laying down any mode of testing the urine. But we know that Suśruta has enjoined his readers at the very outset of his work to refer to other allied branches of the science for informaton which is not contained in his book. In the same manner we can account for the absence of any instructions as regards the feeling of the pulse as an important auxiliary in making a correct diagnosis. We need but repeat the statement that the readers of this Saṁhitā must look for this information in the Kaṇāda's Nāḍi Vijñāṅa, which has made our Vaidyas such expert sphygmologists.

Kalpa : In the Kalpasthāna of his Saṁhitā, Suśruta has described the symptoms of hydrophobia and snake bites, etc. as well as those developed in cases of vegetable poisoning, together with their therapeutical treatment and remedies, which, if rightly studied and investigated, may yet throw a new light upon the subject.

Suśruta as an Observer : It has been lately discovered by a German physiologist that tubercular bacilli do not thrive a goat's blood. The importance of goat's milk in colitis as an efficient agent in checking ferment inthe intestines, or of the close contact of a goat as a powerful auxiliary in curing tuberculous phthisis was first

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demonstrated by Suśruta. Not only this- but the inhalation of the air of a cattle-shed and especially the fact that exhalations of goats, bodies tend to destroy the phthisis germs did not fail to attract the attention of the Indian Ṛṣis; the fumigation of the sick-room with antiseptic preparations such as अष्टाङ्गधूप (Aṣṭāṅga dhupas) is purely Indian in its origin and in no way inferior to the modern introduction of Cogghill's respirators. The microscopic germs that are said to propagate spetic fever otherwise called भूताभि षङ्गोत्थ विषसज्वर are found very often to disappear under this Indian device where no medicines produce any impression. Thus many a wonderful discovery like the above hails from the dimness of a bygone age. Many truths lie embedded in the vast medical literature of the Brāhmaṇas which claimed close attention and devout study, even by the western savants. We have not laboured in vain if these pages can help a little to revive the old genius of the Āyurveda, or help the progress of human Science one step onward towards the attainment of its goal.

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KEY TO TRANSLITERATION

अ	आ	इ	ई	उ	ऊ	ऋ	
a	ā	i	ī	u	ū	ṛ	
ए	ऐ	ओ	औ	अं	अः		
e	ai	o	au	aṁ	aḥ		
क्	क	ख्	ख	ग्	ग	घ	ङ
k	ka	kh	kha	g	ga	gha	ṅa
च	छ	ज	झ	ञ			
ca	cha	ja	jha	ña			
ट	ठ	ड	ढ	ण			
ṭa	ṭha	ḍa	ḍha	ṇa			
त	थ	द	ध	न			
ta	tha	da	dha	na			
प	फ	ब	भ	म			
pa	pha	ba	bha	ma			
य	र	ल	व	श			
ya	ra	la	va	śa			
ष	स	ह	क्ष	त्र	ज्ञ		
ṣa	sa	ha	kṣa	tra	jña		

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PLATE No. I.

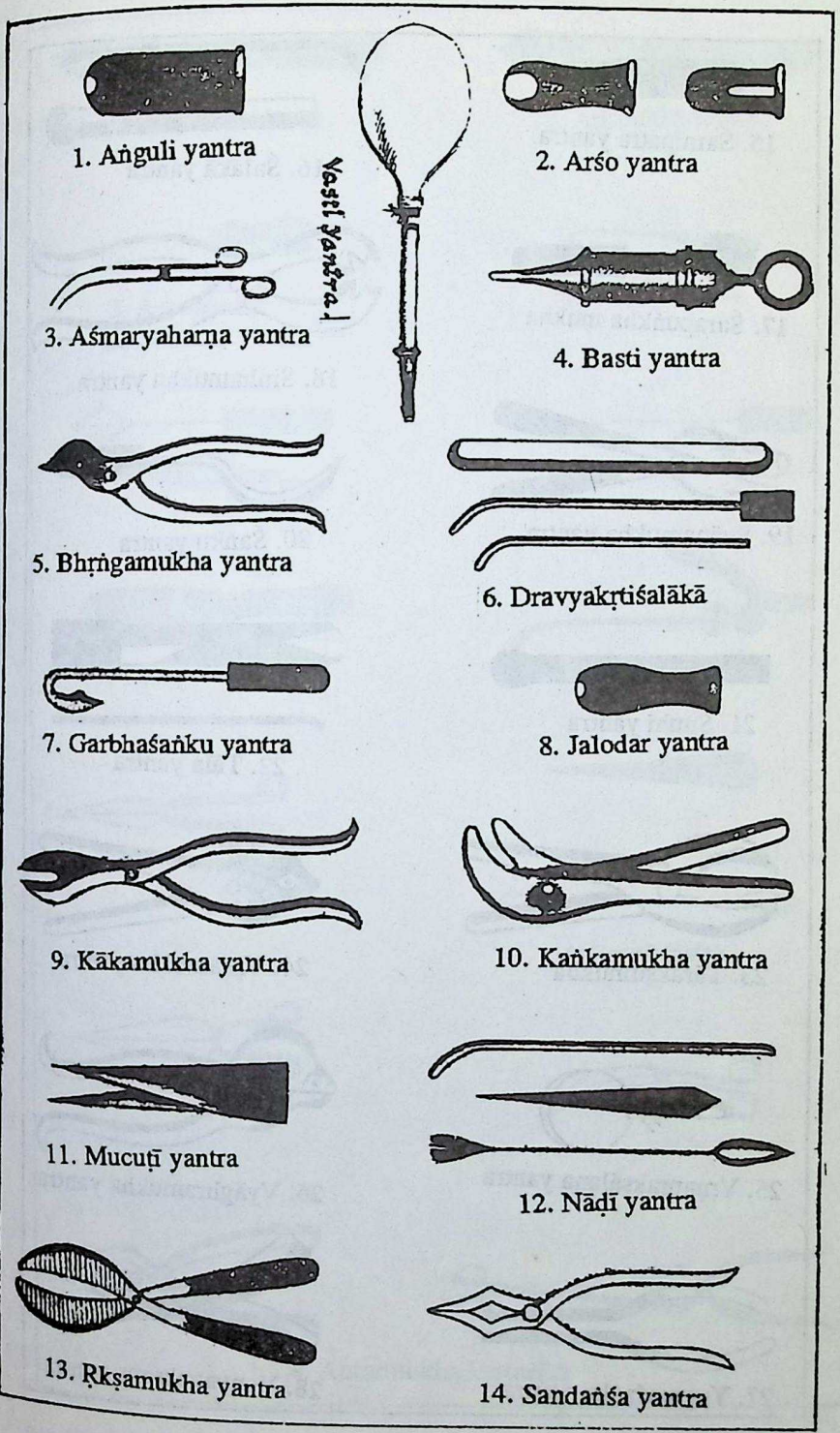

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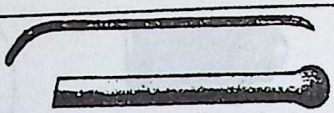
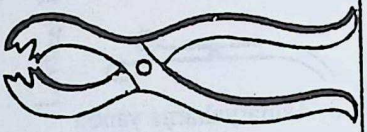
PLATE No. II.

15. Śamīpatra yantra

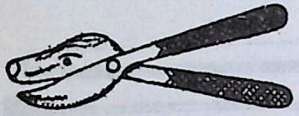


16. Śalākā yantra

17. Śarapuṅkha mukha



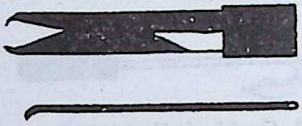
18. Siṅhamukha yantra



19. Śvānamukha yantra

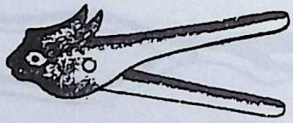
20. Śaṅku yantra

21. Snuhī yantra

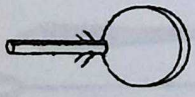


22. Tāla yantra

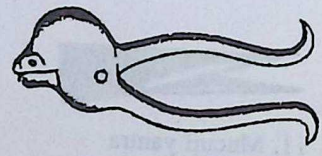
23. Tārākṣumukha



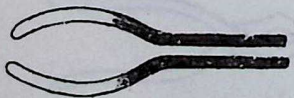
24. Vṛkamukha yantra



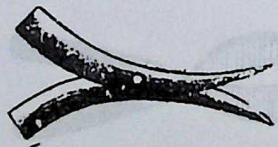
25. Vṛṇaprakṣālana yantra



26. Vyāghramukha yantra



27. Yugmaśaṅku yantra



28. Yonyavekṣaṇa yantra

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PLATE No. III.

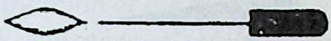
1. Ardhadhāra śastra

2. Āṭīmukha śastra

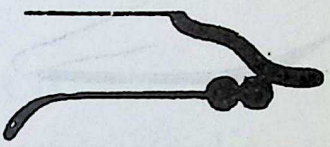
3. Ārā śastra

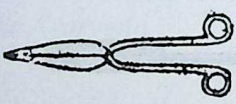
4. Baḍiśa śastra

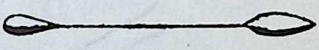
5. Dantaśaṅku śastra



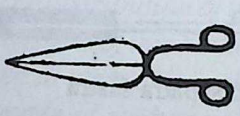
7. Karapatra śastra

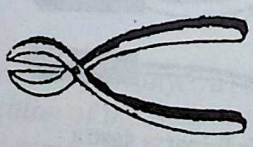


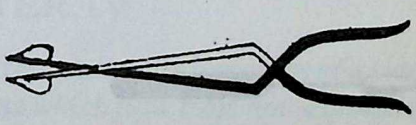




6. Eṣaṇī śastra







8. Antarmukha kartarika

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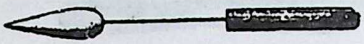
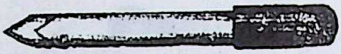
PLATE No. IV

9. Kuṭhārikā śastra



10. Kuśapatra śastra

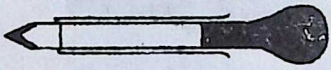
11. Maṇḍalāgra śastra



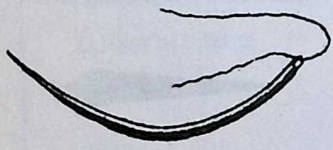
12. Mudrikā śastra

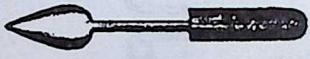
13. Nakha śastra

14. Śarārīmukha śastra

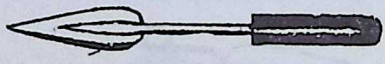


16. Trikūrcaka śastra





17. Utpalapatra śastra



18. Vetasapatra śastra

15. Sucī śastra

19. Vrīhimukha śastra

20. Vṛdhipatra śastra

SEE CHAPTER.VIII.

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THE SUŚRUTA SAṀHITĀ

SŪTRASTHĀNA

CHAPTER I

प्रथमोऽध्यायः

नमो ब्रह्मप्रजापत्यश्विबलभिद्धन्वन्तरिसुश्रुतप्रभृतिभ्यः।

अथातो वेदोत्पत्तिं नामाध्यायं व्याख्यास्यामः।
यथोवाच भगवान् धन्वन्तरिः सुश्रुताय ।।१।।

Well, we[1] shall now describe the origin of the Science of Medicine, as disclosed by the holy Dhanvantari to his disciple Suśruta. **(Vedotpatti adhyāya). 1**

अथ खलु भगवन्तममरवरमृषिगणपरिवृतमाश्रमस्थं काशिराजं दिवोदासं धन्वन्तरिमौपधेनववैतरणौरभ्रपौष्कलावतकरवीर्य्यगोपुररक्षित-सुश्रुतप्रभृतय ऊचुः।

भगवन्! शारीरमानसागन्तुस्वाभाविकैर्व्याधिभिर्विविधवेदनाभि-घातोपद्रुतान् सनाथानप्यनाथवद् विचेष्टमानान् विक्रोशतश्च मानवान-भिसमीक्ष्य मनसि नः पीडा भवति। तेषां सुखैषिणां रोगोपशमार्थमात्मनः प्राणयात्रार्थञ्च प्रजाहितहेतोरायुर्व्वेदं श्रोतुमिच्छाम इहोपदिश्यमानम्।

1. *The present work which originally formed the subject of a discourse by the holy sage Dhanvantari to his disciple Suśruta, has been compiled in its present form by the venerable Nāgārjuna, and is accordingly designated as the Suśruta Saṁhitā.*

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अत्रायत्तमैहिकमामुष्मिकञ्च श्रेयः; तद्भगवन्तमुपपन्नाः स्मः शिष्यत्वेनेति। तानुवाच भगवान्, स्वागतं वः, सर्व्व एवामीमांस्या अध्याप्याश्च भवन्तो वत्साः ॥ २ ॥

Once upon a time, when the holy Dhanvantari, the greatest of the mighty celestials, incarnated in the form of Divodáṣa, the king of Káśī, was blissfully seated, in his hermitage, surrounded by a concourse of holy Ṛṣis; Aupadhenava, Vaitaraṇa, Aurabhra, Pauṣkalávata, Karavīrya, Gopura-rakṣita, Suśruta and others addressed him as follows : - "O Sire, it grieves us much to find men, though otherwise well befriended by their kin and relations, falling a prey to diseases, mental, physical, traumatic, or natural and piteously wailing in agony like utterly friendless creatures on earth; and we supplicate thee, O Lord, to illumine our minds with the truths of the Eternal Áyurveda (Medical Science) so that we may faithfully discharge the duties allotted to us in life, and alleviate the sufferings of humanity at large. Bliss in this life and hereafter, is in the gift of this eternal Áyurved, and for this, O Lord, we have made bold to approach thee as thy humble disciples. "To them, thus replied the holy Dhanvantari:- "Welcome to all of you to this blissful hermitage." All of you are worthy of the honour of true pupilship or tutelage." **2**

इह खल्वायुर्व्वेदो नाम यदुपाङ्गमथर्व्ववेदस्यानुत्पाद्यैव प्रजाः श्लोकशतसहस्रमध्यायसहस्रञ्च कृतवान् स्वयम्भूः। ततोऽल्पायुष्ट्व-मल्पमेधस्त्वञ्चावलोक्य नराणां भूयोऽष्टधा प्रणीतवान्। तद्यथा- शल्यं शालाक्यं कायचिकित्सा भूतविद्या कौमारभृत्यमगदतन्त्रं रसायनतन्त्रं वाजीकरणतन्त्रमिति ॥ ३ ॥

The Áyurveda (which forms the subject of our present discourse), originally formed one of the subsections of the Atharva Veda; and even before the creation of mankind, the self-begotten Brahmá strung it together into a hundred thousand couplets (Ślokas), divided into a thousand chapters. But then he thought of the small duration of human life on earth, and the failing character of human memory, and found it prudent to divide the whole of the Áyurveda into eight different branches such as, the Śalya-Tantra, the Śálákya-Tantra, the Káya-Cikitsá, the Bhūta-Vidyá, the Kaumára-Bhṛtya, the Agáda-Tantra, the Rasáyana-Tantra and the Vájeekaraṇa-Tantra. **3**

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अथास्य प्रत्यङ्गलक्षणसमासः

तत्र शल्यं नाम विविधतृण-काष्ठ-पाषाणपांशुलोह-लोष्ट्रास्थिबाल-नखपूयास्रावान्तर्गर्भशल्योद्धरणार्थं यन्त्रशस्त्रक्षाराग्निप्रणिधानव्रणवि-निश्चयार्थञ्च ॥ ४ ॥

Now about the characteristic features of each of these branches of the Science of the Áyurveda :

The Śalya-Tantra[1] - The Scope of this branch of Medical Science is to remove (from an ulcer) any extraneous substance such as, fragments of hay, particles of stone, dust, iron or bone; splinters, nails, hair, clotted blood, or condensed pus (as the case may be, or to draw out a dead foetus of the uterus, or to bring about safe parturitions in cases of false presentation, and to deal with the principle and mode of using and handling surgical instruments in general, and with the application of fire (cautery) and alkaline (caustic) substances, together with the diagnosis and treatment of ulcers. **4**

शालाक्यं नाम ऊर्ध्वजत्रुगतानां रोगाणां श्रवण-नयन-वदन-घ्राणा-दिसंश्रितानां व्याधीनामुपशमनार्थम् ॥ ५ ॥

The Śálákya-Tantra[2] - embraces as its object the treatment of those diseases which are restricted to the upward (lit :-region above the clavicles) fissures or cavities of the body, such as the ears, the eyes, the cavity of the mouth, the nostrils, etc. **5**

कायचिकित्सा नाम सर्व्वाङ्गसंसृतानां व्याधीनां ज्वर (अतीसार)-रक्तपित्तशोषोन्मादापस्मारकुष्ठमेहादीनामुपशमनार्थम् ॥ ६ ॥

The Káya-Cikitsá (General diseases)[3] - treats of diseases, which, instead of being simply restricted to any specific organ, or to any particular part of the body, affect the entire system, as- Fever,

1. *Any foreign matter, lodged in a human organism and proving painful to it, is called a śalya.*
2. *The name is derived from the Sanskrit term Śaláká, a probe or a rod, the use and application of the instrument being primarily included within the scope of this branch of the Áyurveda.*
3. *The term Káya literally signifies the vital heat or fire which runs through the entire system, and hence the Káya-cikitsá deals with diseases which may gradually invade the root-principles of a living human organism.*

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Dysentery, Haemoptysis, Insanity, Hysteria, Leprosy, unnatural discharges from the urethra, etc. **6**

भूतविद्या नाम देवासुर-गन्धर्व्व-यक्ष-रक्षः-पितृ-पिशाच-नागग्रहाद्युपसृष्टचेतसां शान्तिकर्म्मबलिहरणादिग्रहोपशमनार्थम् ॥ ७ ॥

The Bhūta-Vidyá (Demoniacal diseases) - lays down incantations and modes of exorcising evil spirits and making offerings to the gods, demons Gandharvas, Yakṣas, Rakṣas, etc. for cures of diseases originating from their malignant influences. **7**

कौमारभृत्यं नाम कुमारभरण-धात्रीक्षीरदोषसंशोधनार्थं दुष्टस्तन्यग्रहसमुत्थानाञ्च व्याधीनामुपशमनार्थम् ॥८॥

The Kaumára-Bhṛtya (Management of children) - deals with the nursing and healthy bringing up of infants, with purification and bettering of mothers' milk, found deficient in any of its characteristic traits, and also with cures for diseases peculiar to infant life and due to the use of vitiated mother's milk or to the influences of malignant stars and spirits. **8**

अगदतन्त्रं नाम सर्प-कीट-लूता-वृश्चिक-मूषिकादिदष्टविषव्यञ्जनार्थं विविधविषसंयोगविषोपहतोपशमनार्थम् ॥९॥

The Agada-Tantra (Toxicology) : deals with bites from snakes, spiders and venomous worms, and their characteristic symptoms and antidotes. It has also for its object the elimination of poison whether animal, vegetable, or chemical (resulting from incompatible combinations) from the system of a man, overwhelmed with its effects. **9**

रसायनतन्त्रं नाम वयःस्थापनमायुर्मेधाबलकरं रोगापहरणसमर्थञ्च ॥१०॥

The Rasáyana-Tantra (Science of Rejuvenation) : has for its specific object the prolongation of human life, and the invigoration of memory and the vital organs of man. It deals with recipes which enable a man to retain his manhood or youthful vigour up to a good old age, and which generally serve to make the human system invulnerable to disease and decay. **10**

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वाजीकरणतन्त्रं नाम अल्प-दुष्ट-विशुष्क-क्षीणरेतसामाप्यायन-प्रसादोपचयजननिमित्तं प्रहर्षजननार्थञ्च ॥११॥

The Vájīkaraṇa-Tantra (Science of Aphrodisiacs) : treats of measures by which the semen of a man naturally scanty or deficient in quality becomes shorn of its defects; or is purified, if deranged by the vitiated humours of the body (such as wind, etc.; or is invigorated and increased in quantity (if pure and healthy); or acquires its healthy and normal consistence (if thinned and enfeebled by indiscretions of youth). (In short, it deals with things which increase the pleasures of youth and make a man doubly endearin to a woman). **11**

एवमयमायुर्व्वेदोऽष्टाङ्ग उपदिश्यते। अत्र कस्मै किमुच्यतामिति? त ऊचुः, अस्माकं सर्व्वेषामेव शल्यज्ञानमूलं कृत्वोपदिशतु भगवानिति। स उवाचैवमस्त्विति। ते ऊचुर्भूयोऽपि भगवन्तम्, अस्माकमेकमतीनां मतमभिसमीक्ष्य सुश्रुतो भगवन्तं प्रक्ष्यति। अस्मै चोपदिश्यमानं वयमप्युपधारयिष्यामः। स होवाचैवमस्त्विति। वत्स सुश्रुत! इह खल्वायुर्व्वेदप्रयोजनं-व्याध्युपसंसृष्टानां व्याधिपरिमोक्षः, स्वस्थस्य रक्षणञ्च ॥१२॥

Thus the entire science of the Áyurveda is classified into the eight preceding branches. Now tell me, which of them is to be taught and to which of you? Said the disciples :- "Instruct us all, O Lord, in the science of surgery (Śalya) and let that be the chief subject of our study." To which replied the holy Dhanvantari :- "Be it so." Then the diciples again said :- "We are all of one mind in the matter, O Lord, that Suśruta shall be our spokesman and ask you questions conformably to the general trend of our purpose. All of us will attentively hear what you will be pleased to discourse to Suśruta, (and that will save you the trouble of teaching us individually)". To which replied the venerable sage-"Be it so. Now listen, Suśruta, my dear child. The object or utility of the science which forms the subject of our present discussion, may be grouped under two distinct sub-heads such as (1) the cure of diseased persons, and (2) the preservation of health in those who are not afflicted with any sort of bodily distempers. **12**

आयुरस्मिन् विद्यतेऽनेन वा आयुर्विन्दतीत्यायुर्व्वेदः ॥१३॥

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The etymological meaning of the term "Áyurveda" may be interpreted to denote either a science in the knowledge of which life exists, or which helps a man to enjoy a longer duration of life. **13**

तस्याङ्गवरमाद्यमागमप्रत्यक्षानुमानोपमानैरविशुद्धमुच्यमानमुपधारय।

एतद्ध्यङ्गं प्रथमं प्रागभिघातव्रणसंरोहाद् यज्ञशिरःसन्धानाच्च। श्रूयते हि यथा- रुद्रेण यज्ञस्य शिरश्छिन्नमिति। ततो देवा अश्विनावभिगम्योचुः। भगवन्तौ नः श्रेष्ठतमौ युवां भविष्यथः, भवद्भ्यां यज्ञस्य शिरः सन्धातव्यम्। तावूचतुरेवमस्त्विति। अथ तयोरर्थे देवा इन्द्रं यज्ञभागेन प्रासादयन्। ताभ्यां यज्ञस्य शिरः संहितमिति ॥१४॥

The primary position of surgery : (As regards time and importance among the other allied branches of the Science of Medicine). Hear me discourse on the Science of Surgery (Śalya-Tantra) which is the oldest of all the other branches of the Science of Medicine (Áyurveda) and is further corroborated by the four classes of testimonies, *viz.*, Perception, Inference, Analogy and Scriptural Truths (Ágamas). The primary position of this branch of the Áyurveda, (as regards its time or origin), may be inferred from the fact that Surgery lends her aid materially towards the healing up of traumatic ulcers.[1] The second reason for such an inference may be deduced from the replacement of the severed head of Yajña. It is told that the god Rudra, severed the head of the God of Sacrifice (Yajña). Whereupon the gods approached the celestial Aśvins, and addressed them as follows :- "You twins, O lords, who are to be the greatest of a all, connect the head of Yajña with his decapitated trunk." To them, replied the divine Aśvins :- "We shall do, O lords, as you command us to do." Then the celestials propitiated the god Indra in order that a portion of the oblations offered in the course of a sacrifice, might be allotted to those heavenly twins. The Aśvins reunited the severed head of Yajña to his body as prayed for. [Hence this branch of the Áyurveda (Śalyāṅga) is the oldest of all its subdivisions]. **14**

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1. *Ulcers incidental to blows and sword-cuts had to be dressed and attended to in the wars between the gods and the demons, long before the appearance of any physical or idiopathic maladies such as, fever, etc.; and Surgery contributed all that was demanded of her towards the healing up of those ulcers. Hence this branch of the Áyurveda is the oldest of all the allied branches of the healing art.*

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अष्टास्वपि चायुर्व्वेदतन्त्रेष्वेतदेवाधिकमभिमतमाशुक्रियाकरणाद् यन्त्रशस्त्रक्षाराग्निप्रणिधानात् सर्व्वतन्त्रसामान्याच्च। तदिदं शाश्वतं पुण्यं स्वर्ग्यं यशस्यमायुष्यं वृत्तिकरञ्चेति ॥१५॥

The primary importance of the Śalya : All hold this Tantram to be the most important of all the other branches of the Áyurveda, inasmuch as instantaneous actions can be produced with the help of such appliances as, surgical operations, external applications of alkalis, cauterisation, etc., and secondly inasmuch as it contains all that can be found in the other branches of the science of medicine as well, with the superior advantage of producing instantaneous effects by means of surgical instruments and appliances. Hence it is the highest in value of all the medical Tantras. It is eternal and a source of infinite piety, imparts fame and opens the gates of Heaven to its votaries, prolongs the duration of human existence on earth, and helps men in successfully fulfilling their missions, and earning a decent competence, in life. **15**

ब्रह्मा प्रोवाच ततः प्रजापतिरधिजगे, तस्मादश्विनावश्विभ्यामिन्द्र इन्द्रादहं मया त्विह प्रदेयमर्थिभ्यः प्रजाहितहेतोः ॥१६॥

Gradual extension of the Áyurvedic Knowledge : Bramhá was the first to inculcate the principles of the holy Áyurveda. Prajápati learned the science from him. The Aśvins learned it from Prajápati and imparted the knowledge to Indra, who has favoured me (Dhanvantari) with an entire knowledge thereof. I, for the good of mankind, am ready to impart it to those who seek it on earth. **16**

भवति चात्र।

अहं हि धन्वन्तरिरादिदेवो जरारुजामृत्युहरोऽमराणाम्।
शल्याङ्गमङ्गैरपरैरुपेतं प्राप्तोऽस्मि गां भूय इहोपदेष्टुम् ।। १७ ।।

The King of Káśī gives a brief account of himself in verse : I am the supreme and original god manifest in the form of Dhanvantari. It is I who warded off death, disease and decay from the celestials. Formerly I was an inmate of the region of heaven, now I am incarnated on earth with the view to teach the Science of Surgery with all its allied branches of study to men. **17**

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अस्मिन् शास्त्रे पञ्चमहाभूतशरीरिसमवायः पुरुष इत्युच्यते। तस्मिन् क्रिया, सोऽधिष्ठानम्। कस्मात्? लोकस्य द्वैविध्यात्। लोको हि द्विविधः स्थावरो जङ्गमश्च। द्विविधात्मक एवाग्नेयः सौम्यश्च तद्भूयस्त्वात्, पञ्चात्मको वा ॥१८॥

In the present science (Áyurveda), the **Puruṣa** (self-conscious organic individual) is described as the resultant of the combination of the soul and the five primary material principles. All medical acts such as, surgical operations, administration of medicinal remedies and applications of alkaline subtances, or cauterisation, etc.) are restricted to the **Puruṣa** alone.[1]

Why is to so ? The answer is, simply because the created world is composed of two distinct classes, such as the mobile and the immobile.[2] These two classes, in their turn, are further sub-divided for the purposes of the science of medicine into the two orders, Ágneya (hot) and Saumya (cold). Hence the world is composed of five material principles, though characterised by the twofold virtues, Ágneya (hot) and Saumya (cold).[3]

तत्र चतुर्व्विधो भूतग्रामः। संस्वेदजजरायुजाण्डजोद्भिज्जसंज्ञः। तत्र पुरुषः प्रधानम्, तस्योपकरणमन्यत्। तस्मात् पुरुषोऽधिष्ठानम् ॥१९॥

Further classification of the mobile and the immobile : The animated world may be divided into four subdivisions, such as the Svedaja (born of sweat or heat and moisture *i.e. abiogenous*, the

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1. *It may be questioned why they should be confined to the Puruṣa ? Such a query may be successfully met by the statement that the Puruṣa alone is the receptacle of health and disease in contradistinction to the Self or Ego.*

2. *The vegetable world belongs to the later category, while animals, possessed of locomotion, belong to the former.*

3. *It may be argued here, since everything in the universe is composed of the five fundamental material principles [of earth, water, fire (heat), air and sky (ether)], it is not competent to assert that the universe is possessed of the twofold attributes, Ágneya (hot or fiery) and Saumya (cold or watery), alone. But since fire (heat) or water (cold) predominates in all things in the universe in juxtaposition with the primary virtues of the other fundamental material principles, it is not improper to classify all under the head of hot or cold, a third factor being non-existent. Hence the world (जगत्) is possessed of the two fold virtues, hot and cold.*

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Aṇḍaja (egg-born or oviparous), the Udbhijja (vegetable and the Jaráyuja (placental or viviparous). The Puruṣa or the subjective personality (man) is the greatest of them all, because all other forms of life are made to minister to his wants on Earth. **19**

तद्दुःखसंयोगा व्याधय उच्यन्ते। ते चतुर्व्विधा आगन्तवः शारीराः मानसाः स्वाभाविकाश्चेति। तेषामागन्तवोऽभिघातनिमित्ताः। शारीरास्त्वन्नपानमूला वातपित्तकफशोणितसन्निपातवैषम्यनिमित्ताः। मानसास्तु क्रोधशोकभयहर्षविषादेर्ष्याभ्यसूयादैन्यमात्सर्य्यकामलोभ- प्रभृतय इच्छाद्वेषभेदैर्भवन्ति। स्वाभाविकास्तु क्षुत्पिपासाजरामृत्यु- निद्राप्रकृतयः। त एते मनःशरीराधिष्ठानाः ॥२०॥

Diseas and its Definition : The Puruṣa (man) is the receptacle of any particular disease, and that which proves a source of torment or pain to him, is denominated as a disease.[1] There are four different types of disease such as, Traumatic or of extraneous origin (Āgantuka), Bodily (Śárīra), Mental (Mánasa) and Natural (Svábhávika) A disease due to an extraneous blow or hurt is called Ágantuka. Diseases, due to irregularities in food or drink, or incidental to a deranged state of the blood, or of the bodily humours acting either singly or in concert are called Śárīra. Excessive anger, grief, fear, joy, despondency, envy, misery, pride, greed, lust, desire, malice, etc. are included within the category of mental (Mánasa) distempers; whereas hunger, thirst, decrepitude, imbecility, death, sleep, etc. are called the natural (Svábhávika) derangements of the body. The Mind and the Body are the seats of the abovesaid distempers according as they are restricted to either of them, or affect both of them in unison.[2] **20**

तेषां संशोधनसंशमनाहाराचाराः सम्यक्प्रयुक्ता निग्रहहेतवः ॥२१॥

Samśodhana (Cleansing), and **Samśamana** (Pacification of the deranged or agitated bodily humours giving rise to the disease), and the regimen of diet and conduct are the four factors which should be

1. *A disease may be defined as something which afflicts the Puruṣa (self-conscious personality) or those things or incidents which combine to afflict the Puruṣa are usually interpreted to connote that meaning.*
2. *The Self or the Jīvâtmá of a person is above all human concerns and, as such, can never be affected by any disease.*

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duly employed in order to successfully cope with a disease.[1] 21

प्राणिनां पुनर्मूलमाहारो बलवर्णौजसाञ्च, स षट्सु रसेष्वायत्तः। रसाः पुनर्द्रव्याश्रयाः। द्रव्याणि पुनरोषधयस्तास्तु द्विविधाः, स्थावरा जङ्गमाश्च। तासां स्थावराश्चतुर्व्विधाः। वनस्पतयो वृक्षा वीरुध ओषधय इति। तास्वपुष्पाः फलवन्तो वनस्पतयः, पुष्पफलवन्तो वृक्षाः, प्रतानवत्यः स्तम्बिन्यश्च वीरुधः, फलपाकनिष्ठा ओषधय इति ॥२२॥

Food is the principal factor which materially contributes to the strength, complexion and vitality (Ojas) of animated beings. Food consists of six different tastes (Rasa) [which cannot exist independently of the substances] in which they are inherent. These substances which are called the Oṣadhis may be divided into two classes such as the mobile and the immobile. The immobile Oṣadhis in their turn admit of being grouped under four sub-heads such as, the Vanaspatis, the Vṛkṣas, the Vīrudhas and the Oṣadhis proper.

Those trees which bear fruit without blossoming are called the Vanaspatis (such as, the Plakṣa and the Audumbura). Those that bear both fruits and flowers are called the Vṛkṣas. Shrubs and creepers that trail on the ground are called Vīrudhas, whereas those plants which die with the ripening of their fruits, are called Oṣadhis proper (such as cereals). 22

जङ्गमाः खल्वपि चतुर्व्विधा जरायुजाण्डजस्वेदजोद्भिज्जाः। तत्र पशुमनुष्यव्यालादयो जरायुजाः। खगसर्पसरीसृपप्रभृतयोऽण्डजाः। क्रिमिकीटपिपीलिकाप्रभृतयः स्वेदजाः। इन्द्रगोपमण्डूकप्रभृतय उद्भिज्जाः।

1. *Cleansing (Samśodhana) is of two kinds, viz. External and Internal. External purification consists in employing such measures as surgical operations, cauterisation of the affected part or organ, external use of alkaline preparations and medicated plasters, the internal one including such measures as exhibition of purgatives and emetics, application of intestinal enemas (Ásthápanam) and blood-letting. Diet comprises four different factors such as, food, drink, lambative. etc., which, for the purposes of the Áyurveda, are again grouped under three different heads, such as the pacifier of the deranged bodily humours (Doṣa-prašamana), therapeutical (Vyádhi-prašamana) and health-giving (Svastha-Vṛttikara). Ácára (conduct) appertains to three different factors, such as the body, the speech, and the mental acts. The abovesaid measures, duly employed, are potent enough to combat all sorts of bodily distempers, if the special exigencies of each case are carefully taken into consideration.*

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तत्र स्थावरेभ्यस्त्वक्पत्रपुष्पफलमूलकन्दनिर्य्यासस्वरसादयः प्रयोजनवन्तः, जङ्गमेभ्यश्चर्म्मनखरोमरुधिरादयः ॥२३॥

The mobile Oṣadhis or animals are divided into four classes such as the viviparous, the oviparous, the sweat-begotten, and those that are born of decomposed vegetable matter. Man and other mammals belong to the first group; birds, snakes, and reptiles belong to the second; ants, worms, etc. belong to the third; while frogs and Indragopas belong to the fourth. For medicinal purposes, bark, leaves, flowers, fruits, roots, bulbs, the expressed juice, and milky or resinous secretions of plants, etc.[1] are obtained from the vegetable world. The skin, nails, wool, blood. flesh, fat, marrow, bones, are procured from the animal world. 23

पार्थिवाः सुवर्णरजतमणिमुक्तामनःशिलामृत्कपालादयः। कालकृतास्तु प्रवातनिवातातपच्छायाज्योत्स्नातमःशीतोष्णवर्षाहोरात्रपक्षमासर्त्वयनादयः कालविशेषाः। त एते स्वभावत एव दोषाणां सञ्चयप्रकोपप्रशमप्रतीकारहेतवः प्रयोजनवन्तश्च ॥२४॥

Metals and minerals such as gold, silver, gems and Manaśśilā (Realgar), as well as pearls, clay and Kapalas (bones), etc. should be included in the list of the earthy substances.[2]

Gale, windfall, sunshine, shade, moonshine, darkness, heat, cold, rain, day, night, fortnight, month, seasons and solstices, etc. should be deemed as the works of eternal time, which, by virtue of their natural effects, contribute to the accumulation, augmentation, pacification or diminution of the deranged bodily humours (such as, wind etc). 24

भवन्ति चात्र श्लोकाः—

शारीराणां विकाराणामेष वर्गश्चतुर्व्विधः।
प्रकोपे प्रशमे चैव हेतुरुक्तश्चिकित्सकैः ॥ २५ ॥

1. *The use of oil expressed out of drugs and seeds, as well as of their ashes or alkaline preparations are likewise indicated.*
2. *Oxide of Iron, sand, yellow sulphurate of arsenic (Orpiment), salt, Gairika (ferruginous earth), Rasánjána (antimony) should be regarded as appertaining to the class of earthy substances.*

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आगन्तवस्तु ये रोगास्ते द्विधा निपतन्ति हि ।
मनस्यन्ये शरीरेऽन्ये तेषान्तु द्विविधा क्रिया ।।
शरीरपतितानान्तु शारीरवदुपक्रमः ।
मानसानान्तु शब्दादिरिष्टो वर्गः सुखावहः ।। २६ ।।

Authoritative verses on the subject : Physicians should look upon these four factors of food, conduct, earth and time, as the accumulators, aggravators and pacifiers of the deranged bodily humours and of the diseases resulting therefrom in man. Diseases due to causes which are extraneous to the body may affect the mind or the body. When it would affect the body in the shape of any traumatic disease (such as an inflammation due to a blow or a sword cut), it should be treated medicinally like the rest of the physical maladies, while the remedy should consist in the enjoyment of pleasurable sounds, touch, sights, taste or smell where the mind would be found to be the seat of the distemper. **25-26**

एवमेतत् पुरुषो व्याधिरौषधं क्रियाकाल इति चतुष्टयं समासेन व्याख्यातम्। तत्र पुरुषग्रहणात् तत्सम्भवद्रव्यसमूहो भूतादिरुक्तस्तदङ्ग-प्रत्यङ्गविकल्पाश्चत्वङ्मांसशिरास्नायुप्रभृतयः। व्याधिग्रहणाद् वात-पित्त-कफ-शोणित-सन्निपात-वैषम्यनिमित्ताः सर्व्व एव व्याधयो व्याख्याताः। औषधग्रहणाद् द्रव्यगुणरसवीर्य्यविपाकप्रभावाणामादेशः। क्रियाग्रहणाच्छेद्यादिनि स्नेहादीनि च कर्म्माणि व्याख्यातानि। कालग्रहणात् सर्व्वक्रियाकालानामदेशः ॥२७॥

Thus I have briefly dealt with the Puruṣa, Disease, Medicine, Áppliances and the Specific Time. The term Puruṣa should be interpreted to include within its meaning the combination of its five material components, and all things resulting therefrom, such as the limbs and members of the body, as well as the skin, the flesh, the blood, the veins and the nerves, etc. The term Disease signifies all distempers incidental to the several or combined actions of the three deranged bodily humours and blood. The term Medicine signifies drugs and their virtues, tastes, potency, inherent efficacy (Prabhāva) and reactionary properties (Vipáka). Appliances (kriyá) denotes such process as, surgical operations, injections, emulsive measures, lubrications, etc. The term Time signifies all opportune moments for

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medical appliances. **27**

भवति चात्र।

बीजं चिकित्सितस्यैतत् समासेन प्रकीर्त्तितम् ।
सविंशमध्यायशतमस्य व्याख्या भविष्यति ।। २८ ।।

तच्च सविंशमध्यायशतं पञ्चसु स्थानेषु। तत्र सूत्रस्थान-निदान-शारीर-चिकित्सित-कल्पेष्वर्थवशात् संविभज्योत्तरे तन्त्रे शेषानर्थान् व्याख्यास्यामः ॥२९॥

Authoritative verses on the subject : The Primary principle of the Science of medicine has thus been briefly stated and will be fully dealt with in the following one hundred and twenty chapters distributed among the five main sub-divisions or Sthánas of the present work. These hundred and twenty chapters will be found to be elaborately discussed according to the specific import or significance of their denominations under the sub-heads of Sūtra-Sthána (Definitive Aphorisms or Fundamental principles), Nidána (Etiology), Śárīra-Sthána (Anatomy and Physiology), Cikitsá-Sthána (Therapeutics) and Kalpa-Sthána (Toxicology). Subjects other than the preceding ones will be discussed in the closing chapters of the book by way of an Appendix (Uttara-Tantra). **28-29**

भवति चात्र।

स्वयम्भुवा प्रोक्तमिदं सनातनं पठेद्धि यः काशिपतिप्रकाशितम् ।
स पुण्यकर्म्मा भुवि पूजितो नृपैरसुक्षये शक्रसलोकतां व्रजेत् ।।३०।।

Authoritative verse on the subject : The man who reads this Eternal Science of Medicine (Áyurveda-Śástra) discoursed by the self origined Brahmá and propagated by the King of Káśi, becomes noted for his piety, is honoured by the kings on earth, and attains to the region of Indra (the lord of the celestials) after death. **28**

इति सुश्रुत-संहितायां सूत्रस्थाने वेदोत्पत्तिर्नाम प्रथमोऽध्यायः ॥१॥

Thus ends the first chapter of the Sūtra-Sthána in the Suśruta Saṁhitá which deals with the origin of the Áyurveda.

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SŪTRASTHĀNA

CHAPTER II

द्वितीयोऽध्यायः।

अथातः शिष्योपनयनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which deals with the rites of formal initiation of a pupil into the science of Medicine (**Śiṣyopanayaniya adhâya**). 1

ब्राह्मणक्षत्रियवैश्यानामन्यतममन्वय-वयःशीलशौर्यशौचाचारविनयशक्ति-बलमेधाधृति-स्मृतिमति-प्रतिपत्तियुक्तं तनुजिह्वौष्ठदन्ताग्रमृजुवक्त्राक्षिनासं प्रसन्नचित्तवाक्चेष्टं क्लेशसहञ्च भिषक् शिष्यमुपनयेत्; अतो विपरीतगुणं नोपनयेत् ॥२॥

Such an initiation should be imparted to a student, belonging to one of the three twice-born castes such as, the Bráhmaṇa, the Kṣatriya, and the Vaiśya, and who should be of tender years, born of a good family, possessed of, a desire to learn, strength, energy of action, contentment, character, self-control, a good retentive memory, intellect, courage, purity of mind and body, and a simple and clear comprehension, command a clear insight into the things studied, and should be found to have been further graced with the necessary qualifications of thin lips, thin teeth and thin tongue, and possessed of a straight nose, large, honest, intelligent eyes, with a benign contour of the mouth, and contented frame of mind, being pleasant in his speech and dealings, and usually painstaking in his efforts. A man possessed of contrary attributes should not be admitted into (the

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sacred precincts of) medicine. 2

उपनयनीयन्तु ब्राह्मणं प्रशस्तेषु तिथिकरणमुहूर्त्तनक्षत्रेषु प्रशस्तायां दिशि शुचौ समे देशे चतुर्हस्तं चतुरस्रं स्थण्डिलमुपलिप्य गोमयेन दर्भैः संस्तीर्य्य पुष्पैर्लाजभक्तै रत्नैश्च देवताः पूजयित्वा विप्रान् भिषजश्च तत्रोल्लिख्याभ्युक्ष्य च दक्षिणतो ब्रह्माणं स्थापयित्वाग्निमुपसमाधाय खदिरपलाशदेवदारुबिल्वानां समिद्भिश्चतुर्णां वा क्षीरिवृक्षाणां न्यग्रोधोडुम्बराश्वत्थमधूकानां दधिमधुघृताक्ताभिर्दार्व्वीहौमिकेण विधिना स्रुवेणाज्याहुतीर्जुहुयात्। सप्रणवाभिर्महाव्याहृतिभिस्ततः प्रतिदैवतमृषींश्च स्वाहाकारञ्च कुर्य्यात् शिष्यमपि कारयेत्।।३।।

Mode of Initiation : A Bráhmaṇa preceptor should intiate a disciple or student in the following way- A square sand cushion or platform, measuring a cubit in length and breadth, should be laid out on a plot of smooth, level and sacred ground under the benign influence of any auspicious phase of the moon or astral combination such as, the "Karaṇam", etc. and in a direction of the compass which is held most auspicious to that end. The cushion or the platform should be plastered over with a solution of water and cow-dung; and blades of Kuṣa grass should be strewn over it Then the gods, the Bráhmaṇas and the physicians should be worshipped with oblations of flowers, fried paddy, gems and sundried rice. Then having drawn straight lines across the Sthaṇḍila so as to meet the top of the furthest side of the square, and having sprinkled them over with holy water, the preceptor should lay down a blade of Kuṣa grass tied up in the form of a knot, known as the Bráhmaṇa, along the side of the sacred cushion to his right, and kindle the sacred fire close to his seat. Then having soaked the twigs of the four sacrificial trees of Khadira, Paláśa, Devadáru and Bilva, or of Vaṭa, Udumbara, Aṣvattha and Madhuka in curd, honey and clarified butter, he should perform the rite of Homa according to the rules of Dárvī Homa ceremony. Then libations of clarified butter should be cast into the sacrificial fire with a repetition of the Mahá Vyáhṛti Mantras preceded by the mystic Omkára. After that, libations of clarified butter should be cast into the fire in honour of each of the gods and Ṛśis (celestial physicians) invoked by repeating the Sváhá

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Mantra, and the disciple should be made to do the same.[1] 3

ब्राह्मणस्त्रयाणां वर्णानामुपनयनं कर्त्तुमर्हति, राजन्यो द्वयस्य, वैश्यो वैश्यस्यैवेति। शूद्रमपि कुलगुणसम्पन्नं मन्त्रवर्ज्जमनुपनीतमध्यापयेदित्येके ॥४॥

A Bráhmaṇa preceptor is competent to initiate a student belonging to any of the three twice-born castes. A Kṣatriya preceptor can initiate a student of the Kṣatriya or the Vaiśya caste, while a Vaiśya preceptor can initiate a student of his own caste alone. A Śudra student of good character and parentage may be initiated into the mysteries of the Áyurveda by omiting the Mantras enjoined to be recited on such an occasion. 4

ततोऽग्निं त्रिः परिणीयाग्निसाक्षिकं शिष्यं ब्रूयात्, कामक्रोधलोभमोहमानाहङ्कारेर्ष्यापारुष्यपैशुन्यानृतालस्यायशस्यानि हित्वा नीचनखरोम्णा शुचिना काषायवाससा सत्यव्रतब्रह्मचर्य्याभिवादनतत्परेणावश्यं भवितव्यम्, मदनुमतस्थानगमनशयनासनभोजनाध्ययनपरेण भूत्वा मत्प्रियहितेषु वर्त्तितव्यम्; अतोऽन्यथा ते वर्त्तमानस्याधर्म्मो भवत्यफला च विद्या न च प्राकाश्यं प्राप्नोति ॥५॥

अहं वा त्वयि सम्यग्वर्त्तमाने यद्यन्यथादर्शी स्यामेनोभाग् भवेयमफलविद्यश्च। द्विजगुरुदरिद्रमित्रप्रव्रजितोपनतसाध्वनाथाभ्युपगतानां चात्मबान्धवानामिव स्वभेषजैः प्रतिकर्त्तव्यमेवं साधु भवति। व्याधशाकुनिकपतितपापकारिणां न च प्रतिकर्त्तव्यमेवं विद्या प्रकाशते मित्रयशोधर्म्मार्थकामांश्च प्राप्नोति ॥६॥

Then having thrice circumambulated the sacrificial fire, and having invoked the firegod to bear testimony to the fact, the preceptor should address the initiated disciple as follows : "Thou shalt renounce lust, anger, greed, ignorance, vanity, egotistic feelings, envy, harshness, niggardliness, falsehood, idleness, nay all acts that soil the good name of a man. In proper season thou shalt pair thy nails and clip thy hair and put on the sacred cloth, dyed brownish yellow, live the life of a

1. *The libations should be offered as follows Sváhá (obeisance) to Brahmá, Sváhá to Prajápati (the lord of the created beings), Sváhá to Aśvins. Sváhá to Indra. Sváhá to Dhanvantari. Sváhá to Bharadvája and Sváhá to Átreya.*

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truthful, self-controlled anchorite and be obedient and respectful towards thy preceptor. In sleep, in rest, or while moving about-while at meals or in study, and in all acts thou shalt be guided by my directions. Thou shalt do what is pleasant and beneficial to me, otherwise thou shalt incur sin and all thy study and knowledge shall fail to bear their wished for fruit and thou shalt gain no fame. If I, on the other hand, treat thee unjustly even with thy perfect obedience and in full conformity to the terms agreed upon, may I incur equal sin with thee, and may all my knowledge prove futile, and never have any scope of work or display. Thou shalt help with thy professional skill and knowledge, the Bráhmanas, thy elders, preceptors and friends the indigent, the honest, the anchorites, the helpless and those who shall come to thee (from a distance), or those who shall live close by, as well as thy relations and kinsmen [to the best of thy knowledge and ability] and thou shalt give them medicine [without charging for it any remuneration whatever], and God will bless thee for that. Thou shalt not treat medicinally a professional hunter, a fowler, a habitual sinner, or him who has been degraded in life; and even by so doing thou shalt acquire friends, fame, piety, wealth and all wished for objects in life and thy knowledge shall gain publicity." **5-6**

भवतश्चात्र—

कृष्णेऽष्टमी तन्निधनेऽहनी द्वे शुक्ले तथाप्येवमहर्द्विसन्ध्यम् ।
अकालविद्युत्स्तनयित्नुघोषे स्वतन्त्रराष्ट्रक्षितिपव्यथासु ।।
श्मशानयानाद्यतनाहवेषु महोत्सवौत्पातिकदर्शनेषु ।
नाध्येयमन्येषु च येषु विप्रा नाधीयते नाशुचिना च नित्यम् ।। ७ ।।

Prohibited periods of the study of the Áyurveda : The day of the new moon, the eighth day of the moon's wane, the fourteenth day of the dark fortnight, as well as the corresponding days in the bright one, the day of the full moon, and the meetings of day and night such as (morning and evening) are occasions when the study of the Áyurveda is prohibited. Similarly, a clap of thunder heard at an improper season (months of Piuṣa, Phálguna and Caitra), or a flash of lightning occurring at a time when such phenomena are naturally rare, or an evil befalling one's country, relations or king, should be deemed as occasions prohibiting the study of the Áyurveda. Moreover, one

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should not read it in a cremation ground, nor while riding (an elephant, horse, or any) conveyance, nor in a battle-field, nor in a place of execution. A festival or the appearance of inauspicious omens, and the days of the fortnight usually avoided by the Bráhmaṇas in studying the Vedas, as well as an unclean state of the body, should be regarded as occasions prohibiting the study of the Áyurveda. 7

Thus ends the second chapter of the Sūtrasthána in the Suśruta-Saṁhitá which treats of the formal initiation of a student into the Áyurveda.

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SŪTRASTHĀNA

CHAPTER III

तृतीयोऽध्यायः।

अथातोऽध्ययनसम्प्रदानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which deals with the classification of Áyurveda and the order [in which the venerable Dhanvantari discoursed on them to his pupils]. **Adhyayana-Sampradānīya. 1**

प्रागभिहितं सविंशमध्यायशतं पञ्चसु स्थानेषु। तत्र सूत्रस्थानमध्यायाः षट्चत्वारिंशत्। षोडश निदानानि। दश शारीराणि। चत्वारिंशच्चिकित्सितानि। अष्टौ कल्पाः। तदुत्तरं षट्षष्टिः ॥२॥

It has been stated before, that a hundred and twenty chapters have been distributed among the five parts or subdivisions (of the present work) in the following order : Forty six in the part of Definitive Aphorisms (**Sūtra-Sthána**); sixteen in the part dealing with the Etiology of diseases (**Nidána**); ten in the part explaining the Anatomy and physiology of the human body (**Śárīra Sthána**); forty in the part of Therapeutics (**Cikitsā-sthāna**); and eight in the part dealing with poisons and their antidotes (**Kalpa-Sthána**). In addition to these the **Uttara-Tantra** consists of sixty-six chapters. 2

वेदोत्पत्तिः शिष्यनयस्तथाध्ययनदानिकः।
प्रभाषणाग्रहरणावृतुचर्य्याऽथ यान्त्रिकः।३।।

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शस्त्रावचारणं योग्या विशिखा क्षारकल्पनम्।
अग्निकर्म्मजलौकाख्यावध्यायौ रक्तवर्णनम्।।४।।
दोषधातुमलाद्यानां विज्ञानाध्याय एव च।
कर्णव्यधामपक्वैषावालेपो व्रण्युपासनम्।।५।।
हिताहितो व्रणप्रश्नो व्रणास्रावश्च यः पृथक्।
कृत्याकृत्यविधिर्व्याधिसमुद्देशीय एव च।।६।।
विनिश्चयः शस्त्रविधौ प्रनष्टज्ञानिकस्तथा।
शल्योद्धृतिर्व्रणज्ञानं दूतस्वप्ननिदर्शनम्।।७।।
पञ्चेन्द्रियं तथा च्छाया स्वभावाद् वैकृतं तथा।
वारणो युक्तसेनीय आतुरक्रमभूमिकौ।।८।।
मिश्रकाख्यो द्रव्यगणः संशुद्धौ शमने च यः।
द्रव्यादीनाञ्च विज्ञानं विशेषो द्रव्यगोऽपरः।।९।।
रसज्ञानं वमनार्थमध्यायो रेचनाय च।
द्रवद्रव्यविधिस्तद्वदन्नपानविधिस्तथा ।।१०।।
सूचनात् सूत्रणाच्चैव सन्धानाच्चार्थसन्ततेः।
षट्चत्वारिंशदध्यायं सूत्रस्थानं प्रचक्षते।।११।।

Metrical texts : The **Sūtra-Sthàna** which contains forty-six chapters, is so called because it discusses in the form of hints, arranges in the form of aphorisms and connects by links topics relating to longevity. Chapter 1. Describes the origin of the science of the Áyurveda. 2. Relates to the formal initiation of a pupil into the science of medicine. 3. Deals with the classification and order of the study of the Áyurveda. 4. Dwells on general interpretations and explanations of subjects studied. 5. Treats of preliminary preparations for surgical operations. 6. Deals with seasons and their influence on health and drugs. 7. Treats of surgical appliances. 8. Describes surgical instruments. 9. Gives practical instructions for surgical operations. 10. Dwells on the duties of medical men preliminary to their commencing practice. 11. Pharmacy of alkalies (potential cauteries). 12. Cauteries and the rules to be observed in their use. 13. Leeches how and which to use). 14. Blood. 15. Dwells on the study of development and non-development of the humorous constituents of the body and exerements. 16. The ceremony of piercing the lobules of

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the ears. 17. How to distinguish between suppurating and non suppurating swellings. 18. Dressings and bandage of ulcers. 19. The management of patients with ulcers etc. 20. The salutary and non-salutary effects of regimen, etc. 21. The decisive modes in the treatment of sores etc. 22. The opening of abscesses etc. 23. General rules to be observed in the treatment of curable and incurable (surgical diseases. 24. The nature of diseases in general. 25. The (eight different) ways of using surgical instruments. 26. The exploration of splinters lost (deep seated) in the body. 27. The extraction of splinters. 28. How to know favourable and unfavourable terminations in surgical diseases. 29. The favourable or unfavourable prognosis in diseases as known from messengers, omens and dreams. 30. Prognosis from the perversion of sense perception. 31. Prognosis based on the altered condition of features, etc. 32. Prognosis based on the perversion in the external appearances of the body. 33. Palliative treatment of incurable diseases. 34. The precautions to be taken (against dangers, such as poisoning of water etc.) by a medical man for the safety of a king whose army is on the march. 35. Clinical observations made by physicians. 36. Miscellaneous subjects connected with the treatment of injuries and surgical diseases. 37. The examination of the soil for the selection of vegetable products growing on it to be used as medicines. 38. Classification of drugs according to their therapeutical uses. 39. The two classes of drugs which cleanse the system [by evacuating bad humours] and drugs which pacify the irritated humours. 40. Drugs, their flavours, properties and maturity. 41. The properties of drugs specially considered. 42. Flavours. 43. The choice of emetics. 44. The choice of purgatives. 45. Liquids. 46. Food and drink. **3-11**

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वातव्याधिकमर्शांसि साश्मरिश्च भगन्दरः।
कुष्ठमेहोदरा मूढ़ो विद्रधिः परिसर्पणम्।।१२।।
ग्रन्थि-वृद्धि-भग्न-शूक-क्षुद्राश्च मुखरोगिकम्।
हेतुलक्षणनिर्देशान्निदानानीति षोड़श।।१३।।

From their investigating the (pathological) causes and symptoms of diseases, they are called **Nidāna** (etiology) and are sixteen in number.

Chapter 1. Causes and symptoms of diseases caused by wind. 2. Hoemorrhoids. 3. Urinary calculi 4. Fistulae. 5. Skin diseases

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(Kushtha). 6. Urethral discharges. 7. Abdominal tumours and dropsy. 8. Abortion and unnatural labours. 9. Abscesses. 10. Erysipelas and Carbuncles. 11. Tumours 12. Scrotal tumours. 13. Fractures (and dislocations) 14. Diseases of the male organ of generation caused by Shuka. 15. Minor (and miscellaneous) diseases. 16. Diseases of the mouth. **12-13**

भूतचिन्ता रजः शुद्धिर्गर्भावक्रान्तिरेव च।
व्याकरणञ्च गर्भस्य शरीरस्य च यत् स्मृतम्।।१४।।
प्रत्येकं मर्म्मनिर्द्देशः शिरावर्णनमेव च।
शिराव्यधो धमनीनां गर्भिण्या व्याकृतिस्तथा।।१५।।
निर्द्दिष्टानि दशैतानि शारीराणि महर्षिणा।
विज्ञानार्थं शरीरस्य भिषजां योगिनामपि।।१६।।

The great sage has devoted ten chapters to the subject of Anatomy and Physiology (**Śārīra-Sthána**) for medical men and contemplative saints to learn the component parts of the human body. They are :-

Chapter 1. Cosmology. 2. Healthy and unhealthy) condition of male and female germs. 3. Development of the foetus. 4. Analytical description of the foetus. 5. Component parts of the body. 6. Investigation of each vital-part. 7. Description of the veins. 8. Venesection. 9. Arteries. 10. Pregnancy (child-birth and management of women in child-birth and of children). **14-16**

द्विव्रणीयो व्रणः सद्यो भग्नानां वातरोगिकम्।
महावातिकमर्शांसि साश्मरिश्च भगन्दरः।।१७।।
कुष्ठानां महताञ्चापि मैहिकं पैडिकं तथा।
मधुमेहचिकित्सा च तथा चोदरिणामपि।।१८।।
मूढगर्भचिकित्सा च विद्रधीनां विसर्पिणाम्।
ग्रन्थिवृद्ध्युपदंशानां तथा च क्षुद्ररोगिकम्।।१९।।
शूकदोषचिकित्सा च तथा च मुखरोगिणाम्।
शोफस्थानागतानाञ्च निषेधो मिश्रकं तथा।।२०।।
वाजीकरञ्च यत् क्षीणे सर्व्वाबाधशमोऽपि च।
मेधायुष्करणञ्चापि स्वभावव्याधिवारणम्।।२१।।

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निवृत्तसन्तापकरं कीर्त्तितञ्च रसायनम्।
स्नेहोपयौगिकः स्वेदो वमने च विरेचने।।२२।।
तयोर्व्यापच्चिकित्सा च नेत्रबस्तिविभागिकः।
नेत्रबस्तिविपत्सिद्धिस्तथा चोत्तरबस्तिकः।।२३।।
निरूहक्रमसंज्ञश्च तथैवातुरसंज्ञकः।
धूमनस्यविधिश्चान्त्यश्चत्वारिंशदिति स्मृताः।।२४।।
प्रायश्चित्तं प्रशमनं चिकित्सा शान्तिकर्म्म च।
पर्य्यायास्तस्य निर्द्दिष्टाश्चिकित्सास्थानमुच्यते।।२५।।

The division of Therapeutics, (**Cikitsitam**) includes (amongst others) the modes of treating diseases by medicines, expiatory ceremonies, propitiatory rites, and tranquillizing efforts. Forty chapters have been devoted to this division. Chapter 1. Treatment of two varieties of ulcers. 2. Treatment of instant wounds and ulcers resulting therefrom. 3. Fractures and dislocations. 4. Diseases of wind. 5. Grievous maladies caused by wind. 6. Haemorrhoids. 7. Urinary calculi. 8. Fistulae. 9. Skin diseases. 10. Grievous skin diseases. 11. Urethral discharges. 12. Warts, pustules and sores caused by urethral discharges. 13. Diabetes. 14. Abdominal Dropsy. 15. Abortions and unnatural labours. 16. Abscesses. 17. Erysipelas and Carbuncles. 18. Tumours. 19. Scrotal tumours and Syphilis. 20. Minor diseases. 21. Diseases of the male genital organ caused by Shuka 22. Diseases of the mouth. 23. Swellings. 24. Prophylactic treatment against diseases in general. 25. Miscellaneous diseases. 26. Tonics for virile debility. 27. Tonics for general debility. 28. Remedies for increasing mental powers and duration of life. 29. Remedies for innate maladies. 30. Means for removing wordly distresses. 31. Treatment of diseases where oleaginous substances are useful. 32. Treatment by diaphoretics. 33. Emetics and Purgatives. 34. Treatment for mishaps from the injudicious use of emetics and purgatives. 35. Nozzles and pipes, and enema apparatus. 36. Mishaps from injudicious use of enemas. 37. Enemas and injections. 38. Clysters. 39. Treatment of complications in general. 40. Inhalation, fumigations, gargarismata, etc. **17-25**

अन्नस्य रक्षा विज्ञानं स्थावरस्येतरस्य च।
सर्पदष्टविषज्ञानं तस्यैव च चिकित्सितम्।।२६।।

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दुन्दुभेर्मूषिकाणाञ्च कीटानां कल्प एव च।
अष्टौ कल्पाः समाख्याता विषभेषजकल्पनात्।।२७।।

From their proposing remedies against poisons, they are called **Kalpas** and are eight in number.

Chapter 1. Preservation of food. 2. Vegetable and inorganic poisons. 3. Poisions from organic creation. 4. Snake poison. 5. Treatment of snake-bites 6. Rat-bite and its treatment. 7. Emitting the sound of kettle-drums (for the elimination of poison). 8. Antidotes for and treatment of venomous insect-stings. **26-27**

अध्यायानां शतं विंशमेवमेतदुदीरितम्।
अतः परं स्वनाम्नैव तन्त्रमुत्तरमुच्यते।।२८।।
अधिकृत्य कृतं यस्मात् तन्त्रमेतदुपद्रवान्।
औपद्रविक इत्येष तस्याप्ययत्वान्निरुच्यते।।२९।।
सन्धौ वर्त्मनि शुक्ले च कृष्णे सर्व्वत्र दृष्टिषु।
संविज्ञानार्थमध्याया गदानान्तु प्रति प्रति।।३०।।
चिकित्साप्रविभागीयो वाताभिष्यन्दवारणः।
पैत्तस्य श्लैष्मिकस्यापि रौधिरस्य तथैव च।।३१।।
लेख्यभेद्यनिषेधौ च छेद्यानां वर्त्मदूष्टिषु।
क्रियाकल्पोऽभिघातश्च कर्णोत्थास्तच्चिकित्सितम्।।३२।।
घ्राणोत्थानाञ्च विज्ञानं तद्गदप्रतिषेधनम्।
प्रतिश्यायनिषेधश्च शिरोगदविरेचनम्।।
चिकित्सा तद्गदानाञ्च शालाक्यं तन्त्रमुच्यते।।३३।।

Thus a synopsis of one hundred and twenty chapters has been given. Now here follows the supplementary division called after its own name (**Uttara-Tantra**).

The Chapter on Sympathetic diseases is placed first, at this division has for its main object the description of such diseases and their treatment. 2. Diseases of the joinings (margin of the eyelids) of the eyeball. 3. Diseases of the eyelids. 4. The Sclerotic of the eye. 5. The Cornea. 6. The eyeball, as a whole. 7. Diseases of the pupil. 8. Treatment of eye diseases. 9. Prophylactic and curative treatment of wind affections of the eye and ophthalmia. 10. Treatment of Bile

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affections of the eye and ophthalmia. 11. Treatment of Phlegm affections of the eye and ophthalmia. 12. Treatment of Blood affections of the eye. 13. Treatment of affections in which scarfication is needed. 14. Treatment in which paracentesis is needed. 15. Treatment by incisions. 16. Entropium and ectropium 17. Treatment of the diseases of the pupil and vision. 18. General rules regarding ophthalmic medicine and surgery. 19. Treatment of traumatic affections of the eyeballs. 20. General signs and symptoms of ear diseases. 21. Treatment of ear diseases. 22. Signs and symptoms of nose affections. 23. Treatment or nose affections. 24. Treatment of nasal catarrh. 25. Signs and symptoms of cranial diseases. 26. Treatment of cranial affections. These (twenty-six chapters) form the end of the eight divisions of the Áyurveda, called **Śálákya. 28-33**

नवग्रहाकृतिज्ञानं स्कन्दस्य च निषेधनम्।।३४।।
अपस्मारशकुन्योश्च रेवत्याश्च पुनः पृथक्।
पूतनायास्तथान्धाया मण्डिका शीतपूतना।।३५।।
नैगमेषचिकित्सा च ग्रहोत्पत्तिः सयोनिजा।
कौमारतन्त्रमित्येतच्छारीरेषु च कीर्त्तितम्।।३६।।

Chapter 27. Signs of diseases caused by the Navagrahas. 28. Prophylactic treatment of diseases caused by Skanda. 29. Treatment of convulsions caused by Skanda. 30. Treatment of Śakunī affections. 31. Treatment of Revatī affections. 32. Treatment of Pūtaná. 33. Treatment of Andha Pūtaná. 34. Treatment of Śīta Pūtaná. 35. Treatment of Mukhamaṇḍiká. 36. Treatment of Naigameṣa. 37. Origin of the nine Grahas. 38. Diseases of the Vagina (and internal female genital organs). These twelve chapters together with what is included in (the last chapter of the division on anatomy, (form the fifth division of the Áyurveda) called **Kaumára-Tantra. 34-36**

ज्वरातिसारशोषाणां गुल्महृद्रोगिणामपि।
पाण्डूनां रक्तपित्तस्य मूर्च्छायाः पानजाश्च ये।।३७।।
तृष्णायाश्छर्द्दि हिक्कानां निषेधः श्वासकासयोः।
स्वरभेदचिकित्सा च क्रिम्युदावर्त्तिनोः पृथक्।।३८।।

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विसूचिकारोचकयोर्मूत्राघातविकृच्छ्रयोः ।
इति कायचिकित्सायाः शेषमत्र प्रकीर्त्तितम्।।३९।।

Chapter 39. Fevers and their treatment. 40. Enteric Catarrh and its treatment. 41. Consumption and its treatment. 42. Diseases of the abdominal glands and their treatment. 43. diseases of the heart (Angina Pectoris) etc. 44. Anaemia and allied diseases and their treatment. 45. Haemorrhagic affections and their treatment. 46. Apoplectic diseases and their treatment. 47. Diseases from excessive drinking and their treatment. 48. Symptoms, causes, and treatment of excessive thirst. 49. Causes, symptoms and treatment of vomiting. 50. Causes, symptoms and treatment of Hiccough. 51. Causes, symptoms, and treatment of Dyspnoea. 52. Causes, symptoms and treatment of cough. 53. Aphonia. 54. Entozoa. 55. Causes, symptoms and treatment of retention of excrements. 56. Causes, symptoms and treatment of Dyspeptic and Choleric diarrhoea, 57. Anorexia and its treatment. 58. Causes, symptoms and treatment of cystic and urethral affections. 59. Causes and treatment of urine diseases. These (twentry one chapters describe the remaining diseases of Káyacikitsá; (which forms the third division of the Áyurveda). **37-39**

अमानुषनिषेधश्च तथापस्मारिकोऽपरः।
उन्मादप्रतिषेधश्च भूतविद्या निरुच्यते।।४०।।

Chapter 60. Causes, symptoms and treatment of diseases caused by superhuman powers. 61. Causes symptoms and treatment of Epilepsy. 62 Mania. These (three chapters from the Bhūta Vidyá, the fourth division of the Áyurveda). **40**

रसभेदाः स्वस्थवृत्तिर्युक्तयस्तान्त्रिकाश्च याः।
दोषभेदा इति ज्ञेया अध्यायास्तन्त्रभूषणाः।।४१।।

Chapter 63. on the different varieties of flavour. 64. General rules for the preservation of health. 65. Deductions and inductions drawn from the texts and study of the Áyurveda. 66. On the varieties of morbid elements (humours). These four chapters are to be understood as being supplementary, and as ornaments to this division. **41**

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श्रेष्ठत्वादुत्तरं ह्येतत् तन्त्रमाहुर्महर्षयः।
बह्वर्थसंग्रहाच्छ्रेष्ठमुत्तरञ्चापि पश्चिमम्।।४२।।

This last division from it superiority over the others, the great sages have called the Excellent (Uttara). From the information it gives on varies subjects, it is called the best, the permanent and the last. 42

शालाक्यतन्त्रं कौमारं चिकित्सा कायिकी च या।
भूतविद्येति चत्वारि तन्त्रे तूत्तरसंज्ञिते।।४३।।
वाजीकरं चिकित्सासु रसायनविधिस्तथा।
विषतन्त्रं पुनः कल्पाः शल्यज्ञानं समन्ततः।।४४।।
इत्यष्टाङ्गमिदं तन्त्रमादिदेवप्रकाशितम्।
विधिनाधीत्य युञ्जाना भवन्ति प्राणदा भुवि।।४५।।

This division which is called the last, there are included four divisions (of the Áyurveda, viz, Śálákya, (treatment of diseases of parts situated above the clavicles), 2 Kaumárabhṛtya (management of children), 3 Káyacikitsá general diseases) and 4 Bhūta-Vidyá.

The division (named) Vájikaraṇa (on the strengthening of virile power, etc.) and Rasáyana remedies preserving vigor, etc.) have been included in the (fourth) division (of this treatise called Cikitsá.

The doctrine of antidotes comes under the head of Kalpa of this treatise and Śalya (surgery) is incidentally treated throughout the book. Thus these are the eight limbs (divisions) of the Science of Medicine proclaimed (to the world) by the original god. Those, who study them with due care and make use of the knowledge with caution, shall preserve the lives of men on this earth. 43-45

एतदवश्यमध्येयमधीत्य च कर्म्माप्यवश्यमुपासितव्यम्, उभयज्ञो हि भिषग् राजार्हो भवति ।।४६।।

It is imperatively necessary that the book should be read; and after having read it one should attend to the practice (of the science). The physician who has learnt these both, is fit to be honoured by kings. 46

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भवन्ति चात्र-

यस्तु केवलशास्त्रज्ञः कर्म्मस्वपरिनिष्ठितः।
स मुह्यत्यातुरं प्राप्य प्राप्य भीरुरिवाहवम्।।४७।।

यस्तु कर्म्मसु निष्णातो धाष्टर्च्याच्छास्त्रबहिष्कृतः।
स सत्सु पूजां नाप्नोति बधञ्चार्हति राजतः।।४८।।

उभावेतावनिपुणावसमर्थौ स्वकर्म्मणि।
अर्द्धवेदधरावेतावेकपक्षाविव द्विजौ।।४९।।

ओषध्योऽमृतकल्पास्तु शस्त्राशनिविषोपमाः।
भवन्त्यज्ञैरुपहृतास्तस्मादेतान् विवर्ज्जयेत्।।५०।।

स्नेहादिष्वनभिज्ञा ये छेद्यादिषु च कर्म्मसु।
ते निघ्नन्ति जनं लोभात् कुवैद्या नृपदोषतः।।५१।।

यस्तूभयज्ञो मतिमान् स समर्थोऽर्थसाधने।
आहवे कर्म्म निर्व्वोढुं द्विचक्रः स्यन्दनो यथा।।५२।।

Authoritative verses on the subject : A physician, well versed in the principles of the science of medicine (Áyurveda), but unskilful in his art through want of practice, loses his wit at the bedside of his patient, just as a coward is at his wit's end to determine what to do when for the first time he finds himself in the ranks of a contending army. On the other hand a physician, experienced in his art but deficient in the knowledge of the Áyurveda, is condemned by all good men as a quack and deserves capital punishment at the hands of the king. Both these classes of physicians are not to be trusted, because they are inexpert and half educated. Such men are incapable of discharging the duties of their vocation, just as a one-winged bird is incapable of taking flight in the air. Even a panacea or a medicine of ambrosial virtues administered by an unpractised or ignorant physician, will prove positively baneful as a draught of poison, or a blow with a weapon, or a thunder-bolt. A physician, ignorant of the science and art of surgery and emollient measures Sneha-karma, etc. is but a killer of men out of cupidity, and who is allowed to carry on his nefarious trade only through the inadvertence of the king. A physician well ersed in the principles of surgery, and experienced in the practice of medicine,

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is alone capable of curing distempers, just as only a two-wheeled cart can be of service in a field of battle. **47-52**

अथ वत्स ! तदेतदध्येयं यथा तथोपधारय मया प्रोच्यमानम्। अथ शुचये कृतोत्तरासङ्गायाव्याकुलायोपस्थितायाध्ययनकाले शिष्याय यथाशक्ति गुरुरुपदिशेत् पदं पादं श्लोकं वा। ते च पदपादश्लोका भूयः क्रमेणानुसन्धेयाः। एवमेकैकशो घटयेदात्मना चानुपठेत्। अद्रुतमविलम्बितमविशङ्कितमननुनासिकं व्यक्ताक्षरमपीडितवर्णमक्षिभ्रुवौष्ठहस्तैरनभिनीतं सुसंस्कृतं नात्युच्चैर्नातिनीचैश्च स्वरैः पठेत्। न चान्तरेण कश्चिद् ब्रजेत् तयोरधीयानयोः ।।५३।।

Now hear me, O child, describe the mode of studying (the present science of the Áyurveda). The pupil having worshipped and recited his daily prayers should calmly sit near his preceptor, pure in body and mind, who should teach him a full Śloka (or couplet of the Áyurveda), or a half or a quarter part thereof, adapted to his intellectual capacity. Then he should make a full and elaborate paraphrase of the recited couplet or any part thereof, and ask his pupils individually to do the same. When the pupils have paraphrased the same to the satisfaction of the preceptor, he should again recite the same stanza or couplet. The passages or ślokas should not be recited too hastily, nor drawled out in a timid or faltering voice, nor with a nasal intonation. The voice should be neither too loud, nor too weak, but each sound should be clearly and distinctly uttered, and the lips, the eyes, the eye-brows, and the hands, etc. should not be lifted or moved to keep time with the recitation. No one should be allowed to pass between the pupil and the preceptor at the time of study. **53**

भवतश्चात्र।

शुचिर्गुरुपरो दक्षस्तन्द्रानिद्राविवर्ज्जितः।
पठेदेतेन विधिना शिष्यः शास्त्रान्तमाप्नुयात्।।५४।।

वाक्सौष्ठवेऽर्थविज्ञाने प्रागल्भ्ये कर्म्मनैपुणे।
तदभ्यासे च सिद्धौ च यतेताध्ययनान्तगः।।५५।।

Authoritative verses on the subject : A pupil who is pure obedient to his preceptor, applies himself steadily to his work, and

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abandons laziness and excessive sleep, will arrive at the end of the science (he has been studying).

A student or a pupil, having finished the course of his studies, would do well to attend to the cultivation of fine speech and constant practice in the art he has learnt, and make unremitting efforts towards the attainment of perfection (in the art). **54-55**

इति सुश्रुतसंहितायां सूत्रस्थानेऽध्ययनसम्प्रदानीयो नाम तृतीयोऽध्यायः ।।३।।

Thus ends the third Chapter of the Sūtrasthána in the Suśruta-Saṁhitá which deals with the Classification of the Áyurveda.

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SŪTRASTHĀNA

CHAPTER IV

चतुर्थोऽध्यायः।

अथातः प्रभाषणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discuss the Chapter which deals with General Explanations (**Prabhāṣaṇīya adhyāya**). 1

अधिगतमप्यध्ययनमप्रभाषितमर्थतः खरस्य चन्दनभार इव केवलं परिश्रमकरं भवति ॥२॥

The endeavours of a man who has studied the entire Áyurveda (śástra) but fails to make a clear exposition of the same, are vain like the efforts of an ass that carries a load of sandal wood (without ever being able to enjoy its pleasing scent). 2

भवति चात्र–

यथा खरश्चन्दनभारवाही भारस्य वेत्ता न तु चन्दनस्य।
एवं हि शास्त्राणि बहून्यधीत्य चार्थेषु मूढाः खरवद् वहन्ति।।३।।

Authoritative verse on the subject : A foolish person who has gone through a large number of books without gaining any real insight into the knowledge propounded therein, is like an ass laden with logs of sandal-wood, that labours under the weight which it carries without being able to appreciate its virtue. 3

तस्मात् सविंशमध्यायशतमनुपदपादश्लोकार्द्धश्लोकमनुवर्णयित–

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व्यमनुश्रोतव्यञ्च। कस्मात्? सूक्ष्मा हि द्रव्यरसगुणवीर्य्यविपाकदोष-धातुमलाशयमर्म्मशिरास्नायुसन्ध्यस्थि-गर्भसम्भवद्रव्यसमूहविभागास्तथा प्रनष्टशल्योद्धरणव्रण-विनिश्चयभग्नविकल्पाः साध्ययाप्यप्रत्याख्येयता च विकाराणामेवमादयश्चान्ये विशेषाः सहस्रशो ये विचिन्त्यमाना विमलविपुलबुद्धेरपि बुद्धिमाकुलीकुर्य्युः, किं पुनरल्पबुद्धेः। तस्मादवश्यमनुपद–पादश्लोकार्द्धश्लोकमनुवर्णयितव्यमनुश्रोतव्यञ्च।।४।।

Hence the preceptor will clearly explain each śloka or a half or a quarter part thereof as contained in the present work, divided into a hundred and twenty chapters (as well as in the concluding portion of the Uttara-Tantra appended to it); and the student or the disciple shall attentively hear everything explained or discoursed on by the preceptor. Since it is extremely difficult to classify drugs, taste, virtue (Guṇa), potency (Vīrya), transformatory or reactionary effect (Vipáka), fundamental bodily principles (Dhátu) bodily excrement (Mala), hollow viscera (Áśaya), vital parts (Marma), veins (Sirá), nerves (Snáyu), joints (Sandhi), bones (Asthi) and the fecundating principles of semen and ovum, and to extricate any foreign matter lodged in an ulcer), or to ascertain the nature and position of ulcers or fractures, or the palliative, curable or incurable nature of a disease, etc.; and since these subjects perplex even the profoundest intellects though a thousand times discusses and pondered over, not to speak of men of comparatively smaller intellectual capacity, hence it is imperatively obligatory on a pupil or a disciple to attentively hear the exposition of each śloka, or a half or a quarter part thereof, made by the preceptor (while studying the science of medicine). 4

अन्यशास्त्रोपपन्नानाञ्चार्थानामिहोपनीतानामर्थवशात् तेषां तद्विद्येभ्य एव व्याख्यानमनुश्रोतव्यम्। कस्मात्? न ह्येकस्मिन् शास्त्रे शक्यः सर्व्वशास्त्राणाम् अवरोधः कर्त्तुम् ॥५॥

For explanations of truths and principles quoted from other branches of (science or philosophy) and incidentally discussed in the present work, the student is referred to expositions made by the masters (of those sciences or philosophies), since it is impossible to deal with all branches of science, etc. in a single book (and within so short a compass). 5

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भवन्ति चात्र।

एकं शास्त्रमधीयानो न विद्याच्छास्त्रनिश्चयम्।
तस्माद् बहुश्रुतः शास्त्रं विजानीयाच्चिकित्सकः।।६।।

शास्त्रं गुरुमुखोद्गीर्णमादायोपास्य चासकृत्।
यः कर्म्म कुरुते वैद्यः स वैद्योऽन्ये तु तस्कराः।।७।।

Authoritative verses on the subject : By the study of a single Śástra, a man can never catch the true import of this (Science of Medicine). Therefore a physician should study as many allied branches of (science or philosophy) as possible. The physician who studies the Science of Medicine from the lips of his preceptor, and practises medicine after having acquired experience in his art by constant practice, is the true physician, while any other man dabbling in the art, should be looked upon as an impostor. **6-7**

औपधेनवमौरभ्रं सौश्रुतं पौष्कलावतम्।
शेषाणां शल्यतन्त्राणां मूलान्येतानि निर्द्दिशेत्।।८।।

The Śalya-Tantras (surgical works) written or propagated by Aupadhenava, Aurabhra, Suśruta and Pauṣkalávata, are the bases of the works or Tantras written by others (Karavīrya, Gopurarakṣita, etc,). **8**

इति सुश्रुतसंहितायां सूत्रस्थाने प्रभाषणीयो नाम चतुर्थोऽध्यायः ॥४॥

Thus ends fourth chapter of the Sūtrasthána in the Suśruta Saṁhitá which deals with General Explanations.

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SŪTRASTHĀNA

CHAPTER V

पञ्चमोऽध्यायः।

अथातोऽग्रोपहरणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of Preliminary measures (in connection with curative remedies of disease).[1] **(Agropaharaṇīya adhyáya). 1**

त्रिविधं कर्म्म। पूर्व्वकर्म्म, प्रधानकर्म्म, पश्चात्कर्म्मेति। तद् व्याधिं प्रति प्रत्युपदेक्ष्यामः। अस्मिन् शास्त्रे शस्त्रकर्म्मप्राधान्याच्छस्त्रकर्म्मैव तावत् पूर्व्वमुपदेक्ष्यामस्तत्सम्भारांश्च ॥२॥

1. *Several authorities hold that acts such as fasting, administration of purgatives, etc. should be included within the preliminary measures; application of absorbent (Pácana) or healing medicinal agents, within the second or the principal measures; and the administration of tonics or restoratives within the third or the after-measure group. Others, on the contrary, lay down that measures adopted for the absorption, lubrication (pacification by the application of oily substances) or elimination of the deranged bodily humours by sweating should be grouped under the first subhead (Pūrva-karma), the administration of active purgatives, emetics, etc., under the second (Pradhána-karma) and the giving of rice meal, etc. to the patient under the (Paścát-karma) last; while according to others the active medicinal agents employed to cope with the deranged humours in the incubative stage of a bodily disease till the appearance of its first characteristic symptoms, should be denominated as the Preliminary measure; measures employed for the subjugation of a disease in its patent or fully developed stage as the Pradhána-karma, and measures employed to guard against the recrudescence of a disease and for the restoration of health in a patient is the sequel treatment or the Paścát-karma.*

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The entire course of medical treatment in connection with a disease may be grouped under three subheads, as the Preliminary measures (Pūrva-karma); the Principal therapeutical or surgical appliances (Pradhána-karma); and the After-measures (Paścát-karma). These measures will be discussed under the head of each disease as we shall have occasion to deal with them. As the present treatise principally treats of surgical acts or operations, we shall discourse on them and their accessories at the outset. 2

तच्च शस्त्रकर्म्माष्टविधम्। तद्यथा—छेद्यं, भेद्यं, लेख्यं, वेध्यमेष्य-माहार्य्यं, विस्राव्यं, सीव्यमिति। अतोऽन्यतमं कर्म्म चिकीर्षता वैद्येन पूर्व्वमेवोपकल्पयितव्यानि भवन्ति। तद्यथायन्त्रशस्त्रक्षाराग्निशलाका-श्रृङ्गजलौकालाबुजाम्बवौष्ठपिचुप्लोतसूत्रपत्रपट्टमधुघृतवसापयस्तैलत र्पणकषायालेपनकल्कव्यजनशीतोष्णोदककटाहादीनि, परिकर्म्मिणश्च स्निग्धाः स्थिरा बलवन्तः ॥३॥

Surgical acts or operations are divided into eight different kinds such as Incising (Chedya), Excising (Bhedya), Scraping (Lekhya), Puncturing (Vedhya), Searching or probing (Eṣya), Extracting (Ahárya), Secreting fluids (Visrávyá) and Suturing (Seevya). A surgeon (Vaidya) called upon to perform any (of the eight preceding kinds) of operations, must first equip himself with such accessories as surgical appliances and instruments, alkali, fire, probe or director (Śaláká), horns, leeches, gourd (Alábu), Jámbavauṣṭha (a kind of pencil shaped rod made of slate with its top-end cut into the shape of a Jamboline fruit), cotton, lint, thread, leaves, tow (Patta), honey, clarified butter, lard, milk, oil, Tarpaṇa (powdered wheat soaked in water), decoctions (Kaṣáya), medicated plasters, paste (Kalka), fan, cold water, hot water, and cauldrons, etc., and moreover he shall secure the services of devoted and strongnerved attendants. 3

ततः प्रशस्तेषु तिथिकरणमुहूर्त्तनक्षत्रेषु दध्यक्षताऽन्नपानरत्नैरग्निं विप्रान् भिषजश्चार्च्चयित्वा, कृतबलिमङ्गलस्वस्तिवाचनं लघुभुक्तवन्तं प्राङ्मुखमातुरमुपवेश्य, यन्त्रयित्वा, प्रत्यङ्मुखो वैद्यो मर्म्मशिरास्नायु-सन्ध्यस्थिधमनीः परिहरन्ननुलोमं शस्त्रं निदध्याद् आ पूयदर्शनात्, सकृदेवापहरेच्छस्त्रमाशु च। महत्स्वपि च पाकेषु द्व्यङ्गुलं त्र्यङ्गुलान्तरं वा शस्त्रपदमुक्तम्।।

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तत्रायतो विशालः समः सुविभक्तो निराश्रय इति व्रणगुणाः ॥४॥

Then under the auspices of blissful astral combinations, etc., and having propitiated the Bráhmaṇas and the physicinas, with gifts of curd, sun-dried rice, cordials and gems, etc., and having made offerings to the gods and uttered benediction, etc., the surgeon should commence his work. The patient should be given light food (before the act), and made to sit with his face turned towards the east. His limbs should be carefully fastened (so as to guard against their least movement during the continuance of the operation). Then the surgeon, sitting with his face towards the west, and carefully avoiding the vital parts (Marmas), Veins, nerves (Snāyus), joints, bones and arteries of the patient, should insert the knife into the affected part along the proper direction till the suppurated part would be reached and swiftly draw it out. In case of extended suppuration, the part opened (length of incision) should be made to measure two or three finger's widths in length. An incision (Vraṇa) which is wide, extended, equally and evenly divided, should be deemed the best. 4

भवतश्चात्र।

आयतश्च विशालश्च सुविभक्तो निराश्रयः।
प्राप्तकालकृतश्चापि व्रणः कर्म्मणि शस्यते।।५।।

शौर्य्यमाशुक्रिया शस्त्रतैक्ष्ण्यमस्वेदवेपथु ।
असम्मोहश्च वैद्यस्य शस्त्रकर्म्मणि शस्यते ।।६।।

Authoriatative verses on the subject : An incision which is wide, extended, well divided, does not involve any vital part, etc. of the patient, and is well-matured as regards time, is the best of its kind.[1] Courage, light handedness, non-shaking, non-sweating, sharp instruments, self confidence and self command are what should be possessed by a surgeon engaged in opening a boil or an abscess. 5-6

एकेन वा व्रणेनाशुध्यमानेनान्तरा बुद्धचावेक्ष्यापरान् व्रणान् कुर्य्यात् ॥७॥

1. *Certain commentators interpret the couplet as follows : A boil or an abscess which is wide, extended, well defined in its shape, equally suppurated in all its parts and does not involve any vital part of the body is the fittest thing for a surgeon's knife-Tr.*

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Two or three incisions should be made if a single opening does not seem large enough for the purpose. 7

भवति चात्र–

यतो यतो गतिं विद्यादुत्सङ्गो यत्र यत्र च।
तत्र तत्र व्रणं कुर्य्याद् यथा दोषो न तिष्ठति।।८।।

Authoritative verse on the subject : The knife (lancet) should be freely used wherever a fissure, sinus, or a cavity would appear in a boil, so as to ensure a complete flowing out of the pus accumulated in it. 8

तत्र भ्रू–गण्ड–शङ्ख–ललाटाक्षिपुटौष्ठ–दन्तवेष्ट–कक्ष–कुक्षि–वङ्क्षणेषु तिर्य्यक् च्छेद उक्तः ॥९॥

Lateral (tiryak) incisions should be made in regions of the eye-brows, temple, forehead, cheeks, eyelids, lower lip, gums, armpits, loins, belly and the groins. 9

चन्द्रमण्डलवच्छेदान् पाणिपादेषु कारयेत्।
अर्द्धचन्द्राकृतींश्चापि गुदे मेढ्रे च बुद्धिमान्।।१०।।

An incision made in the region of the hand or root should be made to resemble the disc of the moon, while those about the anus and the penis should be made semi-circular (half-moon) in shape. 10

अन्यथा तु शिरास्नायुच्छेदनमतिमात्रं वेदना चिराद् व्रणसंरोहो मांसकन्दीप्रादुर्भावश्चेति ॥११॥

Authoritative verse on the subject : An incision in any of the abovesaid regions not made as directed, may give rise to extreme pain, prolonged granulation (healing) and condylomatous growths in and about the ulcer, owing to an inadvertent cutting of the local veins, or nerves. 11

मूढगर्भोदरार्शोऽश्मरीभगन्दरमुखरोगेष्वभुक्तवतः कर्म्म कुर्व्वीत ॥१२॥

In a case of artificial or instrumental parturition, in ascites, in piles, in stone, in the bladder, in fistula in ano, and in diseases affecting the cavity of the mouth, the patient operated on should be kept on an empty stomach (before the act). 12

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ततः शस्त्रमवचार्य्य, शीताभिरद्भिरातुरमाश्वास्य, समन्तात् परिपीडचाङ्गुल्या, व्रणमभिमृद्य, प्रक्षाल्य कषायेण प्लोतेनोदकमादाय, तिलकल्कमधुसर्पिःप्रगाढाम् औषधयुक्तां वर्त्तिं प्रणिदध्यात्। ततः कल्केनाच्छाद्य नातिस्निग्धां नातिरुक्षां घनां कवलिकां दत्त्वा वस्त्रपट्टेन बध्नीयात् वेदनारक्षोघ्नैर्धूपैर्धूपयेत् रक्षोघ्नैश्च मन्त्रैः रक्षां कुर्व्वीत ॥१३॥

Then sprays of cold water should be dashed over the face and the eyes of the patient to relieve the pain and the sense of exhaustion incidental to the operation. The sides of the incision should be firmly pressed (so as to ensure a good outflow of the accumulated pus) and the margins of the wound should be rubbed with the fingers (so that they may have a level surface and be of uniform structure throughout). Then the wound should be washed with an astringent decoction (of Nimba, Triphalá, etc.) which should be wiped and made thoroughly dry with a piece of clean linen. then a lint plug (Varti) plastered over with the (paste) Kalka or sesamum, honey and clarified butter, and soaked in disinfectant (lit : purifying medicines such as Ajagandhā, etc.) should be inserted deep into the cavity of the wound. After that, a poultice made of officinal substances should be applied over it and the whole should be bound up with thick layers of tow (Kavalikás- such as the leaves and bark of the Indian figtree etc.) which are neither too irritant nor too cooling in their effect; and finally scraps of clean linen should be wound round them. The limb, [or the affected part] should be subsequently fumigated with the fumes of pain-killing (anodyne) substances and also with those of drugs which are supposed to ward off all malignant spirits (from the bedside of the patient).[1] 13

ततो गुग्गुल्वगुरुसर्ज्जरसवचागौरसर्षपचूर्णैर्लवणनिम्बपत्रव्यामिश्रैराज्ययुक्तैर्धूपयेत्। आज्यशेषेण चास्य प्राणान् समालभेत् ॥१४॥

Then it should be fumigated with the drugs, known as Guggulu, Vaca, white mustard, Saindhava and the leaves of the Nimba tree, soaked in clarified butter. The residue of the clarified butter [dripped down and collected from the fumigating compound described above], should be rubbed over the region of the heart and other vital parts of the patient. 14

1. *Even the bedsheets, etc. of the patient should be fumigated as above. This foreshadows the germ theory of the modern days - Tr.*

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उदकुम्भाच्चापो गृहीत्वा प्रोक्षयन् रक्षाकर्म्म कुर्य्यात्, तद् वक्ष्यामः।।१५।।

कृत्यानां प्रतिघातार्थं तथा रक्षोभयस्य च।
रक्षाकर्म्म करिष्यामि ब्रह्मा तदनुमन्यताम्।।१६।।
नागाः पिशाचा गन्धर्व्वाः पितरो यक्षराक्षसाः।
अभिद्रवन्ति ये ये त्वां ब्रह्माद्या घ्नन्तु तान् सदा।।१७।।
पृथिव्यामन्तरीक्षे च ये चरन्ति निशाचराः।
दिक्षु वास्तुनिवासाश्च पान्तु त्वां ते नमस्कृताः।।१८।।
पान्तु त्वां मुनयो ब्राह्मया दिव्या राजर्षयस्तथा।
पर्व्वताश्चैव नद्यश्च सर्व्वाः सर्वेऽपि सागराः।।१९।।
अग्नी रक्षतु ते जिह्वां प्राणान् वायुस्तथैव च।
सोमो व्यानमपानं ते पर्ज्जन्यः परिरक्षतु।।२०।।
उदानं विद्युतः पान्तु समानं स्तनयित्नवः।
बलमिन्द्रो बलपतिर्मनुर्मन्ये मतिं तथा।।२१।।
कामांस्ते पान्तु गन्धर्व्वाः सत्त्वमिन्द्रोऽभिरक्षतु।
प्रज्ञां ते वरुणो राजा समुद्रो नाभिमण्डलम्।।२२।।
चक्षुः सूर्य्यो दिशः श्रोत्रे चन्द्रमाः पातु ते मनः।
नक्षत्राणि सदा रूपं छायां पान्तु निशास्तव।।२३।।
रेतस्त्वाप्याययन्त्वापो रोमाण्योषधयस्तथा।
आकाशं खानि ते पान्तु देहं तव वसुन्धरा।।२४।।
वैश्वानरः शिरः पातु विष्णुस्तव पराक्रमम्।
पौरुषं पुरुषश्रेष्ठो ब्रह्मात्मानं ध्रुवो भ्रुवौ।।२५।।
एता देहे विशेषेण तव नित्या हि देवताः।
एतास्त्वां सततं पान्तु दीर्घमायुरवाप्नुहि।।२६।।
स्वस्ति ते भगवान् ब्रह्मा स्वस्ति देवाश्च कुर्व्वताम्।
(स्वस्ति ते चन्द्रसूर्य्यौ च स्वस्ति नारदपर्व्वतौ)
स्वस्त्यग्निश्चैव वायुश्च स्वस्ति देवा सहेन्द्रगाः।।२७।।
पितामहकृता रक्षा स्वस्त्यायुर्वर्द्धतां तव।
ईतयस्ते प्रशाम्यन्तु सदा भव गतव्यथः।।२८।।

इति स्वाहा।

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एतैर्वेदात्मकैर्मन्त्रैः कृत्याव्याधिविनाशनैः।
मयैवं कृतरक्षस्त्वं दीर्घमायुरवाप्नुहि।।२९।।

And the floor of the chamber should be washed and sprinkled over with drops of water previously kept in a (new) pitcher for the purpose. The rites of protection from the influences of baneful spirits, should then be performed by reciting the Mantra which runs as follows :- "I am about to practise the prophylactic incantation for guarding thy person against the malignant influences of Rākṣas and conjured demonesses, and may the god Brahmá be graciously pleased to approve of its performance. May the Gods and deities and ministers of grace disperse and confound the hosts of wrathful Nágas (celestial serpents), Piśácas, Gandharvas and Pitṛs that might be maliciously disposed to strike thee in thy sickly confinement. May the spirits, which stir abroad in the night and roam about in the sky and on earth, defend thy person in recognition of thy fervent devotion to them. May the concourse of Brahmá-begotten sages (such as Śanaka, etc.) the saintly and canonised kings (Rájarṣis) in heaven and the sacred mounts, streams and oceans of the earth protect thee from evil. May the fire-god guard thy tongue; the wind-god protect thy breath; and the Moon-god, Parjanya, Vidyut (lightning) and the spirit of the clouds preserve the healthy coursings of those vital winds in thy organism which are respectively known as Prāṇa Vyána, Apána, Udána and Samána Vāyu. May Indra, the presiding deity of all physical energies, keep the bodily strength immaculate. May Manu defend the two side tendons at the nape of thy neck, as well as thy faculty of intellect; the Gandharvas, thy faculty of desire; Indra, thy fortitude; Varuṇa, thy faculty of cognition; the Ocean, thy region of umbilicus; the Sun-god, thy eyes; the Quarters of the Heaven, thy ear; the Moon-god, thy mind; the Stars, thy complexion; the Night, thy shadow; the Water, thy vigour; the Auṣadhis, thy hair; Infinite Ether, the space which is imprisoned in thy body; Vasundharā, thy body; Vaiśvánara, thy head; Viṣṇu, thy moral courage; Puruṣottama (the foremost of beings), thy energy of action (dynamical action of purposes); Brahmā, thy self; and Dhruva (immutable being), thy eyebrows. May these divinities, which perpetually reside in thy body, ensure thy safe continuance in being and may thou enjoy a long life through their grace. May the gods such as, Brahmá, etc., confer blessings on thy head. May the Sun, the

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Moon, the twin sages Nárada and Parvata, the fire-god, the wind, and the other celestial helpmates of Indra, bring thee good. May the prophylaxis devised by Brahmá keep thee from evil. May thou be spared to witness the return of many a long and happy year on earth. May such abnormal physical phenomena as drought, deluge, ecessive downpour of rain, and excessive germination (or wholesale extinction of such vermin as) rats, mosquitoes, flies which invariably portend evil and mortality in a community, as well as bloody feuds among kings, abate and cease. May thou be relieved of all pain and misery. We close the prayer with a "Sváhá" (obeisance). The present Vedic mantra exercises an occult power in relieving ailments which are due to the malignant influences of conjured up she-devils. May thou acquire a long life through the protective energy of the prophylactic prayer (lit : incantation) now read by me. **15-29**

ततः कृतरक्षमातुरमागारं प्रवेश्याचारिकमादिशेत्। ततस्तृतीयेऽहनि विमुच्यैवं बध्नीयाद् वस्त्रपट्टेन, न चैनं त्वरमाणोऽपरेद्युर्मोक्षयेत्, द्वितीयदिवसे परिमोक्षणाद् विग्रथितो व्रणश्चिरादुपसंरोहति, तीव्ररुजश्च भवति। अत ऊर्द्धं दोषकालबलादीनवेक्ष्य कषायालेपनबन्धाहाराचारान् विदध्यात्। न चैनं त्वरमाणः सान्तर्दोषं रोपयेत्, स ह्यल्पेनाप्यपचारेणाभ्यन्तरमुत्सङ्गं कृत्वा भूयोऽपि विकरोति ॥३०॥

Then having protected the body of the patient with the recitation of the above Vedic Mantra, the surgeon shall see his patient taken to his own chamber, and prescribe the proper course of medicine and diet according to the exgencies of each case. The old bandage should be loosened on the third day of the operation, when the wound or the ulcer should be washed, and a fresh bandage should be wound round as before. The bandage should not be loosened on the day following the lancing of a boil, as such a measure might give rise to a sort of excruciating pain and formation of knots in the wound and retard the process of granulation (healing). On the third day, the surgeon (Vaidya) should prescribe the proper medicated plaster, diet, etc. after fully considering the strength of the patient, the nature of the disease, and the then prevailing season of the year. A wound should not be tried to be healed up, as long as the least morbid matter, or pus remains in its inside, as it would lead to the formation of fresh cavities in the

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surrounding healthy tissues, and ultimately to a recrudescence of the disease. **30**

भवन्ति चात्र—

तस्मादन्तर्बहिश्चैव सुशुद्धं रोपयेद् व्रणम्।
रूढे ऽप्यजीर्णव्यायामव्यवायादीन् विवर्ज्जयेत्।।
हर्षं क्रोधं भयञ्चापि यावत् स्थैर्य्योपसम्भवात्।।३१।।
हेमन्ते शिशिरे चैव वसन्ते चापि मोक्षयेत्।
त्र्यहाद् द्व्यहाच्छरद्ग्रीष्मवर्षास्वपि च बुद्धिमान्।।३२।।
अतिपातिषु रोगेषु नेच्छेद् विधिमिमं भिषक्।
प्रदीप्तागारवच्छीघ्रं तत्र कुर्य्यात् प्रतिक्रियाम्।।३३।।

The authoritative verses on the subject : Accordingly a wound or an ulcer should be made to heal up after the perfect purification of both of its inside and exterior has been fully brought about. Even after the healing of the wound the patient should studiously avoid all sexual connections, indigestive viands, fatiguing physical exercises and indulgence in emotions of grief or fright, or in ecstasies of joy, until the cicatrix has acquired enough toughness. The dressings and bandages should be untied and changed every third day in winter, in spring and in the season of Hemanta, and on each alternate day in summer and in the rains. But a physician (surgeon) should not be guided by these rules in cases where there would be reasons to apprehend imminent danger, and in such cases the wound or the ulcer, like a house in flames, should be checked as speedily as possible. **31-33**

या वेदना शस्त्रनिपातजाता तीव्रा शरीरं प्रदुनोति जन्तोः।
घृतेन सा शान्तिमुपैति सिक्ता कोष्णेन यष्टीमधुकान्वितेन।।३४।।

Clarified butter boiled with Yaṣṭimadhu, and applied tepid to a wound, incidental to a surgical operation, is sure to allevitate the excruciating pain that is usually experienced in such an affected part. **34**

इति सुश्रुतसंहितायां सूत्रस्थानेऽग्रोपहरणीयो नाम पञ्चमोऽध्यायः ॥५॥

Thus ends the fifth chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of Preliminary measures.

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SŪTRASTHĀNA

CHAPTER VI

षष्ठोऽध्यायः।

अथात ऋतुचर्य्यमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discuss the Chapter which treats of the characteristic features of the different seasons of the year and their influence on health and drugs (Ṛtucaryádhyáya). 1

कालो हि नाम (भगवान्) स्वयम्भूरनादिमध्यनिधनोऽत्र रसव्यापत्सम्पत्ती जीवितमरणे च मनुष्याणामायत्ते। स सूक्ष्मामपि कलां न लीयत इति कालः, सङ्कलयति कालयति वा भूतानीति कालः ॥२॥

The Eternal Time is without origin, middle, or end, self-begotten, and the lord of all attributes. Contrariety or non contrariety of the natural attributes of drugs or substances endued with characteristic tastes, such as sweet, etc., are brought about by time; and time is the principal factor that controls the births or deaths of beings.

Etymology of the term Kála (time) : The Kála or the Eternal time is so called from the fact of its not suffering even one of its own minutest particles or subdivisions (Kalá) to perish, though perpetually moving, and in constant motion in itself; or it derives its epithet from the fundamental quality of its destroying all beings and laying their dead remains in heaps in succession. Some assert that the name is due to the fact that time blends (kalanam) all beings with misery or happiness according to their respective acts, or to its leading all beings to destruction (kála). 2

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तस्य संवत्सरात्मनो भगवानादित्यो गतिविशेषेणाक्षि-निमेषकाष्ठाकलामुहूर्त्ताहोरात्रपक्षमासर्त्वयनसंवत्सरयुगप्रविभागं करोति ॥३॥

The Sun-god, by his peculiar motions, divides eternal time which is measured by years (Saṁvatsaras) into (increasingly progressive but smaller subdivisions) such as Nimeṣas (lit : time taken in closing the eyelids), Káṣṭhás, Kalás, Muhūrtas, days and nights, fortnights, months, seasons, solstices, years and Yugas. 3

तत्र लघ्वक्षरोच्चारणमात्रोऽक्षिनिमेषः। पञ्चदशाक्षिनिमेषाः काष्ठा। त्रिंशत् काष्ठाः कलाः। विंशतिकलो मुहूर्त्तः कलादशभागश्च। त्रिंशन्मुहूर्त्तमहोरात्रम्। पञ्चदशाहोरात्रणि पक्षः। स च द्विविधः शुक्लः कृष्णश्च। तौ मासः॥४॥

Time taken in articulating any of the short vowels (such as A. etc.), is called an Akṣi-Nimeṣa. Fifteen Akṣi-Nimeṣas make one Káṣṭhá. Thirty Káṣṭhás make one Muhūrta. Thirty Muhūrtas make one day and night. Fifteen days and nights make one fortnight. A fortnight is either dark or bright. Two fortnights make one month. 4

तत्र माघादयो द्वादश मासा, द्विमासिकमृतुं कृत्वा षड्ऋतवो भवन्ति। ते शिशिरवसन्तग्रीष्मवर्षाशरद्धेमन्ताः। तेषां तपस्तपस्यौ शिशिरः। मधुमाधवौ वसन्तः। शुचिशुक्रौ ग्रीष्मः। नभोनभस्यौ वर्षाः। इषोर्ज्जौ शरत्। सहःसहस्यौ हेमन्त इति।। ५।।

The twelve months such as Mágha, etc. are divided into six seasons such as, Winter, Spring, Summer, Rains, Autumn and Hemanta, each consisting of two months.

The two months known as Tapas and Tapasya (Mágha and Phálguna) constitute the season of winter. Spring consists of two months called Madhu and Mádhava (Caitra and Vaiśákha). Summer is marked by two months known as Śuci and Śukra (Jyeṣṭha and Áṣáḍha). The rains or the rainy season is marked by two months called Nabhas and Nabhasya (Śrávaṇa and Bhádra). The two months known as Iṣa and Ūrja (Áśvina and Kártika) constitute what is called the season of Autumn. Hemanta is marked by two months called Sahas and Sahasya (Mārgaśirṣa and Pauṣa). 5

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त एते शीतोष्णवर्षलक्षणाश्चन्द्रादित्ययोः कालविभागकरत्वादयने द्वे भवतो दक्षिणमुत्तरञ्च। तयोर्दक्षिणं वर्षाशरद्धेमन्तास्तेषु भगवानाप्यायते सोमः, अम्ललवणमधुराश्च रसा बलवन्तो भवन्ति, उत्तरोत्तरञ्च सर्व्वप्राणिनां बलमभिवर्द्धते। उत्तरञ्च शिशिरवसन्तग्रीष्मास्तेषु भगवानाप्यायतेऽर्कः, तिक्तकषायकटुकाश्च रसा बलवन्तो भवन्त्युत्तरोत्तरञ्च सर्व्वप्राणिनां बलमपहीयते ॥६॥

These six seasons are respectively characterised by-cold, heat, rains, etc.

The two Ayanas are ushered in by the sun and the moon changing their respective courses in the heavens (passing over the tropics of Cancer and Capricorn) as the measurers of time. The rains, autumn and Hemanta follow one another in succession when the sun is over the Tropic of Capricorn or is in the Winter Solstice (Dakṣináyaṇa) and the moon gains in strength in this part of the year. Rasas (Serum or sap) possessed of acid, saline and sweet tastes, grow strong and become dominant when the sun is over the Tropic of Capricorn (Dakṣináyaṇa) and all being gain in strength and energy more and more. Winter, spring and summer mark the passing of the sun over the Summer Solstice (Uttaráyaṇa). The sun grows stronger in heat and light, and saps rasas) of bitter, pungent and sour tastes increase in intensity, and all animals gradually begin to lose strength and energy. **6**

भवति चात्र—

शीतांशुः क्लेदयत्युर्व्वीं विवस्वान् शोषयत्यपि।
तावुभावपि संश्रित्य वायुः पालयति प्रजाः।।७।।

अथ खल्वयने द्वे युगपत् संवत्सरो भवति।।८।।

Authoritative verses on the subject : The moon imparts the moisture and humidity to the earth which is soaked up by the sun in his daily course, while the wind in conjunction with the sun and the moon, contributes towards the preservation of animal life. The successive change of the two solstices marks a year. **7-8**

ते तु पञ्च युगमिति संज्ञां लभन्ते। स एष निमेषादिर्युगपर्य्यन्तः कालश्चक्रवत् परिवर्त्तमानः कालचक्रमित्युच्यत इत्येके ॥९॥

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Five such complete years count as a Yuga. The sub-divisions of eternal time from the minutes Nimeṣa to a complete Yuga, are constantly revolving like a wheel, and this constant or perpetual revolution is called the wheel or cycle of time (Kála-Cakra) by certain authorities. **9**

इह तु वर्षाशरद्धेमन्तवसन्तग्रीष्मप्रावृषः षड्ऋतवो भवन्ति, दोषोपचयप्रकोपोपशमनिमित्तम्। ते तु भाद्रपदाद्येन द्विमासिकेन व्याख्याताः। तद्यथा—भाद्रपदाश्वयुजौ वर्षाः, कार्त्तिकमार्गशीर्षौ शरत्, पौषमाघौ हेमन्तः, फाल्गुनचैत्रौ वसन्तः, वैशाखज्येष्ठौ ग्रीष्मः, आषाढश्रावणौ प्रावृडिति ॥१०॥

The six seasons such as, the Rains, etc., have been again adverted to in this chapter for the purpose of fully describing the accumulation, excitation (aggravation) and pacification of the bodily humours, such as wind, etc. According to some, the rainy season consists of two months known as Bhádra and Áśvina; Autumn consists of the two months of Kártika and Márgaśirṣa; Hemanta consists of the two months of Pauṣa and Mágha; spring consists of the two months of Phálguna and Caitra; summer, of Vaiśákha and Jyeṣṭha; and Právṛṭ, of Áṣáḍha and Śrávaṇa. **10**

तत्र, वर्षास्वोषधयस्तरुण्योऽल्पवीर्य्या आपश्चाप्रशान्ताः क्षितिमलप्रायास्ता उपयुज्यमाना नभसि मेघावतते जलप्रक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवातविष्टम्भिताग्नीनां विदह्यन्ते, विदाहात् पित्तसञ्चयमापादयन्ति, स सञ्चयः शरदि प्रविरलमेघे वियत्युपशुष्यति पङ्केऽर्ककिरणप्रविलायितः पैत्तिकान् व्याधीन् जनयति ॥११॥

Oṣadhis (Medical plants and cereals) sprout during the rains and are enfeebled in their properties. Water becomes muddy or turbid and the earth is covered over with fresh deposits of washed off or silted mud. The sky becomes overcast with clouds, and the wind, charged with an excess of humidity, dulls the appetite and organisms of beings. Hence the food of beings which principally consists of tender and new-grown vegetables of feeble potency, considerably vitiated by the turbid water partaken of as drink during the season, proves acid in its

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digestive reaction, and germinates excessive bile in the human system. In autumn the sky becomes cloudless, the mire is dried up, and the bile originated and accumulated during the rains, is liquefied by the rays of the sun and gives rise to bilious diseases.[1] 11

ता एवौषधयः कालपरिणामात् परिणतवीर्य्या बलवत्यो हेमन्ते भवन्त्यापश्च प्रसन्नाः स्निग्धा अत्यर्थं गुर्व्व्यस्ता उपयुज्यमाना मन्दकिरणत्वाद् भानोः सतुषारपवनोपस्तम्भितदेहानां देहिनामविदग्धाः स्नेहाच्छैत्याद् गौरवादुपलेपाच्च श्लेष्मणः सञ्चयमापादयन्ति, स सञ्चयो वसन्तेऽर्करश्मिप्रविलायित ईषत्स्तब्धदेहानां देहिनां श्लैष्मिकान् व्याधीन् जनयति ॥१२॥

Plants and vegetables (Auṣadhis) that grow or sprout during the rainy season, are matured in course of time and ripen in their virtues and potency in the season of Hemanta. The water becomes clear, cool and heavy in this season. The sun's rays become feeble and mild; and the winds moistened with frost and snow, make the human system a little numb and heavy. Hence water and vegetables partaken of in Hemanta are divested of their properties of acid reaction after being assimilated in the human system, but they give rise to an accumulation of phlegm in the body owing to their heaviness, sliminess, and cooling and oily character. In spring, the phlegm thus accumulated in the body is liquefied and ushers in diseases due to a deranged state of that bodily humour.[2] 12

ता एवौषधयो निदाघे निःसारा रुक्षा अतिमात्रं लघ्वो भवन्त्यापश्च, ता उपयुज्यमानाः सूर्य्यप्रतापोपशोषितदेहानां देहिनां रौक्ष्याल्लघुत्वाद् वैशद्याच्च वायोः सञ्चयमापादयन्ति, स सञ्चयः प्रावृषि चात्यर्थं जलोपक्लिन्नायां भूमौ क्लिन्नदेहानां प्राणिनां शीतवातवर्षेरितो वातिकान् व्याधीन् जनयति। एवमेष दोषाणां सञ्चयप्रकोपहेतुरुक्तः ॥१३॥

The said plants and vegetables, in their turn, lose their sap, moisture and nutritive element in summer, and become dry and extremely light. In the same manner water becomes drought-making

1. *This should be regarded as the excited, aggravated or agitated state of bile (Pitta) in the parlance of Áyurveda.*
2. *This is called the excited or agitated state of phlegm (Kafa).*

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[produces a state of parchedness in the organism-Rūkṣa] in its virtue, and considerably loses its natural coolness and nutritive properties. The sun's rays dry up the natural moisture of the human system, and accordingly water and vegetables largely partaken of in summer, give rise to an accumulation of wind in the system owing to their lightness, dryness, or expansive and drought-making properties. Subsequently wind thus accumulated in the summer, is agitated by the rains and cold winds in the forepart of the rainy season (Právṛt) when the ground is flooded with water and thus gives rise to diseases which are incidental to a deranged state of the bodily wind.[1] 13

तत्र वर्षाहेमन्तग्रीष्मेषु सञ्चितानां दोषाणां शरद्वसन्तप्रावृट्सु च प्रकुपितानां निर्हरणं कर्त्तव्यम् ॥१४॥

The fundamental bodily humours such as, wind, bile, etc. augmented and accumulated during the rains, Hemanta and summer, should be checked as soon as they become aggravated (manifest themselves) in autumn, spring, or in the forepart of the rainy season (Právṛt). 14

तत्र पैत्तिकानां व्याधीनामुपशमो हेमन्ते, श्लैष्मिकाणां निदाघे, वातिकानां घनात्यये स्वभावत एव। त एते सञ्चयप्रकोपोपशमा व्याख्याताः ॥१५॥

Diseases which owe their origin to a deranged state of bile, phlegm and wind, are respectively ameliorated in Hemanta, summer, and autumn by natural causes, [such as the variations of atmospheric or earthly temperature, rainfall, etc.] Thus far we have discussed the accumulation, excitation and pacification or alleviation of the deranged bodily humours. 15

तत्र पूर्व्वाह्णे वसन्तस्य लिङ्गं, मध्याह्ने ग्रीष्मस्यापराह्णे प्रावृषः, प्रदोषे वार्षिकं, शारदमर्द्धरात्रे, प्रत्युषसि हैमन्तमुपलक्षयेत्। एवमहोरात्रमपि वर्षमिव शीतोष्णवर्षलक्षणं दोषोपचयप्रकोपोपशमैर्जानीयात् ॥१६॥

Likewise the features, which specifically mark the different seasons of the year are observed to characterise the different parts of a complete day and night, [or in other words] traits peculiar to spring

1. *This is called the excited state of wind (Vāyu).*

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time exhibit themselves in the morning; the noon is marked by all the characteristics of summer; the evening by those of the rainy season; the midnight by those of autumn; and the hours before dawn by those of Hemanta. And similarly, like the seasons of the year, the different parts of the day and night are marked by variations of heat, cold, etc. [or in other words] the deranged bodily humours such as wind, bile, etc. naturally and spontaneously accumulate, aggravate, or subside during the different parts of the day as they do in the different seasons of the year [represented by those parts of the day and night as stated above]. **16**

तत्राव्यापन्नेषु ऋतुष्वव्यापन्ना ओषधयो भवन्त्यापश्च, ता उपयुज्यमानाः प्राणायुर्बलवीर्य्यौजस्कर्य्यो भवन्ति। तेषां पुनर्व्यापदोऽदृष्टकारिताः। शीतोष्णवातवर्षाणि खलु विपरीतान्योषधीर्व्यापादयन्त्यपश्च, तासामुपयोगाद् विविधरोगप्रादुर्भावो मरको वा भवेदिति। तत्राव्यापन्नानामोषधीनामपाञ्चोपयोगः ॥१७॥

Water and vegetables retain their natural properties when the seasons are natural, and do not exhibit contrary features, and they then tend to increase the appetite, vitality, strength, and power of the human system. Contrary or unnatural seasons are but the consequenes of sin committed by a whole community and portend the workings of a malign destiny. A season, exhibiting unnatural or contrary features, affect or reverses the natural properties of water and vegetables peculiar to it, which, drunk or partaken of, cause dreadful epidemics in the country. The best safe guard lies in not using such defiled water and vegetables when an epidemic breaks out in the country. **17**

कदाचिदव्यापन्नेष्वपि ऋतुषु कृत्याभिशापरक्षःक्रोधाधर्म्मैरुपध्वस्यन्ते जनपदाः, विषौषधिपुष्पगन्धेन वा वायुनोपनीतेनाक्रम्यते यो देशस्तत्र दोषप्रकृत्यविशेषेण कासश्वासवमथुप्रतिश्यायशिरोरुग्ज्वरैरुपतप्यन्ते, ग्रहनक्षत्रचरितैर्वा, गृहदारशयनासनयानवाहनमणिरत्नोपकरणगर्हितलक्षणनिमित्तप्रादुर्भावैर्वा ॥१८॥

Sometimes a town or a city is depopulated by a curse, anger, sin, or by a monster or a demoness conjured up by a spell or incantation. Sometimes the pollens of poisonous flowers or grasses, etc., wafted by the winds, invade a town or a village, and produce a sort of

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epidemic cough, asthma, catarrh, or fever, irrespective of all constitutional peculiarities or deranged bodily humours agitated thereby. Towns and villages are known to have been depopulated through malignant astral influences, or through houses, wives[1], beds, seats, carriages, riding animals, gems and precious stones assuming inauspicious features. **18**

तत्र, स्थानपरित्यागशान्तिकर्म्मप्रायश्चित्तमङ्गलजप– होमोपहारेज्याञ्जलिनमस्कारतपोनियमदयादानदीक्षाम्युपगमदेवताब्राह्मणगुरुपरैर्भवितव्यमेवं साधु भवति ॥१९॥

Prophylactic measures : In such cases migration to a healthy or unaffected locality, performances of rites of pacification and atonement, (wearing of prophylactic gems and drugś), recitations of mantras, libations of clarified butter cast into the sacrificial fire, offerings to the gods, celebration of sacrificial ceremonies, obeisance with clasped plams to the gods, practice of penances, self-control and charity, kindness, spiritual initiation, obedience to one's elders and preceptors, and devotion to the gods and the Bráhmaṇas, and observance of such like rules of conduct may prove beneficial to the affected community. **19**

अत ऊर्द्धमव्यापन्नानामृतूनां लक्षणान्युपदेक्ष्यामः ।।२०।।

वायुर्वात्युत्तरः शीतो रजोधूमाकुला दिशः ।
छन्नस्तुषारैः सविता हिमानद्धा जलाशयाः ।।२१।।
दर्पिता ध्वाङ्क्षखड्गाह्वमहिषोरभ्रकुञ्जराः ।
रोध्रप्रियङ्गुपुन्नागाः पुष्पिता हिमसाह्वये ।।२२।।

The characteristic features of the seasons which do not exhibit un-natural traits (Metrical texts) : Cold winds from the north blow in the season of Hemanta. The quarters of the sky are enveloped in smoke and assume a dusky aspect. The sun is hid in the frost, and lakes and pools are frozen or lie covered over with flakes, or thin layers of ice. Crows, rhinoceroses, buffaloes, lambs and elephants become excited and sprightly in this part of the year; and the Lodhra, Priyaṅgu, and Punnága trees begin to blossom. **20-22**

1. *Marriages with girls of prohibited description have been known as well to have ushered in an epidemic which devastated a whole town or a country.*

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शिशिरे शीतमधिकं वातवृष्ट्याकुला दिशः।
शेषं हेमन्तवत् सर्व्वं विज्ञेयं लक्षणं बुधैः।।२३।।

Winter exhibits the same features as above, only in a greater degree of intensity; and the quarters of the sky are agitated by strong gales of wind and showers of rain. 23

सिद्धविद्याधरवधूचरणालक्तकाङ्किते ।
मलये चन्दनलतापरिष्वङ्गाधिवासिते।।२४।।
वाति कामिजनानन्दजननोऽनङ्गदीपनः।
दम्पत्योर्मानभिदुरो वसन्ते दक्षिणोऽनिलः।।२५।।
दिशो वसन्ते विमलाः काननैरुपशोभिताः।
किंशुकाम्भोजबकुलचूताशोकादिपुष्पितैः ।।२६।।
कोकिलाषट्पदगणैरुपगीता मनोहराः।
दक्षिणानिलसंवीताः सुमुखाः पल्लवोज्ज्वलाः।।२७।।

In spring, when the summits of the mount Malaya are besmeared red with the moist foot-prints of the brides of the Siddhas and the Vidyádharas, and are perfumed in contact with the sweet-scented sandal forests, the lively south-wind is roused up from his lair and winnows gladness to damsels burning with desires, and kindles up the flame of love and appeases the amorous anger of the beloved pairs by turning their fancies to themes of love. The quarters of the sky are cleared up and look joyful. The woods are decked with the full-blown flowers of the Kimśuka, lotus, Bakula, mango and Aśoka trees. The bee hums and the notes of the Cukoo are heard to reverberate through the skies. The south wind fans this king of the seasons, and the forests are hung with the festoons of tender and sprouting leaves in his honour. 24-27

ग्रीष्मे तीक्ष्णांशुरादित्यो मारुतो नैर्ऋतोऽसुखः।
भूस्तप्ता सरितस्तन्व्यो दिशः प्रज्वलिता इव।।२८।।
भ्रान्तचक्राह्वयुगलाः पयः पानाकुला मृगाः।
ध्वस्तवीरुत्तृणलता विपर्णाङ्कितपादपाः।।२९।।

The sun's rays become stronger and more intense in summer. Unhealthy winds blow from the south-east. The earth is heated; the

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rivers run narrow and shallow in their beds; the quarters of the sky glare with a blazing light, the birds Cakravâkas with their mates roam about in quest of cool ponds and reservoirs of water; herds of deer are tormented and overwhelmed with thirst; trees, plants and creepers are scorched by the intense heat, and withered leaves drop off from the trees which alone serve to make the identification of their parents possible. **28-29**

प्रावृष्यम्बरमानद्धं पश्चिमानिलकर्षितैः।
अम्बुदैर्विद्युदुद्योतप्रस्रुतैस्तुमुलस्वनैः ।।३०।।
कोमलश्यामशस्याढ्या शक्रगोपोज्ज्वला मही।
कदम्बनीपकुटजसर्ज्जकेतकिभूषिता ।।३१।।

In the forepart of the rainy season (Prâvṛṭ), packs of detached clouds, spangled with lightning and driven before the gales of the west-wind, come thundering over and envelop the skies. The Earth is robed in green with luxurious growth of corn, enlivened here and there by the dark crimson of the cochineal insects (Indragopa), and Kadamba, Nīpa, Kuṭaja, and the Ketakī trees begin to flower. **30-31**

तत्र वर्षासु नद्योऽभ्रश्छन्नोत्खाततटद्रुमाः।
वाप्यः प्रोत्फुल्लकुमुदनीलोत्पलविराजिताः।।३२।।
भूरव्यक्तस्थलश्वभ्रा बहुशस्योपशोभिता।
नातिगर्ज्जत्प्रवन्मेघनिरुद्धार्कग्रहं नभः।।३३।।

During the rainy season, the rivers overflow their banks, tumbling down the trees which grow on them. Ponds and lakes are decked with the full-blown Kumud and Nīlotpala flowers. The earth is covered with profuse vegetation. All distinction between dry lands and reservoirs of water becomes impossible, and the sun and the planets are enveloped in dark clouds that shower torrents of rain but do not roar. **32-33**

बभ्रुरुष्णः शरद्यर्कः श्वेताभ्रविमलं नभः।
तथा सरांस्यम्बुरुहैर्भान्ति हंसांसघट्टितैः।।३४।।
पङ्कशुष्कद्रुमाकीर्णा निम्नोन्नतसमेषु भूः।
बाणसप्ताह्वबन्धूककाशासनविराजिता ।।३५।।

In autumn the sun's rays assume a mellow golden tint. Masses of

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white clouds are seen to sail the dark deep blue of heaven. Ponds are decked with the full blown lotus flowers, agitated by the wings of the diving swans. The high grounds become dry, while the low-lands still retain their muddy character. The level plains are covered with shrubs and undergrowths, and plants and trees such as, Bāṇa, Saptáhava, Bandhūka, Káśa and Āsana, flower in abundance. **34-35**

स्वगुणैरतियुक्तेषु विपरीतेषु वा पुनः।
विषमेष्वपि वा दोषाः कुप्यन्त्यृतुषु देहिनाम्।।३६।।

हरेद् वसन्ते श्लेष्माणं पित्तं शरदि निर्हरेत्।
वर्षासु शमयेद् वायुं प्राग् विकारसमुच्छ्रयात्।।३७।।

The bodily humours such as wind, etc. are disturbed and aggravated by the contrariety, excess or variations in the characteristic features of the seasons. Hence it is prudent to check the deranged phlegm in spring, to conquer the deranged bile in autumn, and to subdue the deranged bodily wind in the rains, before they develop themselves in any patent or manifest bodily ailment. **36-37**

इति सुश्रुतसंहितायामृतुचर्य्यानाम षष्ठोऽध्यायः ॥६॥

Thus ends the sixth chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of the characteristic features of the seasons and their influence on health and drugs.

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SŪTRASTHĀNA

CHAPTER VII

सप्तमोऽध्यायः।

अथातो यन्त्रविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of Surgical Appliances, their Uses and Construction. (**Yantra-Vidhi adhyáya**). 1

यन्त्रशतमेकोत्तरमत्र हस्तमेव प्रधानतमं यन्त्राणामवगच्छ, (किं कारणम्? यस्माद्धस्तादृते यन्त्राणामप्रवृत्तिरेव) तदधीनत्वाद् यन्त्रकर्म्मणाम्। तत्र, मनःशरीराबाधकराणि शल्यानि, तेषामाहरणोपायो यन्त्राणि ॥२॥

Surgical instruments number one hundred and one[1] in all, of which the hands is the most important, in as much as (all of them depend on the hand for their principal auxiliary) and as none of them can be handled without it; and further because all surgical operations pre-eminently require its co-operation. Any foreign or extraneous substances, which finds a lodgment in the human system and becomes painful to the body and the mind alike, is called a Śalya; and surgical instruments are the means of extracting it from its seat or place where it is embedded. 2

तानि षट्प्रकाराणि। तद्यथा—स्वस्तिकयन्त्राणि, सन्दंशयन्त्राणि, तालयन्त्राणि, नाडीयन्त्राणि, शलाकायन्त्राणि, उपयन्त्राणि, चेति ॥३॥

1. *According to certain authorities hundred is here indefinitely used for a large number.*

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(Surgical) **Appliances** may be divided into six different groups or types, such as the **Svastika**, the **Sandaṁśa**, the **Tála**, the **Náḍī Yantras**, and the **Śalákás**, besides those that are called the minor or accessory **appliances (Upa-yantras)**. **3**

तत्र चतुर्विंशतिः स्वस्तिकयन्त्राणि। द्वे सन्दंशयन्त्रे। द्वे एव तालयन्त्रे। विंशतिर्नाडयः। अष्टाविंशतिः शलाकाः। पञ्चविंशतिरुपयन्त्राणि। तानि प्रायशो लौहानि भवन्ति, तत्प्रतिरूपकाणि वा तदलाभे।।४।।

The **Svastika** instruments (forceps) in their turn, are divided into twenty-four sub-classes; the **Sandaṁśa** instruments (tongs) into two; the **Tála Yantras** into two; the **Náḍī Yantras** (tubular) into twenty; and the **Śalákás** (bougies) into twenty-eight; while the **Upa-yantras** admit of being divided into twenty five different types. These instruments are all made of iron which may be substituted for any other similar or suitable substance where iron would be unavailable. **4**

तत्र, नानाप्रकाराणां व्यालानां मृगपक्षिणां मुखैर्मुखानि यन्त्राणां प्रायशः सदृशानि, तस्मात् तत्सारूप्यादागमादुपदेशादन्ययन्त्रदर्शनाद् युक्तितश्च कारयेत् ॥५॥

The mouths of these appliances are usually made to resemble those of birds and beasts and hence they should be made to resemble the mouths of some particular animal in shape, or otherwise, according to the advice of old and experienced physicians (surgeons), or according to the direction as laid down in the Śástras (Medical books of recognised authority, or according to the exigencies of the case, or after the shape and structure of other appliances used on similar occasions. **5**

समाहितानि यन्त्राणि खरश्लक्ष्णमुखानि च।
सुदृढानि सुरूपाणि सुग्रहाणि च कारयेत्।।६।।

Metrical texts : Appliances should be made neither too large nor too small, and their mouths or edges should be made sharp and keen. They should be made with a special eye as to strength and steadiness, and they should be provided with convenient handles. **6**

तत्र स्वस्तिकयन्त्राण्यष्टादशाङ्गुलप्रमाणानि, सिंहव्याघ्रवृकतरक्षुवृक्ष-

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द्वीपिमार्ज्जारश्वृगालमृगैर्वारुककाककङ्ककुररचासभासशशघात्युलूक-चिल्लिश्येनगृध्रक्रौञ्चभृङ्गराजाञ्जलिकर्णावभञ्जननन्दिमुखमुखानि, मसूरा-कृतिभिः कीलैरवबद्धानि, मूलेऽङ्कुशवदावृत्तवारङ्गाण्यस्थिविदष्ट-शल्योद्धरणार्थमुपदिश्यन्ते ॥७॥

Appliances of the Svastika class should be made to measure eighteen fingers in length; and their mouths should be made to resemble those of lions, tigers, wolves, hyenas, bears, cats, jackals, deer, Ervárukas (a species of deer), crows, cormorants, Kururas (a species of bird), Hásas (a species of sparrow) vultures, falcons, owls, kites, herons, Bhṛṅgarájas (a species of bird), Anjalikarṇas, Avabhañjanas, Nandimukhas, and such like beasts and birds. The two blades or halves of a **Svástika** should be welded together by means of a bolt resembling a Masūra pulse (lentil) in size, and the handles should be turned inward in the shape of a mace, or an Aṅkuśa. Appliances of this type should be used in extracting any thorn or foreign matter which may have entered into the bones. **7**

सनिग्रहोऽनिग्रहश्च सन्दंशौ षोडशाङ्गुलौ भवतः, तौ त्वङ्मांस-शिरास्नायुगतशल्योद्धरणार्थमुपदिश्येते ॥८॥

Sandaṁśas (tongs) are divided into two classes as they are soldered together with or without a bolt. They should be made to measure sixteen fingers in length, and should be used to withdraw any thorn-like substance from below the skin, flesh, veins or nerves. **8**

तालयन्त्रे द्वादशाङ्गुले मत्स्यतालवदेकतालद्वितालके, कर्णनासाना-ड़ीशल्यानामाहरणार्थम् ॥९॥

The **Tála Yantras** which measure twelve fingers in length, may be divided into two classes as the single Tála and the double Tála. The former resemble the scales of fish in shape, while the latter, according to certain authorities, are made to resemble the entire mouth of a fish of the Bhetuli species. These Yantras are used in extracting splinters from inside the nose, ears and other external channels or passages of the body. **9**

नाडीयन्त्राण्यपि अनेकप्रकाराण्यनेकप्रयोजनान्येकतोमुखान्युभयतो-मुखानि च, तानि स्रोतोगतशल्योद्धरणार्थं रोगदर्शनार्थमाचूषणार्थं,

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क्रियासौकर्य्यार्थञ्चेति। तानि स्रोतोगतद्वारपरिणाहानि, यथायोगदीर्घाणि च। तत्र, भगन्दरार्शोऽर्व्वुदव्रणबस्त्युत्तरबस्तिमूत्रवृद्धिदकोदरधूमनिरुद्ध-प्रकशसन्निरुद्धगुदयन्त्राण्यलाबूश्रृङ्गयन्त्राणि चोपरिष्टाद् वक्ष्यामः ॥१०॥

The **Nāḍī Yantras** (tubular instruments like syringe's enemas, etc. with a passage or aperture running through their entire length) are constructed in a variety of shapes and for various purposes. Some of them are open at one end, while others are open at both. These instruments are used for the purpose of extracting any shalyam that has pricked into the external canals or passages of the body, or for inspecting the seat of affection as in piles, etc., or for sucking (blood, etc. from any affected part), or simply as accessories to other surgical appliances. The length and circumference of a Nāḍī Yantra should be made to commensurate with those of the passage (Srota) or outlet of the human system into which it is intended to be introduced. We shall describe, later on, the types of Nāḍī Yantras which are to be used in connection with such diseases as fistula in ano, piles, etc. or in tumours and ulcers, in Mūtravṛddhi (Hydrocele) in Niruddha Prakāśa (Phimosis), in Niruddha Guda (stricture of the rectum) and in ascites, as well as those to be used for the purpose of injecting anything into the urethra, the bowels, the vagina and the uterus, or are used in connection with medicated inhalation, or with those that are known as the Alábu Yantras (gourd used for cupping). **10**

शलाकायन्त्राण्यपि नानाप्रकाराणि, नानाप्रयोजनानि, यथायोग-परिणाहदीर्घाणि च। तेषां गण्डूपदशरपुङ्खसर्पफणवडिशमुखे द्वे द्वे एषणव्यूहनचालनाहरणार्थमुपदिश्येते। मसूरदलमात्रमुखे द्वे किञ्चिदानताग्रे स्रोतोगतशल्योद्धरणार्थम्। षट् कार्पासकृतोष्णीषाणि प्रमार्ज्जनक्रियासु। त्रीणि दर्व्व्याकृतीनि खल्लमुखानि क्षारौषधप्रणिधानार्थम्। त्रीण्यन्यानि जाम्बववदनानि त्रीण्यङ्कुशवदनानि षडेवाग्निकर्म्मस्वभि- प्रेतानि। नासार्व्वुदाहरणार्थमेकं कोलास्थिदलमात्रमुखं खल्लतीक्ष्णोष्ठम्। अञ्जनार्थमेकं कलायपरिमण्डलमुभयतो मुकुलाग्रम्। मूत्रमार्गवि-शोधनार्थमेकं मालतीपुष्पवृन्ताग्रप्रमाणपरिमण्डलमिति ॥११॥

The **Śaláká-Yantras** (bougies) are of various shapes and serve a variety of purposes. The lengths and girths of these instruments

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should be determined according to the necessity of each individual case. Four probes or directors (śaláká) in two pairs, are used for the purposes of searching (Eṣaṇa) pus in a suppurated part or limb, or in connection with uplifting, cutting and thereby withdrawing a śalyam from the part it has pricked into, or with a view to transfer such a body from one place to another (Cálana), or for the purspoe of extracting it (Śalya) from the affected part. The mouths of the two types of these directors respectively resemble those of a Gaṇḍūpada (earthworm) and of a Śarapuṅkha (Tephrosia Purpurea, Pers) while the other two are respectively headed like the hood of a serpent and a fish hook. A couple of directors are used for the purpose of withdrawing a foreign matter (Śalya) imbedded in any outer canal of the body (Srotas). The top-ends of these directors are bent down a little, and they resemble a lentil seed in size. Six types of directors or probes are used in cleansing (the pus from an affected part of the human organism) and their top-ends are fitted with caps of loose cotton. The three sorts of directors used in applying alkaline medicines, are shaped like ladles, and their mouths, resemble the cavities of little stone mortars (Khala). Of the six sorts of directors used in connection with the process of cauterisation (Agni-Karma) three are mouthed like the Jamboline fruit, while the other three are faced like a mace or a spear (Aṅkuśa). A kind of director used in removing nasal tumours, is mouthed like the half of the kernel found in the inside of a Jujube-stone with a little dip in the middle, its lip or end having a keen or sharp edge. The ends of the type of probe used in applying Añjanas (medicated collyria) to the eyelids are wrought into two small round lobes like the Matara pulse and are blunted, while the sort of probe used in cleansing the urethra, is made round like the end of the stem of a Málatī flower. 11

उपयन्त्राण्यपि रज्जुवेणिका–पट्टचर्म्मान्तर्वल्कललतावस्त्राष्ठी-लाश्ममुद्गरपाणिपादतलाङ्गुलि– जिह्वादन्त– नखमुखबालाश्वकटक-शाखाष्ठीवनप्रवाहणहर्षायस्कान्तभयानि क्षाराग्निभेषजानि चेति ॥१२॥

The Upa-yantras or minor surgical accessories : include such substances as rope, the Veṇiká (braided hair), silk thread, the bark and the inner-skin of trees, creepers, linen, Aṣṭhīlá (stones), large oval shaped pebbles, a hammer, the palms of the hands, the soles of feet, fingers, tongue, the teeth, the nails, hair, the mane of horses, branches

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of trees, a magnet, alkali, fire, and medicine, and such acts as spitting, straining (kunthanam), exhilaration and intimidation. 12

एतानि देहे सर्व्वस्मिन् देहस्यावयवे तथा।
सन्धौ कोष्ठे धमन्याञ्च यथायोगं प्रयोजयेत्।।१३।।

Metrical texts : These accessories should be applied to the entire body of a patient, or to any part thereof such as, the arteries, the viscera, or the joints, according to the necessities of each case to be determined by the surgeon. 13

यन्त्रकर्म्माणि तु निर्घातनपूरणबन्धनव्यूहनवर्त्तनचालनविवर्त्तन-विवरणपीड़नमार्गविशोधनविकर्षणाहरणाच्छनोन्नमनविनमन- भञ्जनो-न्मथनाचूषणैषणदारणर्ज्जूकरणप्रक्षालनप्रधमनप्रमार्ज्जनानि चतुर्व्विं-शतिः ॥१४॥

The Functions of Surgical Instruments : are striking out (Nirghátana-lit : with-drawing a śalya by moving it to and fro), injection or filling, binding, up-lifting, cutting and thereby withdrawing a Śalya, resetting by means of a twirling motion, removing of a Śalya, from one place to another, twisting, expanding, pressing, purifying of a passage, drawing off, attracting, bringing to the surface, uplifting, lowering down, applying pressure all round a part, or an organ, agitating, sucking, searching, cutting or cleaving, straightening, washing or flushing, stuffing the nose and cleansing. They number twenty-four in all. 14

स्वबुद्धया चापि विभजेद् यन्त्रकर्म्माणि बुद्धिमान्।
असंख्येयविकल्पत्वाच्छल्यानामिति निश्चयः।।१५।।

Metrical texts : The intelligent surgeon shall exercise his judgment and determine the nature of the surgical operation required in each individual case, for surely the śalyas requiring a surgeon's aid are infinitely varied in their character. 15

तत्र अतिस्थूलम्, असारम्, अतिदीर्घम्, अतिह्रस्वम्, अग्राहि, विषमग्राहि, वक्रम्, शिथिलम्, अत्युन्नतम्, मृदुकीलम्, मृदुमुखम्, मृदुपाशमिति द्वादश यन्त्रदोषाः ॥१६॥

An appliance (Yantra) which is too thick, or (made of inferior

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metal and hence) not substantially made, or too short or too long, or does not admit of being easily handled and is incapable of taking in the entire Śalya, or is curved, loosely fitted, or soft-bolted, or loosely tied up with cords, (should not be used in surgical operations). These are the twelve defects of a surgical instrument. **16**

एतैर्दोषैर्विनिर्म्मुक्तं यन्त्रमष्टादशाङ्गुलम्।
प्रशस्तं भिषजा ज्ञेयं तद्धि कर्म्मसु योजयेत्।।१७।।

दृश्यं सिंहमुखाद्यैस्तु गूढं कङ्कमुखादिभिः।
निहरेत् तु शनैः शल्यं शस्त्रयुक्तिव्यपेक्षया।।१८।।

Metrical texts : The use of an instrument devoid of the above said defects and measuring eighteen fingers in length, is commended in surgical operations. Śalyas which are manifest and visible to the naked eye, should be extracted with the instruments of the Sinha-mukha (lion-mouthed) type, while those that can not be seen, should be removed with the help of the Kaṅka-mukhas (heron-mouthed) instruments, etc., according to the directions laid down in the Śástras (medical or surgical works of recognised authority). **17-18**

निवर्त्तते साध्ववगाहते च शल्यं निगृह्योद्धरते च यस्मात्।
यन्त्रेष्वतः कङ्कमुखं प्रधानं स्थानेषु सर्व्वेष्वधिकारि चैव।।१९।।

The Kaṅka-mukhas are the best of all other types of instruments, inasmuch as they can be inserted and taken out without the least difficulty, are capable of drawing out a Śalya with the greatest ease, and are applicable to all parts of the human body (be they an artery or a bone-joint.) **19**

इति सुश्रुतसंहितायां यन्त्रविधिर्नाम सप्तमोऽध्यायः ॥७॥

Thus ends the seventh chapter of the Sūtrasthána of the Suśruta Saṁhitá which treats of the shape construction and dimensions of surgical appliances.

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SŪTRASTHĀNA

CHAPTER VIII

अष्टमोऽध्यायः।

अथातः शस्त्रावचारणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of instruments used in connection with a surgical operation. (**Śastrávacáraṇīya adhyáya**). **1**

विंशतिः शस्त्राणि। तद्यथा– मण्डलाग्रकरपत्रवृद्धिपत्रनख-शस्त्र-मुद्रिकोत्पलपत्रकार्द्धधार–सूची–कुशपत्राटीमुखशरारिमुखा-न्तर्म्मुखत्रिकूर्च्चक–कुठारिका–व्रीहिमुखारावेतसपत्रक–बडिश– दन्त-शङ्क्वेषण्य इति ॥२॥

These instruments are twenty in number such as, the Maṇḍalágra, the Karapatra, the Vṛddhipatra, the Nakhaśastra, the Mudrikā, the Utpalapatra, the Arddhadhára, the Sūcī, the Kuśapatra, the Áṭīmukha, the Śarárimukha, the Antarmukha, the Trikūrcaka, the Kuṭhárikā, the Vrīhimukha, the Ārá, the Vetasapatraka, the Baḍiśa, the Dantaśaṅku, and the Eṣaṇī.[1] **2**

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1. *The Maṇḍalágra measures six fingers in length and is provided with a round or circular face. The Karapatram is the same as the modern saw. The term Vṛddhipatra signifies a razor. A Vṛddhipatra measures seven fingers in length, the handle alone measuring five fingers. The Nakhaśastra is the same as the modern nail-clipper, the blade of the instrument measuring a finger in breadth. The Utpalapatra resembles a lotus leaf in shape. The Arddhadhára (lancet) measures eight fingers' breadth in length, being one finger broad at the middle,*

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तत्र मण्डलाग्रकरपत्रे स्यातां छेदने लेखने च। वृद्धिपत्र-नखशस्त्रमुद्रिकोत्पलपत्रकार्द्धधाराणि छेदने भेदने च। सूचीकुश-पत्राटीमुखशरारिमुखान्तर्म्मुखत्रिकूर्च्चकानि विस्रावणे। कुठारिका-व्रीहिमुखारावेतसपत्रकाणि व्यधने सूची च। बडिशं दन्तशङ्कुश्चाहरणे। एषण्यैषणे आनुलोम्ये च। सूच्यः सेवने। इत्यष्टविधे कर्म्मण्युपयोगः शस्त्राणां व्याख्यातः ॥३॥

Of the abovesaid instruments the Maṇḍalágra and the Karapatra should be used in incising and scraping. The Vṛddhipatra, the Nakhaśastra, the Mudriká, the Utpalapatraka, and the Arddhadhára, should be employed in incising (Chedana) and excising (Bhedana); and the Kuśapatra, the Sūcī, the Áṭīmukha, the Śarárimukha, the Trikūrcaka and the Antarmukha should be made use of in exudating or secreting (Visrávaṇa). The Kuṭhárikā, the Vrīhimukha, the Árá, the Vetasapatraka and the Sūcī (needle) should be used in puncturing. The Baḍiśa and the Danta-Śaṅku should be used in extracting solid bodies. The Eṣaṇi (probe or director) in probing or searching the course or

and two fingers at the blade. The Sūci is the same as the modern needle. The Kuśapatra is so called from its resemblance to the blade of a Kuśa grass. An Áṭīmukha resembles the bill of a bird of the Áṭī species. The blade of an Áṭīmukha measures two finguers in length, the handle measuring five fingers and thus giving an entire length of seven fingers. The Śarárimukha (scissors) is so-called from the resemblance of its blades to the bills of a Śarári bird and looks somewhat like a modern black-smith's clipper, the measure of its entire length being twelve fingers. The Antarmukha is semicircular in shape and is provided with a toothed edge like that of a hand-saw. The Trikūrcaka (trocar) is provided with three separate blades. The intervening space between the couple of blades attached to a handle measuring five fingers in length, is equal to the width of a Vrīhiseed. Its entire length being eight fingers.

The kuṭhárikā (small, blunt axe) measures seven fingers and a halt in the handle, the blade is half a finger in width and is blunted like the tooth of a cow. The Vrīhimukha measures six fingers in its entire length and its top is like that of a Vrihi seed, and the edge is cut into small thorn-like projections. The Arā resembles the awl of a cobbler and measures ten fingers in its entire length, the blade is wide as the seed of a seasamum and has the girth of a Dūrvâ (grass) stem. The Vetasapatram (knife) resembles the leaf of a Vetasa plant. The blade is four fingers in length, one finger in width, and is keenly edged, the handle measuring four fingers in length. The Baḍiśa is shaped like a modern fishing hook. The Danta-śanku (pincers for extracting teeth) somewhhat resembles the Vrihimukham in shape. The face of an Eṣaṇi (probe) is like that of a Gaṇḍupáda (earth-worm).

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direction of the pus (in a suppurated part), and the Sūci (needle) should be used in suturing. Thus we have explained the eight different functions of the instruments in connection with surgical operations. 3

तेषामथ यथायोगग्रहणसमासोपायः कर्म्मसु वक्ष्यते। तत्र वृद्धिपत्रं वृन्तफलसाधारणे भागे गृह्णीयाद् भेदनान्येवं सर्व्वाणि। वृद्धिपत्रं मण्डलाग्रञ्च किञ्चिदुत्तानपाणिना लेखने बहुशोऽवचार्य्यम्। वृन्ताग्रे विस्रावणानि। विशेषेण तु बालवृद्धसुकुमारभीरुनारीणां राज्ञां राजपुत्राणाञ्च त्रिकूर्च्चकेन विस्रावयेत्। तलप्रच्छादितवृन्तमङ्गुष्ठ-प्रदेशिनीभ्यां व्रीहिमुखम्। कुठारिकां वामहस्तन्यस्तामितरहस्तमध्य-माङ्गुल्याऽङ्गुष्ठविष्टब्धयाऽभिहन्यात्। आराकरपत्रैषण्यो मूले। शेषाणि तु यथायोगं गृह्णीयात् ॥४॥

Now we shall deal with the mode of handling the abovesaid instruments. The Vṛddhipatra and other instruments for excising (Bhedana) should be caught hold of at a part between the blade and the handle. In acts of scraping the Vṛddhipatra and the Maṇḍalágra should be handled with the palm of the hand slightly turned up. The instruments for secreting should be caught hold of at the roots of their blades at the time of using them, while in the case of a king, an old man a timid or a delicate person, a child, a woman and specially in the case of a prince of the royal blood, the Trikūrcaka should be used when any secreting or exudating operation would be necessary. The handle of a Vrīhimukha should be kept concealed within the palm of the hand and the blade should be caught hold of with the thumb and the index finger (Pradeśinī). The Kuṭhárikā should be first supported on the left hand and then struck with the thumb and third finger of the right. The Ārá, the Karapatra and the Eṣaṇī, should be caught hold of at their roots. The rest of the surgical instruments should be grappled according to requirements. 4

तेषां नामभिरेवाकृतयः प्रायेण व्याख्याताः। तत्र नखशस्त्रै-षण्यावष्टाङ्गुले, सूच्यो वक्ष्यन्ते। (प्रदेशिन्यग्रपर्व्वप्रदेशप्रमाणा मुद्रिका। दशाङ्गुला शरारिमुखी, सा च कर्त्तरीति कथ्यते।) शेषाणि तु षडङ्गुलानि ॥५॥

The abovesaid instruments are shaped like things which their

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very names imply, as have been already described. The Nakaśastra and the Eṣaṇī measure eight fingers in length. The Sūcī (needle) shall be described later on. The top-ends of the Baḍiśa and the Danta-Śaṅku (Dental pincers) are a little bent down and their faces are made to resemble sharp thorns, or the newly sprouted leaves of a barley plant. The top-end of an Eṣaṇī closely resembles the mouth of an earth-worm. The length of a Mudriká should be made equal to that of the top phalanges of the index finger (of a man of average height.) A Śarárimukhī measures ten fingers in length. The rest of the instruments are mostly made to measure six fingers in length. **5**

तानि सुग्रहाणि, सुलोहानि, सुधाराणि, सुरूपाणि, सुसमाहित-मुखाग्राणि, अकरालानि, चेति शस्त्रसम्पत् ॥६॥

Commendable features in a Surgical instrument: Instruments that are fitted with handles of easy grip and are made of good and pure iron, well shaped, sharp, and are set with edges that are not jagged and end in well formed points or tops, should be deemed as the best of their kind. **6**

तत्र वक्रं, कुण्ठं, खण्डं, खरधारमतिस्थूलमत्यल्पमति-दीर्घमतिह्रस्वमित्यष्टौ शस्त्रदोषाः। अतो विपरीतगुणमाददीत, अन्यत्र करपत्रात्; तद्धि खरधारमस्थिच्छेदनार्थम् ॥७॥

Curvature, bluntness (Kuṇṭha-lit :- incapable of cutting hair), unequal sharpness of the edge, rough-edgedness, over-thickness, over-thinness, over-lengthiness, and over-shortness are the defective traits in a surgical instrument. Those possessed of contrary features should be used. But a Karapatra set with a very rough (dentated) edge may be used for the purspose of sawing the bones. **7**

तत्र धारा भेदनानां मासूरी, लेखनानामर्द्धमासूरी, व्यधनानां विस्रावणानाञ्च कौशिकी, छेदनानामर्द्धकौशिकीति। बडिशं दन्तशङ्कुश्चानताग्रे। तीक्ष्णकण्टकप्रथमयवपत्रमुख्येषणी गण्डुपदाकारमुखी च ॥८॥

A surgical instrument meant for excision (Bhedana) should be set with an edge as thin as that of a Musūra pulse (lentil seed), while an instrument used in scraping should be set with an edge half as thin

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as that of the former. An instrument used either in connection with the measures of secretion or cutting by uplifting (Vyadhana) should be set with an edge as fine as the human hair, while an instrument of incision should have an edge half as thin as that of the former. Hook and tooth scater should be frontly bending. Three types of probe director are first one being like the face of a shorp thorn, second one being like newly grown leaf of barley and third one being like the form and face of a round worm. 8

तेषां पायना त्रिविधा क्षारोदकतैलेषु। तत्र क्षारपायितं शरशल्यास्थिच्छेदनेषु। उदकपायितं मांसच्छेदनभेदनपाटनेषु। तैलपायितं सिराव्यधनस्नायुच्छेदनेषु। तेषां निशाणार्थं श्लक्ष्णशिला माषवर्णा, धारासंस्थापनार्थं शाल्मलीफलकमिति ॥९॥

Surgical instruments should be tempered with one of the three substances such as, alkali, water, and oil. Instruments used in cutting an arrow, a bone, or any foreign matter (Śalya) pricked into the human body, should be tempered with alkali, whereas those that are made use of in cutting, cleaving, and lopping off the flesh (from an affected part), should be tempered with water. Instruments used in opening (Vyadhana) a vein (Sirá) or in cutting open a nerve (Snáyu) should be tempered with oil, and should be whetted upon a species of stone- slab resembling a Māṣa pulse in colour, and their set-edge should be protected by putting it in a sheath made of Śálmalī wood. 9

भवति चात्र।

यदा सुनिशितं शस्त्रं रोमच्छेदि सुसंस्थितम्।
सुगृहीतं प्रमाणेन तदा कर्म्मसु योजयेत्।।१०।।

Authoritative verses on the subject : An instrument, well-ground, well-shaped, fitted with a convenient handle and capable of (laterally) cutting a hare in two and made according to measures laid down in the Śāstras, should be alone used in a surgical operation. 10

अनुशस्त्राणि तु त्वक्सारस्फटिककाचकुरुविन्दजलौकोऽग्नि-क्षारनखगोजीशेफालिकाशाकपत्रकरीरबालाङ्गुलय इति ॥११॥

The Inferior or substitutive instruments (the Anu-Śastras) : The skin of bamboos, crystals, bits of glass, Kuruvindas (a sort of

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crystal) leeches, fire, alkali, nails, the leaves of trees known as Goji, Śephālikā, Śākapatra and Karīra the tender sprouts of corn, hair, and the fingers, should be included within the category of the minor instruments of surgery and (which may be used in certain instances in substitution for the principal and usual ones.) 11

शिशूनां शस्त्रभीरूणां शस्त्राभावे च योजयेत्।
त्वक्सारादिचतुर्व्वर्गं छेद्ये भेद्ये च बुद्धिमान्।।१२।।
आहार्य्यच्छेद्यभेद्येषु नखं शक्येषु योजयेत्।
विधिः प्रवक्ष्यते पश्चात् क्षारवह्निजलौकसाम्।।१३।।
ये स्युर्मुखगता रोगा नेत्रवर्त्मगताश्च ये।
गोजीशेफालिकाशाकपत्रैर्विस्रावयेत्तु तान्।
एष्येष्वेषण्यलाभे तु बालाङ्गुल्यङ्कुरा हिताः।।१४।।
शस्त्राण्येतानि मतिमान् शुद्धशैक्ष्यायसानि तु।
कारयेत् करणप्राप्तं कर्म्मारं कर्म्मकोविदम्।।१५।।
प्रयोगज्ञस्य वैद्यस्य सिद्धिर्भवति नित्यशः।
तस्मात् परिचयः कार्य्यः शस्त्राणां ग्रहणे सदा।।१६।।

Metrical texts : The four articles such as strips of bamboo skin, crystals, bits of glass, and the rock known as Kuruvinda, should be used by an intelligent physician in Incising or excising (Bhedaṇa) operations, where the patient would be found to have a dread of the knife, or too young to be surgically operated upon with it, or where the proper instrument cannot be procured. The nails of fingers should be used in operations of incising, excising or extracting in (substitution for the instruments enjoined to be used for the purpose), when such a course would appear feasible. The processes of applying alkalis, leeches and cauterisation will be dealt with later on. In diseases affecting the eyelids or the cavity of the mouth, operations for the purposes of secreting or evacuating (the accumulated pus or phlegm), may be performed with the leaves of Śákapatra, Śephálikā or Gojis. In the absence of a probe or director, searching may be done with the help of a finger, or with a hair, or with a corn sprout. An intelligent physician should deem it his imperative duty to get his surgical instruments made by a skilful and experienced blacksmith, and of pure, strong and sharp iron (steel). A physician, skilled in the art of

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using surgical instruments, is always successful in his professional practice, and hence the practice of surgery should be commenced at the very outset of medical studies. **12-16**

इति सुश्रुतसंहितायां सूत्रस्थाने शस्त्रावचारणीयो नामाष्टमोऽध्यायः ॥८॥

Thus ends the eighth chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of Surgical Instruments.

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SŪTRASTHĀNA

CHAPTER IX

नवमोऽध्यायः।

अथातोयोग्यासूत्रीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of practical instructions in surgical operations (**Yogyāsūtra**). 1

अधिगतसर्व्वशास्त्रार्थमपि शिष्यं योग्यां कारयेत्। स्नेहादिषु छेद्यादिषु च कर्म्मपथमुपदिशेत्। सुबुहुश्रुतोप्यकृतयोग्यः कर्म्मस्वयोग्यो भवति ॥२॥

तत्र, पुष्पफलालाबूकालिन्दकत्रपुसैर्व्वारुककर्कारुकप्रभृतिषु छेद्यविशेषान् दर्शयेदुत्कर्त्तनापकिर्त्तनानि चोपदिशेत्, दृतिवस्तिप्रसेवकप्रभृतिषूदकपङ्कपूर्णेषु भेद्ययोग्याम्, सरोम्णि चर्म्मण्यातते लेख्यस्य, मृतपशुशिरासूत्पलनालेषु च वेध्यस्य। घुणोपहतकाष्ठवेणुनलनालीशुष्कालाबूमुखेष्वेष्यस्य, पनसबिम्बीबिल्वफलमज्जमृतपशुदन्तेष्वाहार्य्यस्य, मधूच्छिष्टोपलिप्ते शाल्मलीफलके विस्राव्यस्य, सूक्ष्मघनवस्त्रान्तयोर्मृदुचर्म्मान्तयोश्च सीव्यस्य, पुस्तमयपुरुषाङ्गप्रत्यङ्गविशेषेषु बन्धनयोग्याम्, मृदुमांसपेशीषूत्पलनालेषु च कर्णसन्धिबन्धयोग्याम्, मृदुषु मांसखण्डेष्वग्निक्षारयोग्याम्, उदकपूर्णघटपार्श्वस्रोतस्यलाबूमुखादिषु च नेत्रप्रणिधानबस्तिव्रणबस्तिपीडनयोग्यामिति ॥३॥

The preceptor should see his disciple attends the practice of surgery even if he has already throughly mastered the several branches

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of the science of Medicine, or has perused it in its entirely. In all acts connected with surgical operations of incision, etc. and injection of oil, etc. the pupil should be fully instructed as regards the channels along or into which the operations or applications are to be made (Karma-Patha). A pupil, otherwise well read, but uninitiated into the practice (of medicine or surgery) is not competent (to take in hand the medical or Surgical treatment of a disease). The art of making specific forms of incision should be taught by making cuts in the body of a Puspaphalá (a kind of gourd), Alábu, watermelon, cucumber, Ervároka and Karkāruka. The art of making cuts either in the upward or downward direction should be similarly taught. The art of making excisions should be practically demonstrated by making openings in the body of a full water-bag, or in the bladder of a dead animal, or in the side of a leather pouch full of slime or water. The art of scraping should be instructed on a piece of skin on which the hair has been allowed to remain. The art of venesection (Vedhya) should be taught on the vein of a dead animal, or with the help of a lotus stem. The art of probing and stuffing should be taught on worm (Ghuṇa) eaten wood, or on the reed of a bamboo, or on the mouth of a dried Alábu (gourd). The art of extracting should be taught by withdrawing seeds from the kernel of a Bimbi, Bilva or Jack fruit, as well as by extracting teeth from the jaws of a dead animal. The act of secreting or evacuating should be taught on the surface of a Śálmalī wood covered over with a coat of bee's wax, and suturing on pieces of cloth, skin or hide. Similarly the art of bandaging or ligaturing should be practically learned by tying bandages round the specific limbs and members of a full-sized doll made of stuffed linen. The art of tying up a Karṇa-sandhi (severed ear-lobe) should be practically demonstrated on a soft severed muscle or on flesh, or with the stem of a lotus lily. The art of cauterising, or applying alkaline preparations (caustics) should be demonstrated on a piece of soft flesh; and lastly the art of inserting syringes and injecting enemas into the region of the bladder or into an ulcerated channel, should be taught (by asking the pupil) to insert a tube into a lateral fissure of a pitcher, full of water, or into the mouth of a gourd (Alábu). 2-3

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भवतश्चात्र।

एवमादिषु मेधावी योग्यार्हेषु यथाविधि।
द्रव्येषु योग्यां कुर्व्वाणो न प्रमुह्यति कर्म्मसु।।४।।
तस्मात् कौशलमन्विच्छन् शस्त्रक्षाराग्निकर्म्मसु।
यस्य यत्रेह साधर्म्म्यं तत्र योग्यां समाचरेत्।।५।।

Authoritative verses on the subject : An intelligent physician who has tried his prentice hand in surgery (on such articles of experiment as, gourds, etc., or has learnt the art with the help of things as stated above), or has been instructed in the art of cauterisation or blistering (application of alkali) by experimenting on things which are most akin, or similar to the parts or members of the human body they are usually applied to, will never lose his presence of mind in his professional practice. **4-5**

इति सुश्रुतसंहितायां सूत्रस्थाने योग्यासूत्रीयो नाम नवमोऽध्यायः ॥९॥

Thus ends the ninth chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of Instructions in Surgical operations.

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SŪTRASTHĀNA

CHAPTER X

दशमोऽध्यायः।

अथातो विशिखानुप्रवेशनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of the essential qualifications of physician before he formally enters his profession (Viśikhánupraveśanīya adhyáya). 1

अधिगततन्त्रेणोपासिततन्त्रार्थेन दृष्टकर्म्मणा कृतयोग्येन शास्त्रं निगदता राजानुज्ञातेन नीचनखरोम्णा शुचिना शुक्लवस्त्रपरिहितेन छत्रवता दण्डहस्तेन सोपानत्केनानुद्धतवेशेन सुमनसा कल्याणाभिव्याहारेणाकुहकेन बन्धुभूतेन भूतानां सुसहायवता वैद्येन विशिऽखानुप्रवेष्टव्या ॥२॥

A physician having throughly studied the Science of medicine, and fully pondered on and verified the truths he has assimilated, both by observation and practice, and having attained to that stage of (lucid) knowledge, which would enable him to make a clear exposition of the science (whenever necessary) should open his medical carreer (commence practising) with the permission of the king of his country. He should be cleanly in his habits and well shaved, and should not allow his nails to grow. He should wear white garments, put on a pair of shoes, carry a stick and an umbrella in his hands, and walk about with a mild and benignant look as a friend of all created beings, ready to help all, and frank and friendly in his talk and demeanour, and never

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allowing the full control of his reason or intellectual powers to be in any way disturbed or interfered with. 2

ततो दूतनिमित्तशकुनमङ्गलानुलोम्येनातुरगृहमभिगम्योपविश्यातुरमभिपश्येत्, स्पृशेत् पृच्छेच्च। त्रिभिरेतैर्विज्ञानोपायै रोगाः प्रायशो वेदितव्या इत्येके। तत्तु न सम्यक्, षड्विधो हि रोगाणां विज्ञानोपायः, तद्यथा—पञ्चभिः श्रोत्रादिभिः प्रश्नेन चेति ॥३॥

A physician, having met with a messenger of happy augury, or having been encouraged on his journey by the notes of auspicious birds or sights, should go to the house of his patient. [Then, having entered the sick room], the physician should view the body of his patient, touch it with, his own hands, and enquire (about his complaint). Several authorities hold that these three, (inspection, touch and questioning) largely form the means of our ascertaining the nature of a disease. But that is not correct, inasmuch as the five senseorgans of hearing, sight, etc. and oral enquiry materially contribute to a better diagnosis. 3

तत्र श्रोत्रेन्द्रियविज्ञेया विशेषा रोगेषु व्रणास्रावविज्ञानीयादिषु वक्ष्यन्ते—'तत्र सफेनं रक्तमीरयन्ननिलः सशब्दो निर्गच्छति' इत्येवमादयः। स्पर्शनेन्द्रियविज्ञेयाः शीतोष्णश्लक्ष्णकर्कशमृदुकठिनत्वादयः स्पर्शविशेषा ज्वरशोथादिषु। चक्षुरिन्द्रियविज्ञेयाः शरीरोपचयापचयायुर्लक्षणबलवर्णविकारादयः। रसनेन्द्रियविज्ञेयाः प्रमेहादिषु रसविशेषाः। घ्राणेन्द्रियविज्ञेया अरिष्टलिङ्गादिषु व्रणानामव्रणानाञ्च गन्धविशेषाः। प्रश्नेन च विजानीयाद् देशं कालं जातिं सात्म्यमातङ्कसमुत्पत्तिं वेदनासमुच्छ्रायं बलं दीप्ताग्नितां वातमूत्रपुरीषाणां प्रवृत्त्यप्रवृत्ती कालप्रकर्षादींश्च विशेषान्। आत्मसदृशेषु विज्ञानाभ्युपायेषु तत्स्थानीयैर्जानीयात् ॥४॥

Diseases, which are to be diagnosed with the help of the organ of hearing, will be fully treated, later on, in the Chapter on Vraṇa-Sráva (secretions from an ulcer). The wind (Váyu), making the blood ebullient, forces it up with a distinctly audible report and thus affects the sense of hearing. But this will be dealt with later on in the abovesaid chapter. The heat and coldness of the body, or the gloss, roughness, hardness, or softness of the skin of the affected part as in

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fever, or in an oedematous swelling of the body, are perceptible by the sense of touch. Fullness or emaciation of the body (cachexia), state and indications of vitality, strength, complexion, etc. are perceived by the sense of sight. secretions or discharges (from the inflamed mucous membrane of the urethra) in Prameha etc., should be tested wtih the organ of taste.[1] The characteristic smell emitted by an ulcer in its critical stage (Arişţa) should be determined with the help of the organ of smell.

While such facts as the itme or season (of the first appearance) or the disease, the caste which the patient belongs to, and things or measures which tend to bring about a manifest amelioration of the disease, or prove comfortable to the patient (Sátmya) as well as the cause of the disease, the aggravation of pain, the strength of the patient, and his state of digestion and appetite, the emission of stool, urine and flatus, or their stoppage, and the maturity of the disease as regards time, should be specifically ascertained by directly interrogating the patient (or those subjects). Though the abovesaid five organs of sense, like the three fundamental vital humours, help us to make the correct diagnosis of a disease, still the objects locally perceived by these senses should not be left out of account in ascertaining its specific nature. 4

भवति चात्र–

मिथ्या दृष्टा विकारा हि दुराख्यातास्तथैव च।
तथा दुष्परिमृष्टाश्च मोहयेयुश्चिकित्सकम्।।५।।

Authoritative verse on the sbuject: A disease wrongly observed or incorrectlydescribed, or wrongly diagnosed, is sure to mislead a physician. 5

एवमभिसमीक्ष्य साध्यान् साधयेत्, याप्यान् यापयेत्, साध्यान्नैवोपक्रमेत्। परिसंवत्सरोत्थितांश्च विकारान् प्रायशो वर्ज्जयेत्॥६॥

तत्र साध्या अपि व्याधयः प्रायेणैषां दुश्चिकित्स्यतमा भवन्ति। तद्यथा–श्रोत्रियनृपतिस्त्रीबालवृद्धभीरुराजसेवककितवदुर्ब्बलवैद्य–

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1. *The sweet, or any other taste of the discharges should be inferred from the fact of their being or not being swarmed with hosts of ants or flies, etc.*

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विदग्ध–व्याधिगोपक–दरिद्रकृपण– क्रोधवतामनात्मवतामनाथानाञ्च; एवं निरूप्य चिकित्सां कुर्व्वन् धर्म्मार्थकामयशांसि प्राप्नोति ॥७॥

Having made these observations the physician will try to cure diseases that are curable, adopt palliative measures in cases where palliation is the only remedy that can be offered, and give up a case which is beyond all medical treatment, and mostly those which are of more than a year's standing. Diseases affecting a Bráhmaṇa well versed in the Vedas, or a king, or a woman, or an infant, or an old man, or a timid person, or a man in the royal service, or a cunning man, or a man who pretends to possess a knowledge of the science of medicine, or a man who conceals his disease, or a man of an excessively irascible temperament, or a man who has no control over his senses, or a man in extremely indigent circumstances of life or without any one to take care of him, are apt to run into an incurable type though appearing in a common or curable form at the outset. The physician, who practises his art with a regard to these facts, acquires piety, wealth, fame and all wished for objects in life. 6-7

भवति चात्र–

स्त्रीभिः सहास्यां संवासं परिहासञ्च वर्ज्जयेत्।
दत्तञ्च ताभ्यो नादेयमन्नादन्यद्भिषग्वरैः।।८।।

Authoritative verse on the subject: A physician should abjure the company of women, nor should he speak in private to them or joke with them. A physician is forbidden to take anything but cooked rice from the hands of a woman. 8

इति सुश्रुतसंहितायां सूत्रस्थाने विशिखानुप्रवेशनीयो नाम दशमोऽध्यायः ॥१०॥

Thus ends the tenth Chapter of the Sūtrasthāna in the Suśruta Saṁhitā which treats of the essential qualification of a physician.

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SŪTRASTHĀNA

CHAPTER XI

एकादशोऽध्यायः।

अथातः क्षारपाकविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of the pharmacy of alkalis or potential cauteries (Kṣārapāka-vidhi-adhyāya). 1

शस्त्रानुशस्त्रेभ्यः क्षारः प्रधानतमश्छेद्य–भेद्य–लेख्य– करणात् त्रिदोषघ्नत्वात् विशेषक्रियावचारणाच्च ॥२॥

In cases that require incising, excising and scraping, alkalis or alkaline preparations are of greater importance than surgical instruments and appliances (both principal and secondary or substitutive, as they are possessed of the virtues of subduing the three deranged bodily humours (such as wind, bile and phlegm). 2

तत्र क्षरणात् क्षणनाद् वा क्षारः। नानौषधिसमवायात् त्रिदोषघ्नः, शुक्लत्वात् सौम्यस्तस्य सौम्यस्यापि सतो दहनपचनदारणादिशक्तिरविरुद्धा, स खलवाग्नेयौषधिगणभूयिष्ठत्वात् कटुक उष्णस्तीक्ष्णः पाचनो विलयनः शोधनो रोपणः शोषणः स्तम्भनो लेखनः क्रिम्यामकफकुष्ठविषमेदसामुपहन्ता पुंस्त्वस्य चातिसेवितः ॥३॥

The etymological signification of the term Kṣāra (alkalis) is based on their property of corroding (the skin or the flesh of an affected part of the body), or on their peculiar quality in destroying the skin and flesh where such an effect is desired). Since a variety of substances

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enter into the composition of Kṣára (alkalis), they are endued with the virtue of subduing the three deranged bodily humours. Owing to their white colour, Kṣáras should be included within the category of cooling substances (Saumya).

But since many drugs or substances of a hot or fiery nature (Ágneya) enter into their composition, Kṣáras (alkalis) are endued with the properties of blistering, burning, suppurating (Pácana), opening etc., without involving any contradiction to their generic (Saumya) nature, and hence they are included within the list of those substances which are both hot and cooling (Saumya and Ágneya) in their virtues. They are pungent in taste, of a heat-making potency, irritant, digestive, corrosive, absorbent, liquefacient, improve unhealthy sores and granulation, and act as styptic and paralysing agents. They exercise destructive action on animal tissues. They are antitoxic, anthelmintic and possess the property of curing mucous accumulations in the intestines. They tend to reduce fat and phlegm and they have the virtue of destroying skin disease. In large doses, (alkalis) have the effect of destroying the virile potency of a man. 3

स द्विविधः प्रतिसारणीयः पानीयश्च। तत्र प्रतिसारणीयः कुष्ठ-किटिभदद्रुमण्डलकिलासभगन्दरार्बुदार्शोदुष्टव्रणनाडीचर्म्मकीलतिल-कालक–न्यच्छव्यङ्ग–मशक–बाह्यविद्रधि– क्रिमिविषादिषूपदिश्यते सप्तसु च मुखरोगेषूपजिह्वाधिजिह्वोपकुशदन्तवैदर्भेषु तिसृषु च रोहिणीष्वेतेषु चैवानुशस्त्रप्रणिधानमुक्तम्। पानीयस्तु गरगुल्मोदराग्नि-षङ्गाजीर्णारोचकानाहशर्कराश्मर्य्याभ्यन्तरविद्रधिक्रिमिविषार्शःसूपयुज्यते ॥४॥

Kṣára (caustics) may be grouped under two distinct heads (according to their mode of administration), such as the Pratisáraṇīya (for external application) and the Páṇīya (alkaline potions). Alkaline preparations should be externally used in such skin diseases as Kiṭibha, Dadru, Kilása, Maṇḍala, Fistula-in-ano, tumour, bad ulcer (Duṣṭa Vraṇa), sinus, Carma-kīla, Tilkálaka, Nyaccha, Vyaṅga, Maśaka and external abscesses and haemorrhoids. In case of worms and poisoning as well as in the seven forms of diseases which affect the cavity of the mouth, such as Upajihvā, Adhigihvā, Upakuśa, Danta-Vaidarbha, and in the three types of Rohiṇīs, external applications of alkalis act like substitutive surgical instruments. Alkaline potions or any other

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internal use of alkalis, should be prescribed in cases of Gulma (abdominal glands), Ascites, loss of appetite, indigestion, flatulent distension of the abdomen with suppression of stool and urine, urinary calculi, stone in the bladder, internal abscesses, worms in the intestines and haemorrhoids, as well as for subduing or eliminating any sort of poison from the system. 4

अहितस्तु रक्तपित्तज्वरितपित्तप्रकृति–बालवृद्धदुर्ब्बल– भ्रममद-मूर्च्छातिमिरपरीतेभ्योऽन्येभ्यश्चैवं विधेभ्यः। तञ्चेतरक्षारवद् दग्ध्वा परिस्रावयेत्। तस्य विस्तरोऽन्यत्र ॥५॥

Akalis or alkaline potions will prove positively injurious to a patient laid up with fever or haemoptysis, to a man of bilious temperament, to an infant, or to an old man, and they will work similar mischief in a weak person, or in a patient suffering from vertigo, insensibility, syncope and Timira (darkness of vision). These preparations of Alkalis should be made in one and the same way by filtering; and we reserve the full description of this process for another occasion. 5

अथेतरो मृदुर्मध्यस्तीक्ष्णश्च। तं चिकीर्षुः शरदि गिरिसानुजं शुचिरुपोष्य प्रशस्तेऽहनि प्रशस्तदेशजातमनुपहतं मध्यमवयसं महान्त-मसितमुष्ककमधिवास्य अपरेद्युः पाटयित्वा खण्डशः प्रकल्प्यावपाटच निवाते देशे निचितिं कृत्वा (सुधाशर्कराश्च प्रक्षिप्य) तिलनालैरादीपयेत्। अथोपशान्तेऽग्नौ तद्भस्म पृथग्गृह्णीयाद् भस्मशर्कराश्च ॥६॥

Alkalis for external applications are prepared in three different potencies; the mild, middling and strong (extremely irritant). A physician wishing to prepare such an alkali, should first purify his body and mind, and observe a fast on a day in autumn marked by auspicious astral combinations. Then having ascended the brow of a hill, he should select a full grown Asita-muṣka (Ghantá párul) tree of middle age, and growing on soil recommended in the works on pharmacy and not anywise affected. Then having formally invoked the spirit of the aforesaid tree, which bears no white flowers) the physician should feel it on the day following- reciting the Mantra which reads as:- "O thou possessed of mighty virtues, O thou endued with fiery potency, may the potency never decrease or vanish. Stay

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here, O thou blissful one, execute my work, and after the performance thereof thou shalt be at liberty to ascend to the heavenly regions." Then having performed the Homa ceremony with thousands of white and red flowers, the physician should cut the wood of the abovesaid tree into small pieces and put them in a place protected from the wind. Then having placed pieces of unslaked limestone over them, the physician should burn them to ashes with the lighted faggots of dried sesamum plants. They after the fire has fairly burnt itself out, the ashes of the limestone and the Ghantá-párula wood should be separately collected and stored. **6**

अथानेनैव विधानेन कुटजपलाशाश्वकर्णपारिभद्रकबिभीतकारग्वधतिल्वकार्कस्नुह्यपामार्गपाटलानक्तमालवृषकदलीचित्रकपूतीकेन्द्रवृक्षास्फोताश्वमारकसप्तच्छदाग्निमन्थगुञ्जाश्चतस्रश्च कोशातकीः समूलफलपत्रशाखा दहेत् ॥७॥

Similarly the wood as well as the leaves, roots and fruits of Kuṭaja, Paláśa, Aśvakarṇa, Páribhadraka, Bibhītaka, Áragvadha, Tilvaka, Arka, Snuhī, Apámárga, Pāṭalá, Naktamála, Vṛṣa, Kadalī, Citraka, Pūtīka, Indra-Vṛkṣa, Sphotá, Aśvamáraka, Saptacchada, Agnimantha, Guñjá, and the four species of Kośátakī, should be burnt down to ashes. **7**

ततः क्षारद्रोणमुदकद्रोणैः षड्भिरालोड्य मूत्रैर्वा यथोक्तैरेकविंशतिकृत्वो परिस्राव्य महति कटाहे शनैर्द्रव्यावघट्टयन् विपचेत्। स यदा भवत्यच्छो रक्तस्तीक्ष्णः पिच्छिलश्च तमादाय महति वस्त्रे परिस्राव्येतरं विभज्य च पुनरग्नावधिश्रयेत्। तत एव च क्षारोदकात् कुडवमध्यर्द्धं वापनयेत् ॥८॥

Then a Droṇa measure of the ashes thus prepared[1] should be dissolved and stirred up in six Droṇa measures of pure water or cow's urine, and be filtered twenty-one times in succession. The (allkaline water filtered as above) should be kept in a large caldron over a fire and boiled by gently agitating it with a ladle. It should be taken down from the fire when by gradual stirring, the saturated water would appear transparent, slimy, red and irritating. It should then be filtered

1. *Two parts of the burnt ashes of Ghantá-párula and one part of the ashes of Kuṭaja, etc.*

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through a piece of clean linen, and the drugs thrown away. After this a Kudava measure and a half (12 Palas) of the (abovesaid) saturated or alkaline water should be taken out of the caldron, and the rest should be again kept boiling over the fire. **8**

ततः कटशर्कराभस्मशर्कराक्षीरपाकशङ्खनाभिरग्निवर्णाः कृत्वायसे पात्रे तस्मिन्नेव क्षारोदके निषिच्य पिष्ट्वा तेनैव द्विद्रोणेऽष्टपलसम्मितं शंखनाभ्यादीनां प्रमाणं प्रतिवाप्य सततमप्रमत्तश्चैनमवघट्टयन् विपचेत्। स यथा नातिसान्द्रो नातिद्रवश्च भवति तथा प्रयतेत। अथैनमागतपाकमवतार्य्यानुगुप्तमायसे कुम्भे संवृतमुखे निदध्यादेष मध्यमः। एष एवाप्रतीवापः पक्वः संव्यूहिमो मृदुः ॥९॥

Following this, substances known as Kata-Śarkará, the ashes of the burnt limestone previously obtained, Kṣīrapákas (fresh water oysters) and Śaṅkhanábhi, should be burnt red hot in equal proportions, and then immersed and pressed in the Kudava measure of alkaline water previously set apart in an iron basin as above described. Then having immersed eight Pala measures of the substances known as the Śaṅkhanábhi etc., in the abovesaid alkaline water, the physician should boil it by continuous and steady stirring, care being taken not to make it of too thin nor of too thick a consistency. Then the basin or the caldron should be taken down from the oven, and its contents poured into an iron pitcher, carefully covering its mouth after filling it. The alkali thus prepared is called the Kṣára (alkali) of middling potency, which, if prepared without the subsequent addition (lit : throw-over) of the ashes of Kaṭaśarkará, etc., goes by the name of mild alkali (Mṛdu Kṣára). **9**

प्रतीवापे यथालाभं दन्तीद्रवन्तीचित्रकलाङ्गलकीपूतिकप्रवालतालपत्रीविडसुवर्च्चिकाकनकक्षीरीहिङ्गुवचातिविषाः समाःश्लक्ष्णचूर्णाः शुक्तिप्रमाणाः प्रतीवापः। स एव सप्रतीवापः पक्वः पाक्यस्तीक्ष्णस्तेषां यथाव्याधिबलमुपयोगः। क्षीणबले तु क्षारोदकमावपेद्बलकरणार्थम् ॥१०॥

Similarly, alkali prepared with the addition of the powders of the drugs known as Dantī, Dravantī, Citraka, Láṅgalakī, Pūtika-Pravála Tālpatrī, Vida, Suvarciká, Kanaka-Kṣīrī, Hiṅgu, Vacá, and Viṣá, or with as many of them as are available, each weighing four tolas, is called the strong Kṣára (extremely irritating alkali). These alkaline

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preparations of different potencies, should be severally used in cases where their administrations would be clearly indicated. An alkaline preparation, any way weakened, should be strengthened by adding to it alkaline water (water saturated with an alkali) as before described. **10**

भवतश्चात्र।

नैवातितीक्ष्णो न मृदुः शुक्लः श्लक्ष्णोऽथ पिच्छिलः।
अविष्यन्दी शिवः शीघ्रः क्षारो ह्यष्टगुणः स्मृतः।।
अतिमार्द्दवश्वैत्यौष्ण्यतैक्ष्ण्यपैच्छिल्यसर्पिताः ।
सान्द्रताऽपक्वता हीनद्रव्यता दोष उच्यते।।११।।

Authoritative verses on the subject : The commendable fetures in an alkali are based on its whiteness, on its being neither too mild nor too strong, on its gloss and sliminess, on its sticking to the place of application, and on its power of secreting (Abhiṣyandī) the morbid fluid, and on its rapid effect. On the other hand, its defective traits consist in its being too mild, of excessive whiteness, excessive strength or irritability, of over-sliminess, excessive stickiness or thickness, insufficient boiling, and insufficiency of component ingredients. **11**

तत्र क्षारसाध्यव्याधिव्याधितमुपवेश्य निर्व्वातातपे देशेऽसम्बाधेऽग्रोपहरणीयोक्तेन विधानेनोपसम्भृतसम्भारं ततोऽस्य तमवकाशं निरीक्ष्यावघृष्यावलिख्य प्रच्छयित्वा शलाकया क्षारं प्रतिसारयेत्। दत्त्वा वाक्च्छतमात्रमुपेक्षेत ॥१२॥

A patient laid up with a disease amenable to an application of alkali (potential cautery or caustic) should be kept in a spacious chamber, and should not be exposed to draughts and to the hot rays of the sun, [Then the physician having secured] the necessary appliances etc., as already laid down in the Chapter V, should view the part of the patient's body to which the alkali is to be applied. The affected part should be then[1] rubbed or scarified[2] with an alkali, and covered over[3]

1. *In a case brought about by (Pitta) ascendency of the deranged bile.*
2. *It should be scraped with the alkali where the skin would appear hard and benumbed owing to the action of the deranged vital winds (Váyu).*
3. *In a case of deranged phlegm (Kafa) the affected part being marked by itching and swelling.*

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with a piece of linen. The alkaline preparation should be applied with a rod or director* and kept undisturbed for a period needed to articulate a hundred long letter (sounds). 12

तस्मिन् निपतिते व्याधौ कृष्णता दग्धलक्षणम्।
तत्राम्लवर्गः शमनः सर्पिर्मधुकसंयुतः।।
अथ चेत् स्थिरमूलत्वात् क्षारदग्धं न शीर्य्यते।
इदमालेपनं तत्र समग्रमवचारयेत्।।
अम्लकाञ्जिकबीजानि तिलान् मधुकमेव च।
प्रपेष्य समभागानि तेनैनमनुलेपयेत्।।
तिलकल्कः समधुको घृताक्तो व्रणरोपणः।।१३।।

Metrical texts : The perfect burning (blistering should be inferred from the black colour of the skin of the affected part. Madhuka and the substances included within the Amla-varga (group of acid drugs) pasted with clarified butter, should be applied to allay the incidental burning (sensation). A plaster composed of the shreds of Amla-Káñjika, sesamum and Madhuka taken in equal parts, and pasted together, should be applied to the part burnt with an alkali; in the event of the latter having failed to produce the desired effect owing to the disease being deeply seated. Madhuka and the Kalka (paste) of sesamum mixed with clarified butter would cause such an (incidental) ulcer to heal. 13

रसेनाम्लेन तीक्ष्णेन वीर्य्योष्णेन च योजितः।
आग्नेयेनाग्निना तुल्यः कथं क्षारः प्रशाम्यति।।१४।।

एवं चेन्मन्यसे वत्स प्रोच्यमानं निबोध मे।
अम्लवर्ज्यान् रसान् क्षारे सर्व्वानेव विभावयेत्।।
कटुकस्तत्र भूयिष्ठो लवणोऽनुरसस्तथा।
अम्लेन सह संयुक्तः स तीक्ष्णलवणो रसः।।
माधुर्य्यं भजतेऽत्यर्थं तीक्ष्णभावं विमुञ्चति।
माधुर्य्याच्छममाप्नोति वह्निरद्भिरिवाप्लुतः।।१५।।

Now you may ask the question how can an acid substance, which is fiery in its virtue and heat-making in its potency, tend to subdue the effects of an alkali which is possessed of simillar virtues and properties,

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instead of augmenting them, as can naturally be apprehended ? Well my child, the question can be fairly answered by stating, that substances of all tastes enter into the composition of an alkali except the acid one. The pungent (Kaṭu) taste is the principal taste of an alkali, while the saline (Lavaṇa) forms its minor or accessory flavour (Anurasa). Now this saline taste in conjuction with the acid one renounces its extremely sharp or irritating property and is thus transformed into one of sweetness or of soothing virtue. Hence it is that an acid taste tends to allay the burning incidental to an application of alkali (potential caustic) in the same way as water tends to put out fire. **14-15**

तत्र सम्यग्दग्धे विकारोपशमो लाघवमनास्रावश्च। हीनदग्धे तोदकण्डूजाड्यानि व्याधिवृद्धिश्च। अतिदग्धे दाहपाकरागस्रावाङ्गमर्दक्लमपिपासामूर्च्छाः स्युर्मरणं वा। क्षारदग्धव्रणन्तु यथादोषं यथाव्याधि चोपक्रमेत् ॥१६॥

An operation of perfect cauterisation with an alkaline application brings about an amelioration of the disease, or the disease is entirely subdued, accompanied by lightness of the limbs and absence of secretion from the affected part; while an insufficient burning [of the part] is generally attended by symptoms of aggravation of the malady and also gives rise to local pain, itching and numbness. [On the other hand], excessive burning [of the part] with an alkaline preparation may have a fatal termination, and is attended by such symptoms as burning, suppuration, redness, secretion in and from the seat of affection. A feeling of languor and fatigue comes upon the patient accompanied with thirst, swooning and an aching sensation. An ulcer incidental to a burn by an alkali should be treated with a special eye to the nature of the disease and the deranged bodily humour specifically involved in the case. **16**

अथ नैते क्षारकृत्याः। तद्यथा—दुर्ब्बलबालस्थविरभीरुसर्व्वाङ्गशूनोदरिरक्तपित्तिगर्भिण्यृतुमतीप्रवृद्धज्वरिप्रमेहिरूक्षक्षतक्षीणतृष्णामूर्च्छोपद्रुतक्लीबवृत्तापवृत्तफलयोनयः ॥१७॥

तथा मर्म्मशिरास्नायुसन्धितरुणास्थिसेवनीधमनीगलनाभिनखान्तरशेफःस्रोतःस्वल्पमांसेषु च प्रदेशेष्वक्ष्णोश्च न दद्यादन्यत्र वर्त्मरोगात् ॥१८॥

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A weak person, an infant, an aged person, a man of timid disposition, a patient suffering from abdominal dropsy with general anasarca or from haemoptysis, a pregnant woman, a woman in her menses, a person suffering from an attack of high fever or urethral discharges, or emaciated with chronic inflammation of the lungs, or a person subjected to fits of fainting or abnormal thirst, or a person suffering from virile impotency, or whose testes have become deranged either upwards or downwards, or a woman suffering from retroversion or introversion of the uterus or prolapses of the vagina, should be deemed unfit for being cauterised with alkalis. Moreover their application is not to be sanctioned over the veins, nerves, joints, gristles or tender bones or cartilages, sutures, arteries, throat, umbilicus, genitals, regions of Srotas (external channels), parts covered over with a thin layer of flesh, insider the nails and other vulnerable parts of the body, nor in diseases of the eyes, excepting those which affect the eyelids. **17-18**

तत्र क्षारसाध्येष्वपि व्याधिषु शूनगात्रमस्थिशूलिनमन्नद्वेषिणं हृदयसन्धिपीडोपद्रुतञ्च क्षारो न साधयति ॥१९॥

Alkalis fail to produce any beneficial effect in a patient suffering from oedema of the limbs, or suffering from bone-ache, or laid up with a disease affecting the joints or the heart, or in a person of impaired appetite who has lost all relish for food, even when their use is otherwise indicated. **19**

भवति चात्र।

विषाग्निशस्त्राशनिमृत्युकल्पः क्षारो भवत्यल्पमतिप्रयुक्तः।
स धीमता सम्यगनुप्रयुक्तो रोगान् निहन्यादचिरेण घोरान्।।२०।।

Authoritative verse on the subject : An Alkali administered by an ignorant physician is to be dreaded more than poison, fire blows with a weapon, thunder-bolts, or death itself; while in the hand of an intelligent physician it is potent enough to speedily subdue all serious diseases in which its use is indicated. **20**

इति सुश्रुतसंहितायां सूत्रस्थाने क्षारपाकविधिर्नामैकादशोऽध्यायः॥११॥

Thus ends the eleventh Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of the Pharmacy of Alkalis.

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SŪTRASTHĀNA

CHAPTER XII

द्वादशोऽध्यायः।

अथातोऽग्निकर्म्मविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of cauteries and the rules to be observed in their use (Agni-Karma-Vidhi-adhyáya). 1

क्षारादग्निर्गरीयान् क्रियासु व्याख्यातः। तद्दग्धानां रोगाणाम-पुनर्भावाद् भेषजशस्त्रक्षारैरसाध्यानां तत्साध्यत्वाच्च ॥२॥

A fire (cautery) is better than an Alkali as far as its healing property is concerned. A disease burnt with fire, is cured for good and knows no recrudescence; and diseases which ordinarly baffle the skill of a surgeon or a physician, and never prove themselves amenable to medicinal or surgical remedies, are found to yield to fire (cauterisation). 2

अथेमानि दहनोपकरणानि। तद्यथा-पिप्पल्यजाशकृद्गोदन्त-शरशलाकाजाम्बवौष्ठेतरलौहाः क्षौरद्रगुडस्नेहाश्च। तत्र पिप्पल्यजाश-कृद्गोदन्तशरशलाकास्त्वग्गतानाम्। जाम्बवौष्ठेतरलौहामांसगतानाम्। क्षौद्रगुडस्नेहाश्च शिरास्नायुसन्ध्यस्थिगतानाम् ॥३॥

The following drugs, articles, and substances should be understood as accessories to an act of cauteristion, viz., Pippali, the excreta of goats, the tooth of a cow (Godanta), Śara, a rod, the surgical instrument known as the . Jámbavaustha, articles made of copper or

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silver, honey, treacle, oil, or any other oily substance. Out of these, Pippalī, the Godanta, Śara and the rod should be (made red hot and) used in cauterising the affected part in a disease which is restricted only to the skin; similarly the surgical instrument known as the Jāmbavauṣṭa,, as well as the appliances made of copper or silver should be used in a disease which is seated in the flesh. Honey, treacle and oil should be boiled and employed in cauterising the disease which affects any of the veins, nerves, bones or bone joints. 3

तत्राग्निकर्म्म सर्व्वर्त्तुषु कुर्य्यादन्यत्र शरद्ग्रीष्माभ्याम्, तत्राप्यात्ययिकेऽग्निकर्म्मसाध्ये व्याधौ तत्प्रत्यनीकं विधिं कृत्वा ॥४॥

Cauterisation is admissible in all season of the years except summer and autumn; but no such distinction should be observed in cases of impending danger, when it should be practised with the help of such appliances of a contrary cooling) nature, [as wet sheets, cooling drinks and cooling plasters, etc.] 4

सर्व्वव्याधिष्वृतुषु च पिच्छिलमन्नं भुक्तवतः कर्म्म कुर्व्वीत, मूढगर्भाश्मरीभगन्दरार्शोमुखरोगेष्वभुक्तवतः ॥५॥

In all diseases and in all seasons of the year, the patient should be fed on a diet of slimy (mucilaginous) food before actually applying the cautery; while the patient should be kept on an empty stomach before the act where the complaint would be a case of Mūḍhagarbha (false presentation), fistula in ano, haemorrhoids or a disease affecting the cavity of the mouth. 5

तत्र द्विविधमग्निकर्म्माहुरेके त्वग्दग्धं मांसदग्धञ्च। इह तु सिरास्नायुसन्ध्यस्थिष्वपि न प्रतिषिद्धोऽग्निः ॥६॥

According to certain authorities the process of cauterisation may be grouped under two heads according as the skin or the flesh is cauterised. The present work does not lay any injunction against the cauterisation of any nerve, vein, bone or bone joint (as stated before). 6

तत्र शब्दप्रादुर्भावो दुर्गन्धता त्वक्सङ्कोचश्च त्वग्दग्धे। कपोतवर्णताल्पश्वयथुवेदना शुष्कसङ्कुचितव्रणता च मांसदग्धे। कृष्णोन्नतव्रणता स्रावसन्निरोधश्च शिरास्नायुदग्धे। रूक्षारुणता कर्कशस्थिरव्रणता च सन्ध्यस्थिदग्धे ॥७॥

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A burning of the skin is accompanied by a peculiar bursting or cracking sound. The skin becomes contracted and emits a fetid smell. Similarly, in a case where the flesh is burnt, (the affected part) assumes a dove colour of (blackish brown), marked by pain and a little swelling, and the incidental ulcer becomes dry and contracted. In the case where a nerve or a vein is brunt, the ulcer presents a raised (elevated) and black aspect with the stoppage of all secretions; while an ulcer incidental to the cauterisation of any of the bone joints has a parched red hue and becomes hard and rough. 7

तत्र शिरोरोगाधिमन्थयोर्भ्रूललाटशङ्खप्रदेशेषु दहेत्। वर्त्मरोगेष्वार्द्रालक्तकप्रतिच्छन्नां दृष्टिं कृत्वा वर्त्मरोमकूपान् दहेत्। त्वङ्मांसशिरास्नायुसन्ध्यस्थिस्थितेऽत्युग्ररुजे वायावुच्छ्रितकठिनसुप्तमांसे व्रणे ग्रन्थ्यर्शोऽर्ब्बुदभगन्दरापचीश्लीपदचर्म्मकीलतिलकालकान्त्रवृद्धिसन्धिशिराच्छेदनादिषु नाडीशोणितातिप्रवृत्तिषु चाग्निकर्म्म कुर्य्यात् ॥८॥

The regions of the eye-brows, forehead and templebones, should be cauterised in diseases affecting the head as well as in a case of Adhimantha (Ophthlmia). In diseases affecting the eyelids the eye should be covered over with a moist piece of Alaktaka (a thin pad of red pigment principally used in dyeing the feet of ladies) and the roots of the eyelashes should be duly cauterised. Cauterisation is specifically enjoined to be resorted to in cases of glandular inflammation, tumour, fistula in ano, scrofula, elephantiasis, Carmakīla, warts, Tilakálaka, hernia, sinus, haemorrhage, and on the occasion of cutting a vein or a bone joint, as well as in the event of the vital wind (Váyu) being extremely agitated and lodged in the local skin, flesh, vein, nerves and the bone-joints and giving rise to excruciating pain in and about the ulcer which in consequence presents a hard, raised and inert surface. 8

तत्र रोगादिस्थानभेदादग्निकर्म्म चतुर्धा भिद्यते; तद्यथा—बलयविन्दुविलेखाप्रतिसारणानीति दहनविशेषाः ॥९॥

The modes of cauterisation vary according to the seat of the disease, and number four in all, viz., the Ring, the Dot, the Lateral or Slanting lines, and the Rubbing modes. 9

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भवति चात्र-

रोगस्य संस्थानमवेक्ष्य सम्यङ्नरस्य मर्माणि बलाबलञ्च।
व्याधिं तथर्त्तुञ्च समीक्ष्य सम्यक् ततो व्यवस्येद् भिषगग्निकर्म्म।।१०।।

Authoritative verse on the subject : A physician, after having carefully considered the seat of the disease and judiciously ascertained the patient's strength and the situations of the Marmas (the vital parts of the patient's) body, should resort to cauterisation with an eye to the nature of the malady and the then prevailing season of the year. **10**

तत्र सम्यग्दग्धे मधुसर्पिर्भ्यामभ्यङ्क्तः। अथेमानग्निना परिहरेत् पित्तप्रकृतिमन्तःशोणितं भिन्नकोष्ठमनुद्धृतशल्यं दुर्ब्बलं बालं वृद्धं भीरुमनेकव्रणपीडितमस्वेद्यांश्चेति ॥११॥

The part, after being properly cauterised, should be rubbed with an unguent composed of honey and clarified butter. A man of bilious temperament or with a quantity of bad blood lying stagnant and locked up in any part of his body, or of lax bowels, a person with any foreign substances (such as a thorn or a splinter still lodged in his body), a weak or an old man, an infant, or a man of timid disposition, or a person afflicted with a large number of ulcers, as well as a patient suffering from any of the diseases in which diaphoretic measures are forbidden, should be regarded as a subject unfit for cauterisation. **11**

अत ऊर्ध्वमितरथा दग्धलक्षणं वक्ष्यामः। तत्र स्निग्धं रूक्षं वाश्रित्य द्रव्यमग्निर्दहति। अग्निसन्तप्तो हि स्नेहः सूक्ष्मशिरानुसारित्वात् त्वगादीननुप्रविश्याशु दहति। तस्मात् स्नेहदग्धेऽधिका रुजो भवन्ति ॥१२॥

Now we shall describe the characteristic symptoms of the several kinds of burns other than those caused (for surgical purposes). Fire feeds both upon fatty and hard fuels, [such as oil and logs of wood etc.]. Hot or boiling oil has the property or permeating or entering into the minutest nerves and veins, and hence, it is capable of burning the skin, etc. Accordingly an ulcer incidental to such a burning (scald) is characterised by extreme pain, etc. **12**

तत्र प्लुष्टं दुर्दग्धं सम्यग्दग्धमतिदग्धञ्चेति चतुर्व्विधमग्निदग्धम्। तत्र यद् विवर्णं प्लुष्यतेऽतिमात्रं तत् प्लुष्टम्। यत्रोत्तिष्ठन्ति स्फोटास्तीव्राश्चोषदाहरागपाकवेदनाश्चिराच्चोपशाम्यन्ति तद्दुर्दग्धम्।

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सम्यग्दग्धमनवगाढं तालवर्णं सुसंस्थितं पूर्व्वलक्षणयुक्तञ्च। अतिदग्धे मांसावलम्बनं गात्रविश्लेषः शिरास्नायुसन्ध्यस्थिव्यापादनमतिमात्रं ज्वर—दाहपिपासामूर्च्छाश्च उपद्रवा भवन्ति, व्रणश्चास्य चिरेण रोहति, रूढश्च विवर्णो भवति। तदेतच्चतुर्व्विधमग्निदग्धलक्षणमात्मकर्म्मप्रसाधकं भवति।।१३।।

Burns may be grouped under four distinct heads viz., the Plushtam, the dur-dagdham, the Samyag-dagdham and the Ati-dagdham. A burn characterised by the discolouring of its seat and extreme burning and marked by the absence of any vesicle or blister, is called the Pluṣṭa, from the root "pluṣa" to burn. A burn, which is characterised by the eruption of large vesicles or blisters, and assumes a red colour, and is characterised by excessive burning and a kind of drawing pain, and which suppurates and takes a long time to heal, is called the Dur-dagdha (bad burn or scald). A burn, which is not deep (superficial) and assumes the colour of a ripe Tála fruit, and does not present a raised or elevated aspect and develops the preceding symptoms, is called the Samyag-dagdham (fully burnt one). A burn in which the flesh hangs down, and where the veins, nerves and bones are destroyed, accompanied with fever, burning, thirst, fainting and such like disturbances, and which leads to a permanent disfiguration of the body, retarding the healing of the incidental ulcer which leaves a discoloured cicatrix even after healing, is called the Ati-dagdha (over burnt one). A physician should try to heal any of these four types of burns with the measures already laid down before. 13

भवन्ति चात्र-

अग्निना कोपितं रक्तं भृशं जन्तोः प्रकुप्यति।
ततस्तेनैव वेगेन पित्तमस्याभ्युदीर्य्यते।।
तुल्यवीर्य्ये उभे ह्येते रसतो द्रव्यतस्तथा।
तेनास्य वेदनास्तीव्राः प्रकृत्या च विदह्यते।
स्फोटाः शीघ्रं प्रजायन्ते ज्वरस्तृष्णा च वर्द्धते।।१४।।

Authoritative verses on the subject : The blood of a man is agitated and made hot by fire, and the blood thus heated tends to excite or causes it to raise the bile. And since fire and bile (Pitta) are similar

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in their taste, essence, effect, potency and natal factors, the effects of Pittam (burning sensation etc.) are naturally aggravated and augmented through a contact with fire. Blisters or vesicles crop up in rapid succession and mark the seat of burning, and fever, thirst, etc., supervene. 14

दग्धस्योपशमार्थाय चिकित्सा संप्रवक्ष्यते।
प्लुष्टस्याग्निप्रतपनं कार्य्यमुष्णं तथौषधम्।।
शरीरे स्विन्नभूयिष्ठे स्विन्नं भवति शोणितम्।
प्रकृत्या ह्युदकं शीतं स्कन्दयत्यति शोणितम्।
तस्मात् सुखयति ह्युष्णं न तु शीतं कथञ्चन।।१५।।

Now I shall describe the course of medical treatment to be adopted for the cure of burns. Hot and dry fomentations, as well as warm plasters should be applied to a burn of the Plustam type, and a course of hot food and drink should be likewise prescribed for the patient. The blood becomes thin when the body is diaphorised by means of warm fomentations, and water, in virtue of its natural cooling properties, tends to thicken the blood. Hence warm fomentations or applications exercise curative virtues in the case of a burn of the foregoing type, and water or cold applications produce the contrary effect.[1] 15

शीतामुष्णाञ्च दुर्दग्धे क्रियां कुर्य्याद् भिषक् पुनः।
घृतालेपनसेकांस्तु शीतानेवास्य कारयेत्।।१६।।

Both warm and cold measures are to be adopted in the case of a burn of the Dur-dagdha type, the medicinal remedies consisting of cold applications and unguents of clarified butter.[2] 16

सम्यग्दग्धे तुगाक्षीरीप्लक्षचन्दनगैरिकैः।
सामृतैः सर्पिषा स्निग्धैरालेपं कारयेद् भिषक्।।

1. *By arresting the radiation of the incarcerated heat and thereby favouring the elevation of the local temperature and the increase of the burning sensation.*
2. *Cold applications and cooling measures should be resorted to in the case of a deep and excessive burn, while the contrary should be held as the correct remedy in the case of a slight and superficial one.*

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ग्राम्यानूपौदकैश्चैनं पिष्टैर्मांसैः प्रलेपयेत्।
पित्तविद्रधिवच्चैनं सन्ततोष्माणमाचरेत्।।१७।।

A plaster composed of Tugákṣīrī, Plakṣa, Candana, Gairika, and Amṛta (Guḍuci), pasted together with clarified butter, should be applied over a burn of the Samyag-dagdha type, or the flesh of domestic or aquatic or amphibious animals should be pasted and plastered over the affected part. A burn of the present type, marked by excessive burning, should be medicinally treated in the same manner as a case of bilious abscess (Pitta-vidradhi). **17**

अतिदग्धे विशीर्णानि मांसान्युद्धृत्य शीतलाम्।
क्रियां कुर्य्याद् भिषक् पश्चाच्छालितण्डुलकण्डनैः।।
तिन्दुकीत्वक्कपालैर्वा घृतमिश्रैः प्रलेपयेत्।
व्रणं गुडूचीपत्रैर्वा छादयेदथवौदकैः।।
क्रियाञ्च निखिलां कुर्य्याद् भिषक् पित्तविसर्पवत्।।१८।।

In the case of a burn of the Ati-dagdha (over-burnt) type, the loose or the dangling integuments (skin) and flesh should be removed, and cold applications should be made over the ulcer. Then the affected part should be dusted over with pulverised Śali rice, or a plaster composed of the pulverised skin of Tindukī and clarified butter pasted together, should be applied over its surface.[1] The affected part should be covered over with the leaves of Guḍuci, or of lotus, or other aquatic plants, and all measures and remedial agents, indicated in the case of a bilious erysipelas, should be resorted to in the present instance as well. **18**

मधूच्छिष्टं समधुकं रोध्रं सर्ज्जरसं तथा।
मञ्जिष्ठां चन्दनं मूर्व्वां पिष्ट्वा सर्पिर्विपाचयेत्।
सर्व्वेषामग्निदग्धानामेतद्रोपणमुत्तमम् ।।१९।।
स्नेहदग्धे क्रियां रूक्षां विशेषेणावचारयेत्।।२०।।

A plaster composed of bee's wax, Madhukam, Rodhra Sarjarasa, Mañjiṣṭhá, (red) Candana and Mūrvá pasted together and boiled with

1. *Several authorities prescribe Tindukī bark and human cranium powdered together and mixed with clarified butter, while others prescribe a decoction of Tindukī bark.*

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clarified butter should be regarded as beneficial to burns of all types to promote rapid healing.

In the case of a burn from boiling oil, clarified butter or such like substances should be externally applied and all measures which promote dryness of the part (Rukṣa) should be adopted without the least hesitation. 19-20

अत ऊर्ध्वं प्रवक्ष्यामि धूमोपहतलक्षणम्।
श्वसिति क्षौति चात्यर्थमत्याधमति कासते।।
चक्षुषोः परिदाहश्च रागश्चैवोपजायते।
सधूमकं निश्वसिति घ्रेयमन्यन्न वेत्ति च।
तथैव च रसान् सर्व्वान् श्रुतिश्चास्योपहन्यते।।
तृष्णादाहज्वरयुतः सीदत्यथ च मूर्च्छति।
धूमोपहत इत्येवं शृणु तस्य चिकित्सितम्।।२१।।

Now we shall describe the symptoms which become manifest in a person [whose nostrils and larynx] are choked with smoke. The respiration becomes laboured and hurried and the abdomen is distended accompanied by constant sneezing and coughing. The eyes look red and seem as if burning. the patient breathes out smoke and fails to catch any other smell than that of it. The sense of hearing is considerably affected; the sense of taste becomes inert; fever, thirst and a burning sensation supervene; and the patient drops down utterly unconscious. 21

सर्पिरिक्षुरसं द्राक्षां पयो वा शर्कराम्बु वा।
मधुराम्लौ रसौ वापि वमनाय प्रदापयेत्।।
वमतः कोष्ठशुद्धिः स्याद् धूमगन्धश्च नश्यति।
विधिनानेन शाम्यन्ति सदनक्षवथुज्वराः।।
दाहमूर्च्छातृडाध्मानश्वासकासाश्च दारुणाः।
मधुरैर्लवणाम्लैश्च कटुकैः कवलग्रहैः।।
सम्यग्गृह्णातीन्द्रियार्थान् मनश्चास्य प्रसीदति।
शिरोविरेचनं तस्मै दद्याद् योगेन शास्त्रवित्।।
दृष्टिर्विशुध्यते चास्य शिरोग्रीवञ्च देहिनः।
अविदाहि लघु स्निग्धमाहारञ्चास्य कल्पयेत्।।२२।।

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Now hear me discourse on the course of medical treatment to be adopted in the case of one over-powered with smoke. Emetics in the shape of clarified butter mixed with sugarcane juice or milk saturated with the juice of grapes, or lumps of sugar-candy dissolved in an adequate quantity of water, or any acid potion slightly sweetened, should be administered to the patient. The contents of the stomach are speedily discharged by vomiting; the distension of the abdomen is removed; the smell of smoke in the breath is mitigated, and the accompanying fever with (its concomitants) of sneezing, languor, thirst, cough, laboured breathing etc. is abated, and the patient is restored to consciousness. Gargles having a sweet, saline, acid or pungent (kaṭu) taste restore the sense-perception of the patient, and gladden his mind. Medicated snuffs in adequate quantities should be administered by a well-read physician to such a patient, whereby his head, eyes and neck would be able to resume their normal functions. And a course of diet, which is light, emollient and not acid in its reaction, should be prescribed. 22

उष्णवाततपैर्दग्धे शीतः कार्य्यो विधिः सदा।
शीतवर्षानिलैर्दग्ध उष्णं स्निग्धञ्च शस्यते।
तथातितेजसा दग्धे सिद्धिर्नास्ति कथञ्चन।।२३।।

Cooling measures or application should be prescribed or made in the event of any part of the body being scorched by excessive heat, or by being exposed to a draught of hot and parched wind. Similarly, hot and emollient measures of applications should be resorted to where any part of the body has become frozen or shrivelled by snow or cold winds. A person struck by lightning should be regarded as beyond the pale of medicine.[1] 23

इति सुश्रुतसंहितायां सूत्रस्थानेऽग्निकर्म्मविधिर्नामद्वादशोऽध्यायः ॥१५॥

Thus ends the twelth Chapter of the Sūtrasthâna in the Suśruta Saṁhitá which treats of Cauteries and the rules to be observed in their use.

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1. ***Additional texts** : Where the scorching would be found to be considerably extensive; otherwise such measures as lubrication with medicated unguents etc. should be adopted in a case where the patient is picked up alive.*

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SŪTRASTHĀNA

CHAPTER XIII

त्रयोदशोऽध्यायः।

अथातो जलौकावचारणीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discuss the Chapter which treats of leeches and of how and which to use (**Jalaukāvacāraṇiya adhyáya**). 1

नृपाढ्यबालस्थविरभीरुदुर्ब्बलनारीसुकुमाराणामनुग्रहार्थं परमसुकुमारोऽयं शोणितावसेचनोपायोऽभिहितो जलौकसः॥२॥

तत्र वातपित्तकफदुष्टशोणितं यथासंख्यं शृङ्गजलौकालाबुभिरवसेचयेत् सर्व्वाणि सर्व्वैर्वा, विशेषतस्तु विस्राव्यं शृङ्गजलौकालाबुभिर्गृह्णीयात् ॥३॥

Leeches should be applied where the patient would be found to be old or imbecile, or a woman, or an infant, or a person of an extremely timid disposition, or a person of a delicate constitution, and as such is not fit to be surgically operated upon, since this mode of bleeding is the gentlest that can be possibly devised. the blood vitiated by the deranged wind (Váyu), bile (Pitta), and phlegm (Kapha) should be respectively sucked through a horn, by leeches and a gourd appliance (Alábu-Yantra) or with whichsoever of them is available at the time, irrespective of the cause of such vitiation, whenever such bleeding or sucking would be found to be imperatively necessary. **2-3**

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भवन्ति चात्र–

उष्णं समधुरं स्निग्धं गवां शृङ्गं प्रकीर्त्तितम्।
तस्माद् वातोपसृष्टे तु हितं तदवसेचने।।४।।

शीताधिवासा मधुरा जलौका वारिसम्भवा।
तस्मात् पित्तोपसृष्टे तु हिता सा त्ववसेचने।।५।।

अलाबु कटुकं रुक्षं तीक्ष्णञ्च परिकीर्त्तितम्।
तस्मात् श्लेष्मोपसृष्टे तु हितं तदवसेचने।।६।।

Authoritative verses on the subject : A cowhorn is described in the Śāstras as of a hot or heat making potency, and as possessed of a slightly cooling (Snigdha) or soothing (Madhura) property. Accordingly it should be used in sucking the blood vitiated through the action of the deranged bodily wind. Leeches, which are born in water, are possessed of Madhura (sweet or soothing) properties, and hence they should be used in sucking the blood vitiated through a deranged condition of the bile (Pitta). the gourd (Alábu) is pungent, parching and irritating in its potency and should be therefore used in sucking the blood vitiated through the action of the deranged phlegm (Kapha). **4-6**

तत्र प्रच्छिते तनुवस्त्रपटलावनद्धेन शृङ्गेण शोणितमवसेचयेदा चूषणात्। सान्तर्दीपयाऽलाब्वा ॥७॥

Mode of application : The part from which the blood is to be sucked should be first scarified or slightly cut in two or three places, and then the mouth or the open end, of the horn, covered with a thin piece of muslin tied round its edges should be placed over it and sucked with the mouth through the aperture at its tip or top-end, or with a gourd appliance equipped with a lighted lamp placed in its inside. **7**

अथ जलायुका वक्ष्यन्ते। जलमासामायुरिति जलायुका, जल-मासामोक इति जलौकसः। ता द्वादश; तासां सविषाः षट्, तावत्य एव निर्व्विषाः ॥८॥

तत्र सविषाः- कृष्णा कर्ब्बुरा अलगर्द्दा इन्द्रायुधा सामुद्रिका गोचन्दना चेति। तास्वञ्जनचूर्णवर्णा पृथुशिराः कृष्णा। वर्म्मिमत्स्यवदायता छिन्नोन्नतकुक्षिः कर्ब्बुरा। रोमशा महापार्श्वा कृष्णमुख्यलगर्द्दा।

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इन्द्रायुधवदूर्ध्वराजिभिः चित्रिता इन्द्रायुधा। ईषदसितपीतिका विचित्रपुष्पाकृतिचित्रा सामुद्रिका। गोवृषणवदधोभागे द्विधाभूताकृतिरणुमुखी गोचन्दनेति ॥९॥

The term Jalauká (leeches) may be etymologically interpreted to mean creatures whose life (Áyu) or whose longevity is in, or depends upon, water, whereas the derivative meaning of the term Jalauka (leeches) is based upon the fact of their dwelling ("Oka"-dwelling place) in water (Jala). Leeches may be divided into twelve distinct species of which six are venomous, and six non-venomous. The six venomous species are named Kṛṣṇá, Karburá, Alagardá, Indráyudhá, Sámudriká and Gocandaná. The leeches of the first-named species (Kṛṣṇá) are marked by thick heads, and of a colour resembling powdered lampblack. The leeches of the Karburá type have extended or elongated bodies like the Varmifishes, and are indented and thick at the waist. The Alagardá leeches are hairy, thick and round at the sides, and black at the mouth. The leeches of the Indráyudha species are marked on the surface with up-pointed rainbow coloured lines. the skins of the Sámudrikás are blackish yellow, dotted over with white spots of a variety of shapes. Leeches which are provided with narrow mouths and are marked by bifurcating line at the bottom like the scrotal sac of a bull are called Gocandanás. **8-9**

ताभिर्दष्टे पुरुषे दंशे श्वयथुरतिमात्रं कण्डूर्मूर्च्छा ज्वरो दाहश्छर्दिर्मदः सदनमिति लिङ्गानि भवन्ति। तत्र महागदः पानालेपननस्यकर्म्मादिषूपयोज्यः। इन्द्रायुधदष्टमसाध्यमित्येताः सविषाः सचिकित्सिता व्याख्याताः ॥१०॥

A person bitten by any of the abovesaid venomous leeches has an irresistble inclination to scratch the seat of the bite which is marked by a considerable swelling. Fever, with burning, retching, drowsiness and delirium supervenes and ultimately the patient loses all consciousness. The remedy consists in the administration of an anti-toxic medicine known as Mahágada, as snuffs, potions and unguents, etc. A bite by an Indráyudha usually proves fatal. Venomous leeches, as well as cures for their bites, have thus been described. **10**

अथ निर्व्विषाः—कपिला पिङ्गला शङ्खमुखी मूषिका पुण्डरीकमुखी

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सावरिका चेति। तत्र मनःशिलारञ्जिताभ्यामिव पार्श्वाभ्यां पृष्ठे स्निग्धमुद्गवर्णा कपिला। किञ्चिद्रक्ता वृत्तकाया पिङ्गाशुगा च पिङ्गला। यकृद्वर्णा शीघ्रपायिनी दीर्घतीक्ष्णमुखी च शङ्कुमुखी। मूषिकाकृतिवर्णाऽनिष्टगन्धा च मूषिका। मुद्गवर्णा पुण्डरीकतुल्यवक्त्रा पुण्डरीकमुखी। स्निग्धा पद्मपत्रवर्णाष्टादशाङ्गुलप्रमाणा च सावरिका, सा च पश्वर्थे। इत्येता अविषा व्याख्याताः ॥११॥

The non-venomous species include Kapilás, Piṅgalás, Śaṅkumukhīs, Muṣikás, Puṇḍarīkmukhīs and Savarikás. The Kapilás are coloured like Manaḥ-Śilā (realgar) at the sides, and their backs are tinged with a glossy hue like that of a Mudga pulse. The Piṅgalás have a reddish colour, are round in shape and capable of speedy locomotion. The Śaṅkumukhīs are marked by a blackish red hue like that of the liver, are provided with sharp elongated mouths, and are capable of sucking blood with the greatest swiftness. The Muṣikás are coloured like the common blind moles, and emit a fetid smell from their bodies. The Puṇḍarikmukhás are coloured like the Mudga pulse and are so called from the fact of the resemblance of their mouths to the full-blown lotus lilies (Puṇḍarīkas). The Savarikás have cold bodies marked with impressions like lotus leaves and measure eighteen fingers' width in length, and they should be employed in sucking blood from the affected parts of lower animals. This exhausts the list of non-venomous leeches. 11

तासां यवनपाण्ड्यसह्यपौतनादीनि क्षेत्राणि। तेषु महाशरीरा बलवत्यः शीघ्रपायिन्यो महाशना निर्व्विषाश्च विशेषेण भवन्ति ॥१२॥

The countries, such as Turkestan (Yavana), the Deccan (Pāṇḍya), the tract of land traversed by the Ghat mountains (Sahya), and Pautana (modern Mathurā), are the natural habitats of these leeches. The leeches, found in the aforesaid countries, are specially non-venomous, strong, large-bodied, greedy and ready suckers. 12

तत्र सविषमत्स्यकीटदर्दुरमूत्रपुरीषकोथजाताः कलुषेष्वम्भःसु च सविषाः। पद्मोत्पलनलिनकुमुदसौगन्धिककुवलयपुण्डरीकशैवल-कोथजाता विमलेष्वम्भःसु च निर्व्विषाः ॥१३॥

The venomous leeches have their origin in the decomposed urine

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and fecal matter of toads and venomous fishes in pools of stagnant and turbid water. The origin of the non-venomous species is ascribed to such decomposed vegetable matter, as the petrified stems of the several aquatic plants known as Padma, Utpala, Nalina, Kumuda, Saugandhika, Kuvalaya Puṇḍarīka, and the common zoophytes which live in clear waters. 13

भवति चात्र-

क्षेत्रेषु विचरन्त्येताः सलिलेषु सुगन्धिषु।
न च सङ्कीर्णचारिण्यो न च पङ्केशयाः सुखाः।।१४।।

Authoritative verse on the subject: The non-venomous leeches swim about in sweet scented waters, live on non-poisonous weeds, lie on the leaves of flowering water plants instead of on the dank and oozy beds of pools, and such blood from the affected part of a human organism without causing any discomfort. 14

तासां ग्रहणमार्द्रचर्म्मणान्यैर्वा प्रयोगैर्गृह्णीयात्। अथैनां नवे महति घटे सरस्तडागोदकपङ्कमावाप्य निदध्यात्। भक्ष्यार्थं चासामुपहरेच्छैवलं वल्लूरमौदकांश्च कन्दांश्चूर्णीकृत्य शय्यार्थं तृणमौदकानि च पत्राणि, द्व्यहात् त्र्यहाच्चाभ्योऽन्यज्जलं भक्ष्यञ्च दद्यात्। सप्तरात्रात् सप्तरात्राच्च घटमन्यं संक्रामयेत् ॥१५॥

Leeches should be caught hold of with a piece of wet leather, or by some similar article, and then put in to a large-sized new pitcher filled with the water and ooze or slime of a pool. Pulverised zoophytes and powder of dried meat and aquatic bulbs should be thrown into the pitcher for their food, and blades of grass and leaves of water-plants should be put into it for them to lie upon. The water and the edibles should be changed every second or third day, and the pitchers should be changed each week, (the leeches should be transferred to a new pitcher at the end of every consecutive seven days). 15

भवति चात्र।

स्थूलमध्याः परिक्लिष्टाः पृथ्व्यो मन्दविचेष्टिताः।
अग्राहिण्योऽल्पपायिन्यः सविषाश्च न पूजिताः।।१६।।

The authoritative verse on the subject : Leeches that are venomous, thick about the middle, elongated, of slow locomotion,

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look fatigued, do not readily take to the part they are applied to, and capable of sucking only a small quantity of blood, should be looked upon as not belonging to the proper or the commendable type. 16

अथ जलौकोऽवसेकसाध्यव्याधितमुपवेश्य संवेश्य वा, विरुक्ष्य चास्य तमवकाशं मृद्गोमयचूर्णैर्यद्यरुजं स्यात्। गृहीताश्च ताः सर्षपरजनीकल्कोदकप्रदिग्धगात्रीः सलिलसरकमध्ये मुहूर्त्तस्थिता विगतक्लमा ज्ञात्वा ताभी रोगं ग्राहयेत्। श्लक्ष्णशुक्लार्द्रपिचुप्रोतावच्छन्नां कृत्वा मुखमपावृणुयात्, अगृह्णन्त्यै क्षीरबिन्दुं शोणितबिन्दुं वा दद्याच्छस्त्रपदानि वा कुर्व्वीत। यद्येवमपि न गृह्णीयात् तदान्यां ग्राहयेत् ॥१७॥

Then having seated or laid down the patient suffering from a disease which requires the application of leeches, the seat of bleeding, if not previously ulcerated, should be roughened by dusting it over with a composition of loose earth and pulverised cowdung. Then the leeches should be taken out of their receptacles and sprinkled over with water saturated with mustard seed and pasted turmeric. Then for a moment they should be kept in a basin full of water, and after they have regained their natural vivacity and freshness, they should be applied to the affected part. Their bodies should be covered with a piece of thin and wet linen, or with a piece of white cotton. The affected part should be sprinkled over with drops of milk or blood, or slight incisions should be made into it in the event of their refusing to stick to the desired spot. Other fresh leeches should be applied even when the preceding measures should prove ineffectual. 17

यदा च निविशतेऽश्वखुरवदाननं कृत्वोन्नम्य च स्कन्धं तदा जानीयाद् गृह्णातीति, गृह्णन्तीञ्चार्द्रवस्त्रावच्छन्नां धारयेत् सेचयेच्च। दंशे तोदकण्डूप्रादुर्भावैर्जानीयाच्छुद्धमियमादत्त इति, शुद्धमाददानामपनयेत्। अथ शोणितगन्धेन न मुञ्चेन्मुखमस्याः सैन्धवचूर्णेनावकिरेत् ॥१८॥

That the leeches have taken to the affected part may be inferred from the mouths of the leeches assuming the shape of a horse-shoe, and the raised and arched position of their necks after they had become attached to the seat of the disease. While sucking, the leeches should be covered with a piece of wet linen and should be constantly sprinkled over with cold water. A sensation of itching and of a drawing pain at the seat of the application would give rise to the presumption

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that fresh blood was being sucked, and the leeches should be forthwith removed.[1] Leeches refusing to fall off even after the production of the desired effect, or sticking to the affected part out of their fondness for the smell of blood, should be sprinkled with the dust of powedered Saindhava (rock salt.) 18

अथ पतितां तण्डुलगुण्डनप्रदिग्धगात्रीं तैललवणाभ्यक्तमुखीं वामहस्ताङ्गुष्ठाङ्गुलीभ्यां गृहीतपुच्छां दक्षिणहस्ताङ्गुष्ठाङ्गुलीभ्यां शनैः शनैरनुलोममनुमार्ज्जयेदामुखात्, वामयेत् तावद यावत् सम्यग्वान्त-लिङ्गानीति। सम्यग्वान्ता सलिलसरकन्यस्ता भोक्तुकामा सती चरेत्। या सीदति न चेष्टते सा दुर्व्वान्ता, तां पुनः सम्यग् वामयेत्! दुर्व्वान्ताया व्याधिरसाध्य इन्द्रमदो नाम भवति। अथ सुवान्तां पूर्व्ववत् सन्निदध्यात् ॥१९॥

शोणितस्य च योगायोगानवेक्ष्य शतधौतघृताभ्यङ्गःस्तत्पिचुधारणं वा, जलौकोव्रणान् मधुनावघट्टयेच्छीताभिरद्भिश्च परिषेचयेद् बध्नीत वा, कषायमधुरस्निग्धशीतैश्च प्रदेहैः प्रदिह्यादिति ॥२०॥

After falling off, the leeches should be dusted over with rice powder and their mouths should be lubricated with a composition of oil and common salt. Then they should be caught by the tail-end with the thumb and the forefinger of the left hand and their backs should be gently rubbed with the same fingers of right hand from tail upward to the mouth with a view to make them vomit or eject the full quantity of blood they had sucked from the seat of the disease. The process should be continued until they manifest the fullest symptoms of disgorging. Leeches that, had vomited the entire quantity of blood sucked as above, would briskly move about in quest of food if placed in water, while the contrary should be inferred from their lying dull and inert. These should be made to disgorge again. Leeches not made to emit the entire quantity of the sucked blood stand in danger of being attacked with an incurable disease peculiar to their genus, and which is known as Indramada. The leeches should then be put into a new pitcher, and treated as before laid down, after they had fully emitted the sucked blood.

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1. *The leeches, though a blissful dispensation of Nature in themselves, instinctively draw off the vitiated blood from a diseased part, attacking the healthy vital fluid (red blood) when the former has been completely tapped or sucked.*

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An ulcer incidental to an application of leeches should be rubbed with honey or washed with sprays of cold water, or bound up with an astringent (kaṣáya) sweet and cooling plaster, according to the quantity of blood removed from the part.[1] **19-20**

भवति चात्र-

क्षेत्राणि ग्रहणं जातीः पोषणं सावचारणम्।
जलौकसाञ्च यो वेत्ति तत्साध्यान् स जयेद् गदान्।।२१।।

Authoritative verse on the subject: The physician who is fully conversant with the habitat, mode of catching, preservation and application of leeches, can well aspire to cure the diseases which yield to them or in which their use in indicated. **21**

इति सुश्रुतसंहितायां सूत्रस्थाने जलौकावचारणीयो नाम त्रयोदशोऽध्यायः ॥१३॥

Thus ends the thirteenth Chapter of the Sūtrasthána in the Suśruta Saṁhitā which treats of Leeches and of how and which to use.

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1. *In case of full and proper bleeding (Yoga) the ulcer should be rubbed with clarified butter technically known as the Ṣatadhauta (lit: hundred times washed) Ghṛta (clarified butter), or a piece of cotton, soaked in the same substance, applied as a compress over the part. The ulcer should be rubbed with honey in a case of insufficient bleeding, while it should be washed with a copious quantity of cold water if excessive bleeding (Ati-Yoga) should set in. Similarly in a case marked by the absence of any bleeding at all (Mithyá-Yoga) a sour, sweet and cooling plaster should be applied over the ulcer.*

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SŪTRASTHĀNA

CHAPTER XIV

चतुर्द्दशोऽध्यायः।

अथातः शोणितवर्णनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of blood (**Śoṇita-Varṇanīya adhyáya**). 1

तत्र पाञ्चभौतिकस्य चतुर्व्विधस्य षड्रसस्य द्विविधवीर्य्यस्याष्टविधवीर्य्यस्य वाऽनेकगुणस्योपयुक्तस्याहारस्य सम्यक्परिणतस्य यस्तेजोभूतः सारः परमसूक्ष्मः स रस इत्युच्यते। तस्य हृदयं स्थानम्, स हृदयाच्चतुर्व्विंशतिं धमनीरनुप्रविश्योर्द्ध्वगा दश दशाधोगामिन्यश्चतस्रस्तिर्य्यग्गाः कृत्स्नं शरीरमहरहस्तर्पयति वर्द्धयति धारयति यापयति चादृष्टहेतुकेन कर्म्मणा। तस्य शरीरमनुधावतोऽनुमानाद् गतिरुपलक्षयितव्या क्षयवृद्धिवैकृतैः। तस्मिन् सर्व्वशरीरावयवदोषधातुमलाशयानुसारिणि रसे जिज्ञासा– किमयं सौम्यस्तैजस इति? अत्रोच्यते, स खलु द्रवानुसारी स्नेहनजीवनतर्पणधारणादिभिर्विशेषैः सौम्य इत्यवगम्यते ॥२-४॥

The food of a human being, which is usually composed of the five fundamental material principles, admits of being classified under four different heads [as, drinks and edibles, etc.]. It has six different tastes or is of two [cooling or heat-making] potencies, or consists of eightfold properties, [viz. hot, cool, dry expansive, slimy, mild, sharp, etc.] and of a variety of other active or efficacious virtues. The food

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is fully digested with the help of the internal heat and ultimately assimilated in the system, giving rise to lymph chyle (Rasa) which is extremely thin or attenuated in its consistency and which forms the essence of the assimilated food.[1] The lymph chyle (Rasa), though running through the whole organism, has its primary seat in the heart, whence it flows through the twenty-four vessels which branch off from the latter (heart) to the remotest parts and extremities of the body. Of the aforesaid twenty-four vessels, ten are up-coursing, ten are down-coursing, and four have a lateral direction. The Rasa or the lymph chyle, thus flowing out of the heart, constantly soothes, maintains, and irrigates by transudation the body, and further contributes to its growth, and supports life owing to the dynamical effects of causes which lie beyond the ken of human understanding.

The nature and course of this lymph chyle, which runs through the whole system, can be inferred from the growth, attenuation, or other modified conditions of the body. Now it may be asked, whether the Rasa, which permeates the entire body and limbs, and which by flowing through different chambers (viscera) of the body is thus in constant contact with the excreta and other morbid humours, is of a cooling (Saumya) or heat-making (Ágneya) potency ?

The question may be answered by stating that, since the Rasa or lymph chyle is a fluid, and possessed of lubricating, vitalising, moistening, and nutritive (lit: supporting) properties, it must be included within the class of Saumya (cooling) substances. **2-4**

स खल्वाप्यो रसो यकृत्प्लीहानौ प्राप्य रागमुपैति ॥५॥

The Rasa, though a Saumya fluid, obtains its characteristic pigment (Rága) in its passage through the spleen and liver. **5**

भवतश्चात्र—

रञ्जितास्तेजसा त्वापः शरीरस्थेन देहिनाम्।
अव्यापन्नाः प्रसन्नेन रक्तमित्यभिधीयते।।६।।

रसादेव स्त्रिया रक्तं रजःसंज्ञं प्रवर्त्तते।
तद् वर्षाद् द्वादशादूर्ध्वं याति पञ्चाशतः क्षयम्।।७।।

1. *It is free from all sorts of impurities such as fecal matter, etc., and permeates the minutest vessels and capillaries.*

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Authoritative verses on the subject : The Rasa or the lymph chyle, coloured through the effect of the healthy normal dyeing heat of the body, obtains the name of blood. The Rasa is transformed into the catamenial flow in women which commences at the age of twelve and ceases at fifty. **6-7**

आर्त्तवं शोणितन्त्वाग्नेयमग्नीषोमीयत्वाद् गर्भस्य, पाञ्चभौतिकञ्चापरे जीवरक्तमाहुराचार्य्याः॥८॥

Catamenial blood, though originating from Rasa which is of a cooling potency, is fiery or heat-making (Ágneya) in its character; and the fecundated or impregnated ovum (Garbha) is both cooling and heat-making in its properties on account of its partaking of the nature of both the menstrual blood (ovum) and semen which are respectively possessed of the two preceding virtues. Hence several authorities hold the blood to be identical with the life blood or with the vital principle of a living organism, and being such, to be the product of the five fundamental material principles (Páñcabhautika). **8**

विस्रता द्रवता रागः स्पन्दनं लघुता तथा।
भूम्यादीनां गुणा ह्येते दृश्यन्ते चात्र शोणिते।।९।।

Metrical texts : In blood the properties such as, a raw or fleshy smell, fluidity, redness, lightness and mobility, which respectively characterise the fundamental principles (of earth, water, fire, air, and sky) are to be found thus representing those specific elements in its composition. **9**

रसाद्रक्तं ततो मांसं मांसान्मेदः प्रजायते।
मेदसोऽस्थि ततो मज्जा मज्ज्ञः शुक्रस्य सम्भवः।।१०।।

The chyle produces blood. From blood is formed flesh. From flesh originates fat which gives rise to bones. From bones originate marrow, which, in its turn, germinates semen. **10**

तत्रैषां सर्व्वधातूनामन्नपानरसः प्रीणयिता।
रसजं पुरुषं विद्याद्रसं रक्षेत् प्रयत्नतः।
अन्नात् पानाच्च मतिमानाचाराच्चाप्यतन्द्रितः।।
तत्र रस गतौ धातुरहरहर्गच्छतीत्यतो रसः।।११।।

The Rasa which is originated from the digested or assimilated

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food and drink pre-eminently strengthens all the fundamental principles of the body. The Puruṣa or self-conscious personality is Chyle-born in its origin, and hence an intelligent person should carefully preserve his bodily Rasa (lymph chyle) by adopting a proper regimen of diet and conduct. The term Rasa is derived from the root "Rasa", to go, and the substance is so called from the fact of its continually flowing through and permeating every vital principle of an animated organism. **11**

स खलु त्रीणि त्रीणि कलासहस्राणि पञ्चदश च कला एकैकस्मिन् धाताववतिष्ठते। एवं मासेन रसः शुक्रीभवति स्त्रीणाञ्चार्त्तवमिति ॥१२॥

The Rasa is successively transformed into each of the six remaining fundamental principles of the body, and continues in the shape of each for the period of three thousand and fifteen kalás (five days according to our modern computation). Thus the Rasa is converted into semen, or into the menstrual blood (ovum) in women, in the course of a month.[1] **12**

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1. *The successive development of the fundamental or root principles of the body follows a distinct order. The essence of the assimilated food-matter under the heat of digestion goes towards the formation of chyle, and is ultimately transformed into it, its excreted and effete residue being passed out of the organism in the shape of stool, etc. The chyle thus produced is called the immature Rasa, or the Rasa in its nascent stage. Subsequently it enters into the bodily principle of Rasa, becomes matured by the native heat of the latter, and is resolved into three factors, or in other words, its excreted matter is transformed into phlegm, its thick or condensed portion is transformed into and assimilated in the matured Rasa of the body, whereas its subtile essence is metamorphosed into blood. The blood, thus newly generated, is merged into the fundamental organic principle of blood; and there by the heat of the latter it is again resolved into three factors, viz., its excreted portion is transformed into bile, its thick or condensed portion is transformed or assimilated into the fundamental organic principle of blood, and its subtile essence is metamorphosed into flesh. The flesh, thus newly formed, is merged into the fundamental organic principle of flesh, and there, by the native heat of the latter, it is resolved into three factors, viz., its excreted portion goes towards the formation of such excreta as are found to be deposited in the corners of the eyes and inside the integuments of the prepuce, or about the region of the glans penis, its thick or condensed portion is transformed into the organic principle of flesh and its subtile essence is metamorphosed into fat. The fat, thus newly generated, enters into the organic principle of that name, and there, by the native heat of the latter, is resolved into three factors, viz, its excreted portion is discharged through the pores of the skin*

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भवति चात्र—

अष्टादश सहस्राणि सङ्ख्या ह्यस्मिन् समुच्चये।
कलानां नवतिः प्रोक्ता स्वतन्त्रपरतन्त्रयोः।।१३।।

Authoritative verse on its computation : In the present work, as well as in other works of recognised authority, a month is calculated to consist of eighteen thousand and ninety Kalás. **13**

स शब्दार्च्चिर्जलसन्तानवदणुना विशेषेणानुधावत्येवं शरीरं केवलम्। वाजीकरण्यस्त्वोषधयः स्वबलगुणोत्कर्षाद् विरेचनवदुपयुक्ताः शुक्रं शीघ्रं विरेचयन्ति ॥१४॥

The said Rasa courses through the whole body is invisible currents of zigzag shape, like the waves of sound, or in (an upward direction) like flames of fire, or (in a downward direction) like rivulets of water. Now it may be asked, since the Rasa is naturally transformed into semen in the course of a month, what is the use of administering medicine which has a stimulating effect upon the organs of generation (Vájikaraṇa). The answer is, that such medicines out of their own specific potencies and virtue help the speedy conversion of Rasa into semen and its profuse emission [on the desired occasion] like purgatives aiding the drastic evacuation of the bowels. **14**

in drops of perspiration, its ondensed portion is assimilated in the organic principle of fat, and its subtile portion is metamorphosed into bone. Again the bone, in its nascent stage, enters into the organic principle of bone, and there, by the inherent heat of that principle, is resolved into three factors, viz, its excreted portion goes towards the formation of hairs, mustaches, etc, its thick or condensed portion is assimilated into the organic principle of bone, and its subtile portion is metamorphosed into marrow. The marrow, in its nascent state, enters into the organic principle of that name; and there matured under the native heat of that principle, it is resolved into three factors, viz, its excreted portion contributes towards the formation of gelatinous matter deposited in the corners of the eyes, and the oily secretions of the skin, its condensed portion is assimilated into the organic principle of marrow, and its subtile portion is metamorphosed into semen. The semen again, in its nascent stage, enters into the organic principle of that name and there matured under its native heat is resolved into two factors, viz. thick and thin. The thick portion is assimilated into the organic principle of semen, the thin one being metamorphosed into (albumen). Semen, like gold a thousand times purified, casts off no dregs. Hence certain authorities hold albumen (protoplasmic matter) to be the eighth or the culminating principle of the body.

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यथाहि पुष्पमुकुलस्थो गन्धो न शक्यमिहास्तीति वक्तुं नैव नास्तीत्यथवास्ति, सतां भावानामभिव्यक्तिरिति ज्ञात्वा केवलं सौक्ष्म्यान्नाभिव्यज्यते, स एव गन्धो विवृतपत्रकेशरे कुसुमे कालान्तरेणाभिव्यक्तिं गच्छति; एवं बालानामपि वयःपरिणामात् शुक्रस्य प्रादुर्भावो भवति। रोमराज्यादयश्च विशेषा नारीणां रजसि चोपचीयमाने शनैः शनैः स्तनगर्भाशययोन्यभिवृद्धिर्भवति ॥१५॥

Again it may be asked, how is it, that semen is not found in an infant ? Since perfume in a flowerbud is imperceptible to the organ of smell you may as well ask whether there is any perfume in it or not. But what does not exist in a thing can not be evoked in the subsequent course of its development. As the perfume in a flower-bud lies latent in its early stage of growth but becomes patent only with the growth of its seed organs, so semen or catamenial blood lies in a potential state in a male or a female child, and appears with the growth of beards and mustaches, or with the enlargement of the breasts, uterus and vaginal canal and the appearance of pubic hair. **15**

स एवान्नरसो वृद्धानां परिपक्वशरीरत्वात् प्रीणनो भवति। त एते शरीरधारणाद् धातव इत्युच्यन्ते ॥१६॥

The same Rasa, originated from the assimilated food, serves only to maintain the vitality in the old and spontaneously decayed subjects owing to an exhausted state of the inner vitalising principle, natural to old age. The abovesaid principles (of Rasa, blood etc.) are called the root principles (Dhátus), inasmuch as they maintain the integrity of the human organism (and guard against its speedy dissolution). And since the strength or weakness of the abovesaid bodily principles absolutely depends upon the richness or poverty of blood, we shall discourse on the latter condition of the blood. **16**

तेषां क्षयवृद्धी शोणितनिमित्ते, तस्मात् तदधिकृत्य वक्ष्यामः। तत्र फेनिलमरुणं कृष्णं परुषं तनु शीघ्रगमस्कन्दि च वातेन दुष्टम्। नीलं पीतं हरितं श्यावं विस्रमनिष्टं पिपीलिकामक्षिकाणामस्कन्दि च पित्तदुष्टम्। गैरिकोदकप्रतीकाशं स्निग्धं शीतलं बहलं पिच्छिलं चिरस्रावि मांसपेशीप्रभं श्लेष्मदुष्टञ्च। सर्व्वलक्षणसंयुक्तं काञ्जिकाभं विशेषतो दुर्गन्धि च सन्निपातदुष्टम्। द्विदोषलिङ्गं संसृष्टम् ॥१७॥

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The blood, vitiated by the deranged bodily wind (Váyu), becomes thin, frothy, transparent, quick-coursing, and expansive, assumes a vermilion or black hue, and is divested of its slimy character; whereas vitiated through a deranged condition of the bile (Pitta), it assumes a blue, yellow, green, or brown colour, emits a fishy smell, becomes thin in its consistency and is shun by flies and ants. Similarly, blood, vitiated by the deranged phlegm (Kapha), becomes cold, glossy and thick, assumes a colour like that of the washings of Gairika or that of a flesh tendon, takes time in secreting or in running down, and is marked by an increase of its slimy character. The blood, vitiated through a concerted derangement of the three bodily humours, is marked by features peculiar to each of them, and assumes a colour like that of Káñjikā (sour gruel), and emits a fetid smell. Similarly, the blood, vitiated through the joint action of any two of the (beforesaid) bodily humours, is characterised by features peculiar to each of them. **17**

इन्द्रगोपकप्रतीकाशमसंहतमविवर्णञ्च प्रकृतिस्थं जानीयात् ॥१८॥

The blood in its healthy and natural state is possessed of a vivid red colour like that of an Indragopa (Cochineal) insect, and is neither too thin nor too transparent.[1] **18**

विस्राव्याण्यन्यत्र वक्ष्यामः। अथाविस्राव्याः—सर्व्वाङ्गशोफः क्षीणस्य चाम्लभोजननिमित्तः, पाण्डुरोग्यर्शसोदरिशोषिगर्भिणीनाञ्चश्वयथवः ॥१९॥

Cases where blood-letting is prohibited : A person afflicted with an oedematous swelling extending all over the body should be deemed unfit for bleeding. An intumescence occurring in a weak and enfeebled patient owing to an excessive use of acid food or in a person suffering from jaundice or laid up with haemorrhoids or abdominal dropsy, as well as in an enceinte, or in a person suffering from Pulmonary consumption (Śoṣa), should not be bled. **19**

तत्र शस्त्रविस्रावणं द्विविधं—प्रच्छानं शिराव्यधनञ्च। तत्र ऋज्वसङ्कीर्णं सूक्ष्मं सममनवगाढमनुत्तानमाशु च शस्त्रं पातयेन्मर्म्मशिरास्नायुसन्धीनाञ्च अनुपघाति ॥२०॥

1. ***Additional texts :*** *Later on we shall have occasion to speak of the principles known as the life-blood (essential conditions of vitality-Sk. Jīva-Śoṇita) and of the process of blood-letting.*

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Blood-letting, with the help of a surgical instrument, may be grouped under two distinct heads, according as scarification (Pracchánam) or venesection (Śirá-Vyadhanam) is resorted to for the purpose. In such a case the knife or the instrument (Śastra) should be driven straight and speedily so as to make the incision straight, narrow, unextended, and of equal and slight depth throughout, (so as to reach only the surface layer of the flesh and blood), and not to injure in any way the local veins, nerves, joints, and other vital parts. **20**

तत्र दुर्दिने दुर्व्विद्धे शीतवातयोरस्विन्ने भुक्तमात्रे स्कन्दत्वाच्छोणितं न स्रवत्यल्पं वा स्रवति ॥२१॥

Bleeding performed on a cloudy day or done with a wrong incision, or with full exposure to cold and wind, or performed on a patient not previously diaphorised, or on a patient with an empty stomach, is attended with little or no outflow of blood owing to the thickened condition of the blood. **21**

भवति चात्र—

मदमूर्च्छाश्रमार्त्तानां वातविण्मूत्रसङ्गिनाम्।
निद्राभिभूतभीतानां नृणां नासृक् प्रवर्त्तते।।२२।।

Authoritative verse on the subject : Blood-letting surgically performed on a fatigued or exhausted subject, or on a person in a swoon, or anyway poisoned or intoxicated, or on a person suffering from extreme constipation of the bowels accompanied by suppression of the flatus (Váyu) and urine, or on a person of timid disposition, or on one overcome with sleep, is marked by the absence of any outflow of blood. **22**

तद् दुष्टं शोणितमनिर्ह्रियमाणं कण्डूशोफरागदाहपाकवेदना जनयेत्। अत्युष्णेऽतिस्विन्नेऽतिविद्धेष्वज्ञैर्विस्रावितमतिप्रवर्त्तते। तदतिप्रवृत्तं शिरोऽभितापमान्ध्यमधिमन्थं तिमिरप्रादुर्भावं धातुक्षयमाक्षेपकं पक्षाघातमेकाङ्गविकारं तृष्णादाहौ हिक्कां कासं श्वासं पाण्डुरोगं मरणञ्चापादयति ॥२३॥

The vitiated blood, failing to find out an outlet, gives rise to itching, swelling, redness, burning, suppuration and pain in the part (to which it is confined). On the contrary, blood-letting performed on

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the body of a person excessively diaphorised or heated, or by an ignorant or inexperienced surgeon, or with an injudiciously deep incision, is attended with haemorrhage, which may be followed by such dreadful results as Śirobhitápa or violent headache, blindness or loss of sight (Timira), Adhimantham (ophthalmia), loss of vital principles of the body (Dhatu-Kṣaya), convulsions, paralysis (Ekáṅga Vikára), Hemiplegia (Pakṣágháta), thirst, a burning sensation, hiccough, cough, asthma, jaundice and even death. **23**

भवन्ति चात्र-

तस्मान्न शीते नात्युष्णे नास्विन्ने नातितापिते।
यवागूं प्रतिपीतस्य शोणितं मोक्षयेद् भिषक्।।२४।।

सम्यग् गत्वा यदा रक्तं स्वयमेवावतिष्ठते।
शुद्धं तदा विजानीयात् सम्यग् विस्रावितञ्च तत्।।२५।।

Authoritative verses on the subject : Therefore blood-letting should be performed on a patient not in an extremly hot or cold season, neither on one who is too much heated or improperly diaphorised (before the act). The patient should be given gruel (Yavágū) before the operation. A spontaneous cessation of red flow would indicate that there has been a free discharge of blood. **24-25**

लाघवं वेदनाशान्तिर्व्याधेर्वेगपरिक्षयः।
सम्यग् विस्राविते लिङ्गं प्रसादो मनसस्तथा।।२६।।

An act of complete and successful blood-letting is followed by a feeling of lightness and alleviation of pain in the affected part, by an abatement of the disease, and a general sense of cheerfulness. **26**

त्वग्दोषा ग्रन्थयः शोफा रागाः शोणितजाश्च ये।
रक्तमोक्षणशीलानां न भवन्ति कदाचन।।२७।।

A person, accustomed to blood letting, enjoys a kind of immunity from all types of skin diseases, sarcomata, aneurism, oedema, and diseases brought about by a vitiated condition of the blood such as, Ovarian tumour, Carbuncle, Erysipelas, etc. **27**

अथ खल्वप्रवर्त्तमाने रक्ते एलाशीतशिवकुष्ठतगरपाठाभद्रदारु-विडङ्गचित्रकत्रिकटुकागारधूमहरिद्रार्काङ्कुरनक्तमालफलैर्यथालाभं

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त्रिभिश्चतुर्भिः समस्तैर्वा चूर्णीकृतैर्लवणतैलप्रगाढैर्व्रणमुखमवधर्षयेदेवं सम्यक् प्रवर्त्तते ॥२८॥

A plaster composed of Elá, Śītaśiva (Karpūra), Kuṣṭha, Tagara, Páṭhá, Āgáradhūma, Bhadradáru, Viḍaṅga, Citraka, Trikatus, Aṅkura, Haridrá, Arka, and Naktamāla, or three, or four, or as many of them as are available, pasted together and soaked in mustard oil saturated with common salt, should be rubbed over the mouth of the incision. By this means the blood will fully come out. 28

अथातिप्रवृत्ते रोध्रमधुकप्रियङ्गु पत्तङ्गगैरिकसर्ज्जरसरसाञ्जन-शाल्मलीपुष्पशङ्खशुक्तिमाषयवगोधूमचूर्णैः शनैः शनैर्व्रणमुखमव-चूर्ण्याङ्गुल्यग्रेणावपीडयेत्। शालसर्ज्जार्ज्जुनारिमेदमेषश्रृङ्गधवधन्वन-त्वग्भिर्वा चूर्णिताभिः क्षौमेण वा ध्मापितेन समुद्रफेनलाक्षाचूर्णैर्वा यथोक्तैर्व्रणबन्धनद्रव्यैर्गाढं बध्नीयात्। शीताच्छादनभोजनागारैः शीतैः परिषेकप्रदेहैश्चोपाचरेत्। क्षारेणाग्निना वा दहेद् यथोक्तम्। व्यधनादनन्तरं वा तामेवातिप्रवृत्तां सिरां विध्येत् ॥२९॥

In a case of excessive flow or haemorrhage, the mouth of the incision should be gently rubbed with a composition consisting of the powders of Rodhra, Priyaṅgu, Madhuka, Pattaṅga, Gairika, Sarjarasa, Rasáñjana, Śálmali flowers, Śaṅkha, Śukti, Máṣa, Yava and Godhūma, and firmly pressed with the tips of the fingers. As an alternative, the mouth of the incision should be gently rubbed with the powdered barks of Śála, Sarja, Arjuna, Arimeda, Meṣa-śṛṅgi, Dhava and Dhanvana, or the edges of the wound should be lightly dusted with burnt ashes of a silk cord (a piece of silk rolled up in the form of a cord), and firmly pressed with the tips of the fingers; or the mouth of the wound should be lightly touched with the powders of Lákṣá and Samudra-phena, and its edges should be similarly pressed together as above. Then the wound should be firmly tied up (with a piece of silk or linen) plastered over with a paste of the substances mentioned in connection with the bandaging of ulcers (Vraṇa). The patient should be kept in a cool room, covered over with a wet sheet and constantly soothed with sprays of cold water. A medicinal plaster of a cooling virtue and a course of cooling diet should be prescribed for him. The wound should be cauterised with fire or an alkali, or the vein should be again opened

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at a point a little below the seat of the first incision in case where the abovesaid measures should have failed to check the flow of blood. 29

काकोल्यादिक्वाथं वा शर्करामधुमधुरं पाययेत्, एणहरिणोरभ्रशश-महिषवराहाणां वा रुधिरम्; क्षीरयूषरसैः सुस्निग्धैश्चाश्नीयादुपद्रवांश्च यथास्वमुपाचरेत् ॥३०॥

The patient should be made to drink a decoction compound of drugs of the Kákolyádi group, sweetened with sugar or honey; and his ordinary drink should consist of the blood of the Ena or common deer, or of a sheep, hare, or buffalo. A diet composed of boiled rice, soaked in or saturated with clarified butter, should be prescribed, and the complications should be subdued according to the nature of the deranged bodily humours respectively involved therein. 30

भवति चात्र—

धातुक्षयात् स्रुते रक्ते मन्दः सञ्जायतेऽनलः।
पवनश्च परं कोपं याति तस्मात् प्रयत्नतः।।
तं नातिशीतैर्लघुभिः स्निग्धैः शोणितवर्द्धनैः।
ईषदम्लैरनम्लैर्वा भोजनैः समुपाचरेत्।।३१।।

Authoritative verses on the subject : Excessive blood-letting is followed by impaired appetite and an agitated condition of the vital Váyu owing to the loss of the fundamental principles of the body, and, accordingly, to recoup the health of the patient a course of diet should be prescribed which is light and not excessively he at making, and which contains a fair amount of emollient and blood-making matter, and is marked by little or no acid taste. 31

चतुर्व्विधं यदेतद्धि रुधिरस्य निवारणम्।
सन्धानं स्कन्दनञ्चैव पाचनं दहनं तथा।।३२।।

व्रणं कषायः सन्धत्ते रक्तं स्कन्दयते हिमम्।
तथा सम्पाचयेद् भस्म दाहः सङ्कोचयेच्छिराः।।३३।।

The four measures indicated for the stoppage of bleeding are known; as the Sandhána (process by contracting the affected part), the Skandana (thickening or congealing the local blood), the Pácana (process of setting up suppuration in the wound) and the Dahana

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(process of cauterisation).

Drugs of astringent tastes are possessed of the property of bringing about an adhesion (contraction) of the wound. Cooling measures such as, applications of ice etc., tend to thicken the local blood; alkalis and alkaline preparations produce suppuration in such a wound or ulcer, whereas cauterisation has the property of contracting a vein. 32-33

अस्कन्दमाने रुधिरे सन्धानानि प्रयोजयेत्।
सन्धाने भ्रश्यमाने तु पाचनैः समुपाचरेत्।।
कल्परेतैस्त्रिभिर्वैद्यः प्रयतेत यथाविधि।
असिद्धिमत्सु चैतेषु दाहः परम इष्यते।।३४।।

Remedies and appliances possessed of the virtue of bringing about an adhesion of such a wound should be used where applications for thickening or congealing the local blood would fail; whereas the suppurating measures should be adopted in the event of the former (Sandhána) proving ineffectual. With any of the three of these preceding measures a physician should try to check the outflow of blood incidental to an operation of bleeding, and lastly the process of cauterisation should be resorted to in the event of the preceding ones having proved unavailing; as it is pre-eminently the best means of checking the bleeding. 34

सशेषदोषे रुधिरे न व्याधिरतिवर्त्तते।
सावशेषे ततः स्थेयं न तु कुर्य्यादतिक्रमम्।।३५।।

The least residue of the vitiated blood continuing in the affected part may not aggravate the disease but prevent its perfect healing. In such a case bleeding should not be again resorted to, but the deranged residue should be subdued by means of pacifying or absorbing remedies. 35

देहस्य रुधिरं मूलं रुधिरेणैव धार्य्यते।
तस्माद् यत्नेन संरक्ष्यं रक्तं जीव इति स्थितिः।।३६।।

Blood is the origin of the body. It is blood that maintains vitality. Blood is life. Hence it should be preserved with the greatest care. 36

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सुतरक्तस्य सेकाद्यैः शीतैः प्रकुपितेऽनिले।
शोफं सतोदं कोष्णेन सर्पिषा परिषेचयेत्।।३७।।

The Váyu of a person who has been bled, and which has been aggravated by constant cold applications may give rise to a swelling of the incised part characterised by a piercing pain, which should be treated with an unguent of tepid clarified butter. 37

इति सुश्रुतसंहितायां सूत्रस्थाने शोणितवर्णनीयो नाम चतुर्दशोऽध्यायः ॥१४॥

Thus ends the fourteenth Chapter of the Sūtra sthāna in the Suśruta Saṁhitá which treats of Blood.

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SŪTRASTHĀNA

CHAPTER XV

पञ्चदशोऽध्यायः।

अथातो दोषधातुमलक्षयवृद्धिविज्ञानीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discribe the Chapter which treats of development and non-development of the humoral constituents of the body and excrements (**Doṣa-Dhátu-Mala-Kṣaya-Vṛddhi-Vijñanīya-adhyáya**). 1

दोषधातुमलमूलं हि शरीरम्, तस्मादेतेषां लक्षणमुच्यमानमुपधारय ॥२॥

Since the human body is constituted of humours, (Doṣas), excretions (Malas), and the fundamental principles (Dhātus) of blood, marrow, etc., hear me discourse on the features which are peculiar to each of them. 2

तत्र, प्रस्पन्दनोद्वहनपूरणविवेकधारणलक्षणो वायुः पञ्चधा प्रविभक्तः शरीरं धारयति ॥३॥

The Váyu. - The imparting of motion to the body (**praspandana**), the carrying of the sensations of the respective sense organs (**Udvahana**), the passing down of food to its proper receptacles (**Pūraṇa**), the separation of excretions from the assimilated food matter (**Viveka**), and the retention and evacuation of urine and semen, etc. (**Dhāraṇa**) should be ascribed to the functions of the five kinds[1] of Váyu (nerve force) which support the body. 3

1. *They are called Práṇa, Udána, Samána, Vyána and Apána.*

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रागपक्त्योजस्तेजोमेधोष्मकृत् पित्तं पञ्चधाप्रविभक्तमग्निकर्म्म-णानुग्रहं करोति ॥४॥

The Pitta - Pigmentations of colouring (**Rágakṛt**), the digestion of food and metabolism of tissues (**Paktikṛt**), the vitalisation and nutrition of the protaplasmic cells (**Ojaḥkṛt**), the origination and preservation of eye-sight (**Tejaḥ-Kṛt**), the germination of heat and maintenance of the temperature of the body (**Ūṣmá-Kṛt**), and the origination of the faculty of intellection (**Medhá-Kṛt**) should be regarded as the functions of the five kinds[1] of **Pitta**, which contribute to the preservation of the body through its thermogenetic potency (Agni-Karma). 4

सन्धिसंश्लेषणस्नेहनरोपणपूरण–(बृंहणतर्पण)– बलस्थैर्य्यकृत् श्लेष्मा पञ्चधा प्रविभक्त उदककर्म्मणाऽनुग्रहं करोति ॥५॥

The Śleṣmá. - The function of the five kinds[2] of Śleṣmá is to lubricate the interior of the joints (**Sandhi-Saṁśleṣaṇa**) to contribute to the gloss of the body (**Snehana**), to aid in the formation of healthy granules in sores (**Ropaṇa**), to add to the size of the body (**Pūraṇa**), to build fresh tissues (**Bṛṁhaṇa**), to impart a pleasant or soothing sensation to the body (**Tarpaṇa**), to increast its strength (**Balakṛt**), and to give firmness to the limbs (**Sthairyakṛt**), Thereby contributing to the welfare of the body by supplying it with its watery element. 5

रसस्तुष्टिं प्रीणनं रक्तपुष्टिञ्च करोति। रक्तं वर्णप्रसादं मांसपुष्टिं जीवयति च। मांसं शरीरपुष्टिं मेदसश्च। मेदः स्नेहस्वेदौ दृढत्वं पुष्टिमस्थ्नाञ्च। अस्थि देहधारणं मज्ज्ञः पुष्टिञ्च। मज्जा प्रीतिं स्नेहं बलं शुक्रपुष्टिं पूरणमस्थ्नाञ्च करोति। शुक्रं धैर्य्यं च्यवनं प्रीतिं देहबलं हर्षं बीजार्थञ्च ॥६॥

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1. *They are named as Rañjaka, Pácaka, Sádhaka (Medhákṛt and Ojaḥkṛt), Ālocaka and Bhrájaka.*

2. *They are known as Śleśaka, Kledaka, Bodhaka, Tarpaka, Avalambaka.*

N.B. - The **Váyu, Pitta**, and **Śleṣmá**, (**Kapha**), though ordinarily translated as wind, bile and phlegm, differ in their meaning from their usual English synonyms. We reserve the treatment of these subjects for a separate place in another part of the book when we shall have occasion do deal with the essentials of Āyurvedic Physiology - **Tr.**

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The Rasa or the lymph chyle exercises a soothing effect upon the entire organism and tends to contribute to the increased formation of blood. The blood, in its turn, increases the healthful glow of the complexion, leads to the increased formation of flesh and muscles and maintains vitality in the organism. The flesh contributes towards the stoutness or rotundity of the limbs and occasions the formation of fatty matter in the system. The fat gives rise to the glossiness (formation of oily or albuminous matter) of the body and primarily contributes towards the firmness and growth of the bones. The bones, in their turn, support the body, and ocntribute to the formation of marrow. The marrow contributes towards the formation and increase of semen, and fills in the internal cavities of the bones, and forms the chief source of strength, amorous feelings and hilarity. The semen gives rise to valour and courageousness, makes a man amorously disposed towards the female sex, increases his strength and amativeness, is the sole impregnating principle in the male organism, and is possessed of the virtue of being quickly emitted. **6**

पुरीषमुपस्तम्भं वाय्वग्निधारणञ्च। बस्तिपूरणविक्लेदकृन्मूत्रम्। स्वेदः क्लेदत्वक्सौकुमार्य्यकृत् ॥७॥

The excreta or the fecal matters of a man are in dispensably necessary for the preservation of the body. They contain the wind and digestion (being primarily connected with the movements of the bodily Váyu and the feeling of hunger). The urine fills the receptacle of the bladder, and is possessed of the property of washing or draining off the waste or refuse matter of the organism; whereas perspiration tends to moisten the skin. **7**

रक्तलक्षणमार्त्तवं गर्भकृच्च। गर्भो गर्भलक्षणम्। स्तन्यं स्तनयोरापीनत्वजननं जीवनञ्चेति। तत्र विधिवत् परिरक्षणं कुर्व्वीत ॥८॥

The Ártava (menstrual blood) is endued with the same properties as its arterial namesake, and is one of the essential factors in a woman which makes impregnation possible. The foetus or impregnated matter (Garbha) serves to make patent the features characteristic of pregnancy. The breast-milk in its turn tends to bring about an expansion of the mammae (of a woman, and maintains the life of her child (by supplying it with the necessary and nutritive element of

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food). These Váyu, etc. should be duly preserved in their normal condition. 8

अत ऊर्द्धमेषां क्षीणलक्षणं वक्ष्यामः। तत्र, वातक्षये मन्दचेष्टताऽल्पवाक्त्वमप्रहर्षो मूढसंज्ञता च। पित्तक्षये मन्दोष्माग्निता निष्प्रभत्वञ्च। श्लेष्मक्षये रुक्षताऽन्तर्दाह आमाशयेतरश्लेष्माशयशून्यता सन्धिशैथिल्यं तृष्णा दौर्ब्बल्यं प्रजागरणञ्च। तत्र स्वयोनिवर्द्धनान्येव प्रतीकारः ॥९॥

Now we shall describe the symptoms which attend the loss or waste of any of the foregoing principles of the body.[1] The loss of the bodily Váyu (nerve-force) is followed by a state of languor, shortness of speech, uneasiness or absence of hilarity, and loss of consciousness. The loss of (Pitta) is marked by a dulness of complexion, diminution of the bodily heat and an impaired state of internal fire (digestive heat). The loss of phlegm (Kapha) is marked by dryness, a sensation of internal burning, a feeling of emptiness in the stomach and other cavities or chambers of the body, looseness of the joints (a feeling as if the joints were all broken), thirst, weakness, and insomnia. In such cases the medical treatment should consist of remedial agents which are capable of directly contributing to the growth or formation of the humour so lost or deteriorated. 9

रसक्षये हृत्पीडा कम्पः शून्यता तृष्णा च। शोणितक्षये त्वक्-पारुष्यमम्लशीतप्रार्थना सिराशैथिल्यञ्च। मांसक्षये स्फिग्गण्डौष्ठो-पस्थोरुवक्षः कक्षापिण्डिकोदरग्रीवाशुष्कता रौक्ष्यतोदौ गात्राणां सदनं धमनीशैथिल्यञ्च। मेदःक्षये प्लीहाभिवृद्धिः सन्धिशून्यता रौक्ष्यं मेदुरमांसप्रार्थना च। अस्थिक्षयेऽस्थिशूलं दन्तनखभङ्गो रौक्ष्यञ्च। मज्जक्षयेऽल्पशुक्रता पर्व्वभेदोऽस्थिनिस्तोदोऽस्थिशून्यता च। शुक्रक्षये मेढ्रवृषणवेदनाऽशक्तिर्मैथुने चिराद्वा वा प्रसेकः प्रसेके चाल्परक्त-शुक्रदर्शनञ्च। तत्रापि स्वयोनिवर्द्धनद्रव्योपयोगः प्रतिकारः॥१०॥

1. *Such a loss or perceptible deterioration of any of them should be ascribed to the use of excessive cleansing or cathartic (Saṁśodhana) and pacifying (Saṁśamana) measures or to a repression of the natural urgings of the body, or to a course of violent or overfatiguing physical exercise, or to amorous excesses, or to the use of unwholesome and unsuitable food, or to grief, etc.*

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Similarly the **loss of lymph chyle** is marked by pain about the region of the heart, Angina Pectoris, with palpitation of the heart, a sensation of emptiness or gone-feeling in the viscus, and thirst. The **loss of blood** is attented with such symptoms as roughness of the skin, and a craving for acid food or drink. The patient longs to be in a cool place and asks for cool things, and the veins become loose and flabby. The **loss of flesh** is marked by emaciation of the buttocks, cheeks, lips, thighs, breasts, armpits,[1] neck, and the calves of the legs. The arteries seem loose and flabby, and the body seems to be dry and inert, accompanied by an aching or gnawing pain in its members. The **loss of fat** is followed by such symptoms as the enlargement of the spleen, a sense of emptiness in the joints, and a peculiar dryness of the skin and a craving for cold and emollient meat. The **degeneration of the bones** is marked by an aching pain in the bones and bone-joints, a wasting of teeth and gums, and a general dryness of the body. Similarly, the **loss or waste of marrow** is characterised by the formation of a lesser quantity of semen, aching pain in the bones and breaking pain in the bone-joints which have become marrowless. The **loss or waste of semen** is marked by pain in the penis and the testes, and by incapacity for sexual intercourse. In such cases the emission of semen but rarely happens, and is then perceptibly deficient in its quantity, the emitted matter consisting of a small quantity of semen marked with shreds of blood. The medical treatment under the preceding circumstances should consist of remedies of such medicinal virtues as are found to directly and immediately contribute of the formation of the bodily principle (thus wasted or lost). 10

पुरीषक्षये हृदयपार्श्वपीडा सशब्दस्य च वायोरूर्ध्वगमनं कुक्षौ सञ्चरणञ्च। मूत्रक्षये बस्तितोदोऽल्पमूत्रता च। अत्रापि स्वयोनिवर्द्धनद्रव्योपयोगः। स्वेदक्षये स्तब्धरोमकूपता त्वक्शोषः स्पर्शवैगुण्यं स्वेदनाशञ्च, तत्राभ्यङ्गः स्वेदोपयोगश्च ॥११॥

The **loss absence, suppression** or **scanty formation** of fecal matter is attended with a sensation of pain at the sides and the region of the heart, and the upward coursing of (the incarcerated) wind or flatus, accompanied with a rumbling sound about the region of the

1. *The armpits look thin, narrow and contracted.*

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liver and the intestines. Similarly, the loss, (absence or scanty formation) of urine is marked by an aching pain in the bladder, causing it dribble or to come out in thin and scanty jets. Here, as in the foregoing instances, the remedial agents should consist of drugs which directly contribute to the formation of urine. Similarly the waste, absence or scanty formation of perspiration is followed by such symptoms as numbness about the pores of the hair, and dryness of the epidermis (skin). The sense of touch is perceptibly affected, and perspiration is entirely stopped. The medical treatment in such a case consists in the application of medicated unguents, lubrications, diaphoretics, and adoption of measures (that tend to produce a copious perspiration). 11

आर्त्तवक्षये यथोचितकालादर्शनमल्पता वा योनिवेदना च। तत्र संशोधनमाग्नेयानाञ्च द्रव्याणां विधिवदुपयोगः। स्तन्यक्षये स्तनयोर्म्लानता स्तन्यासम्भवोऽल्पता वा। तत्र श्लेष्मवर्द्धनद्रव्योपयोगः। गर्भक्षये गर्भास्पन्दनमनुन्नतकुक्षिता च। तत्र प्राप्तबस्तिकालायाः क्षीरबस्तिप्रयोगो मेद्यान्नोपयोगश्चेति ॥१२॥

In the case of loss of waste of the catamenial flow, the menses do not appear at the appointed time or are scanty. The vagina seems stuffed and painful. The medical treatment in such cases consists in the adoption of alternative or cleansing measures, and in the administration of drugs of a heat-making (Ágneya) potency or virtue. The loss or waste of breast-milk is characterised by a shrunken condition of the mammae, and suppression or scanty secretion of the fluid. The medica treatment in such cases lies in the administration of drugs which generate Kapha. The atrophy or wasting of the foetus in the womb (during the period of gestation) is marked by the absence of any movement in the uterus and the non-distended condition of the sides or walls of the abdomen. The treatment consists in the application of Kṣīra Bastis (enemas of medicated milk into the region of the uterus) in the eighth month of gestation, and prescribing courses of emollient fare for the patient (mother)[1] 12

अत ऊर्ध्वमतिवृद्धानां दोषधातुमलानां लक्षणं वक्ष्यामः। वृद्धिः पुनरेषां स्वयोनिवर्धनात्युपसेवनाद्भवति।।१३।।

1. *Several editions read invigorating diets, egg, etc.*

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Now we shall describe the symptoms which mark the excess (excessive accumulation in the body) of any of the fundamental humours, principles and excrements of the body. The quantities of these humours, principles and secretion, are abnormally increased through the use of substances that primarily contribute to their formation in the organism.[1] **13**

तत्र, वातवृद्धौ त्वक्पारुष्यं काश्यं काष्ण्यं गात्रस्फुरणमुष्णकामिता निद्रानाशोऽल्पबलत्वं गाढवर्च्चस्त्वञ्च। पित्तवृद्धौ पीतावभासता सन्तापः शीतकामित्वमल्पनिद्रता मूर्च्छा बलहानिरिन्द्रियदौर्ब्बल्यं पीतविण्मूत्र-नेत्रत्वञ्च। श्लेष्मवृद्धौ शौक्ल्यं शैत्यं स्थैर्य्यं गौरवमवसादस्तन्द्रा निद्रा सन्धिविश्लेषश्च ॥१४॥

An **excess of Váyu** in the body is marked by such symptoms as roughness of the skin,[2] emaciation of the body, darkness of complexion (lit : blackness of hue), a little tremor or trembling of the limbs, longing for heat, or for hot things, insomnia, thickness or increased consistency of the fecal matter and decrease of bodily strength. (Similarly, an abnormal) **increase** of **Pitta** is characterised by a sallow complexion or a yellowish colour of the skin, a general burning sensation in the body as well as insomnia, a craving for cold contacts and cooling things, diminution of strength, weakness of the sense organs, fits of fainting and yellowness of the conjunctivae, stool and urine.

An **excess of Kapha** in the body is marked by such symptoms, as the whiteness, coldness and numbness of the body, heaviness of the limbs, a sense of drowsiness and langour, somnolence, and a feeling of looseness of the bone-joints. **14**

रसोऽतिवृद्धो हृदयोत्क्लेदं प्रसेकञ्चापादयति। रक्तं रक्ताङ्गक्षितां शिरापूर्णत्वञ्च। मांसं स्फिग्गण्डौष्ठोपस्थोरुबाहुजङ्घासु वृद्धिं गुरुगात्रताञ्च। मेदः स्निग्धाङ्गतामुदरपार्श्ववृद्धिं कासश्वासादीन् दौर्गन्ध्यञ्च। अस्थ्यध्यस्थीन्यधिदन्ताश्च। मज्जा सर्व्वाङ्गनेत्रगौरवम् च। शुक्रं शुक्राश्मरीमतिप्रादुर्भावञ्च ॥१५॥

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1. *Several Editons read it as an additional text.*
2. *Several Editions read roughness of speech.*

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Similarly, an **increased germination** of **lymph chyle** (Rasa) in the body is manifest by such characteristics as, nausea, water-brash, and an increased flow of salivary secretion. **A plethroa of blood in the system** gives a reddish glow to the complexion and the white of the eyes, and imparts fullness to the veins. An **increase of flesh** is marked by the rotundity and fullness of the buttocks and the lips, as well as of the penis, arms, and the thighs, and an increased heaviness of the whole body. **An excess of fat** in the body imparts an oily gloss to the skin. the sides of the abdomen are increased in bulk, and the body emits a fetid smell, and the person is assailed with cough and dyspnoea. An **excessive formation of bone** (abnormal ossification) is attended with such symptoms as the cutting of additional teeth and the abnormal development of any of the bone-structures. An excessive **formation of marrow** gives rise to a heaviness of the eyes and to the members of the body. **An excess of semen** in the body is marked by an excessive flow of that fluid and gives rise to the formation of gravels (concretions) in the bladder which are known as Śukráśmarī. **15**

पुरीषमाटोपं कुक्षौ शूलञ्च। मूत्रं मूत्रवृद्धिं मुहुर्म्मुहुः प्रवृत्तिं बस्तितोदमाध्मानञ्च। स्वेदस्त्वचो दौर्गन्ध्यं कण्डूञ्च॥१६॥

An **abnormal increase in the formation** of fecal matter is attended with distension of the abdomen and colic pains in the lins and the intestines. An **excessive formation of urine** is manifest by constant urging for micturition and distension of the bladder, attended by a kind of gnawing or aching pain. Similarly, an increased secretion of perspiration is attended with an itching of the skin which emits a bad odour. **16**

आर्त्तवमङ्गमर्द्दमतिप्रवृत्तिं दौर्गन्ध्यञ्च। स्तन्यं स्तनयोरापीनत्वं मुहुर्म्मुहुः प्रवृत्तिं तोदञ्च। गर्भो जठराभिवृद्धिं शोथञ्च।।१७।।

An **excess in the quantity of** catamenial blood[1] gives rise to an aching of the limbs and an excessive flow. So also an **excess in the quantity of the breast-milk** is attended with frequent secretions of that fluid, and with inflammation and pain inthe mammae. An

1. *An abnormal flow tends to stimulate the voluptuous sensation of a woman to a considerable extent, and is followed by a sense of reactionary weakness. It emits a fetid smell and originates ovarian tumours.*

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excessive growth of the faetus in the uterus tends to abnormally swell the region of the abdomen, and is accompanied by anasarca, or dropsy, of the lower extremities (phlegmasia dolens). **17**

तेषां यथास्वं संशोधनं क्षपणञ्चक्षयादविरुद्धैः क्रियाविशेषैः प्रतिकुर्व्वीत ॥१८॥

These abnormal excesses of the aforesaid humours and principles, etc. of the body should be checked or remedied with corrective (cleansing) or pacifying measures as would be indicated by their respective natures, so as not to reduce them to a smaller quantity than that in which they are found in the normal and healthy state of a body. **18**

पूर्व्वः पूर्व्वोऽतिवृद्धत्वाद् वर्द्धयेद्धि परं परम्।
तस्मादतिप्रवृद्धानां धातूनां ह्रासनं हितम्॥१९॥

Metrical text : An increased quantity of a bodily principle gives rise to a similar increase in the quantity of one immediately succeeding it in the order of enumeration as stated above; and hence an increase in any of the fundamental principles of the body should be checked and reduced to its normal quantity. **19**

बललक्षणं बलक्षयलक्षणञ्चात ऊर्द्धं वक्ष्यामः। तत्र रसादीनां शुक्रान्तानां धातूनां यत् परं तेजस्तत् खल्वोजस्तदेव बलमित्युच्यते स्वशास्त्रसिद्धान्तात् ॥२०॥

Now we shall describe the characteristic features of the strength-giving principles of the body, as well as the symptoms that mark their loss or waste. The quintessence of all the fundamental principles of the body, starting with lymph chyle and ending with semen, is called the **Ojas**, which is identical with what is termed "**Vital power.**" This view of oneness of vitality with protoplasmic albumen has been adopted in the present work.[1] **20**

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1. *The Sanskrit term "Ojas" has a variety of meanings. Primarily it means protoplasmic matter as found in cells (Bindus). Secondarily it means albumen as we shall describe later on in the chapters on etiology and therapeutics of Prameha. Several authorities hold a contrary view stating that* **Ojas** *(albumen) forms only one of the essentials of vitality and that the two are by no means identical.*

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तत्र बलेन स्थिरोपचितमांसता सर्व्वचेष्टास्वप्रतिघातः स्वरवर्णप्रसादो बाह्यानामाभ्यन्तराणाञ्च करणानामात्मकार्य्यप्रतिपत्तिर्भवति ॥२१॥

This Ojas (albumen) or strength- giving principle serves to impart a firm integrity to the flesh (and the muscles), exercises unbounded control over all acts of vitality, improves the voice and complexion, and helps both the external (operative) and the internal (intellectual) sense organs, in duly performing their natural functions. 21

भवन्ति चात्र–

ओजः सोमात्मकं स्निग्धं शुक्लं शीतं स्थिरं सरम्।
विविक्तं मृदु मृत्स्नञ्च प्राणायतनमुत्तमम्।।२२।।

देहः सावयवस्तेन व्याप्तो भवति देहिनः।
तदभावाच्च शीर्य्यन्ते शरीराणि शरीरिणाम्।।२३।।

Authoritative verses on the subject : Ojas(allbumen being of a white colour belongs to the class of Somátmakam (cooling) substances. It is cooling, oleaginous, and firm (Sthira), contributes to the formation and growth of flesh, maintains its integrity or holds it firm, and is mobile or capable of moving about from one place to another within the organism.[1] It is further soft and shiny, and is possessed of the most efficacious virtue and should be regarded as the most important element (seat) of vitality. The whole body with its limbs and members is permeated with Ojas, and a loss or diminution in its natural quantity leads to the gradual emaciation (and ultimate dissolution) of organism. 22-23

अभिघातात् क्षयात् कोपाच्छोकाद् ध्यानाच्छ्रमात् क्षुधः।
ओजः संक्षीयते ह्येभ्यो धातुग्रहणनिःसृतम्।
तेजः समीरितं तस्माद् विस्रंसयति देहिनः।।२४।।

A blow, a persistent wasting disease, anger, grief, cares and anxieties, fatigue and hunger, are the causes to which should be ascribed the wasting or disappearance of this strength-giving principle (albumen) of the body. The bodily albumen, through the agency of the above said causes, is wasted through the channels carrying the

1. *Several editions read Rasa, meaning it to be possesed of a sweet taste.*

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different fundamental principles of the body. Albumen is transformed into strength which radiates from the heart. 24

तस्य विस्रंसो व्यापत् क्षय इति लिङ्गानि व्यापन्नस्य भवन्ति; सन्धिविश्लेषो गात्राणां सदनं दोषच्यवनं क्रियासन्निरोधश्च विस्रंसे, स्तब्धगुरुगात्रता वातशोफो वर्णभेदो ग्लानिस्तन्द्रा निद्रा च व्यापन्ने, मूर्च्छा मांसक्षयो मोहः प्रलापो मरणमिति च क्षये ॥२५॥

A deranged or vitiated **albumen** (Ojas) is characterised firstly by its dislodgment from its proper seat or locality (Visraṅsa), secondly, by a change or modification of its native virtues in contact with the deranged humours or disordered organs (Vyápad) and thirdly, by wasting away (Kṣaya). The first of the preceding properties (dislodgment) gives rise to such symptoms as looseness of the bone-joints, numbness of the limbs, dislodgment of the deranged humours from their respective receptacles and suppression of the (bodily and intellectual) functions. To the second of the foregoing properties, (change or modification of its natural virtue through contact with the deranged bodily humours etc.) should be ascribed such symptoms, as numbness and heaviness of the limbs, dropsy due to the action of the deranged bodily Váyu, discoloured or changed complexion, feeling of malaise, drowsiness and somnolence. The third property of the deranged albumen, (loss or wasting), brings on fits of fainting, loss of flesh, stupor, delirium and ultimately death. 25

भवन्ति चात्र–

त्रयो दोषा बलस्योक्ता व्यापद्विस्रंसनक्षयाः ।
विश्लेषसादौ गात्राणां दोषविस्रंसनं श्रमः।
अप्राचुर्य्यं क्रियाणाञ्च बलविस्रंसलक्षणम्।।२६।।

गुरुत्वं स्तब्धताऽङ्गेषु ग्लानिर्वर्णस्य भेदनम्।
तन्द्रा निद्रा वातशोफो बलव्यापदि लक्षणम्।।२७।।

मूर्च्छा मांसक्षयो मोहः प्रलापोऽज्ञानमेव च।
पूर्व्वोक्तानि च लिङ्गानि मरणञ्च बलक्षये।।२८।।

Authoritative verses on the subject : A deranged state of albumen is marked by the three abovesaid properties of dislodgment

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from its proper seat (Visraṅsa); by a change of its natural virtues through contamination (Vyápad) and by wasting (Kṣaya). The first of these properties (Visraṅsa); is characterised by looseness of the joints, by an inert state of the body, by a sense of fatigue, by a dislodgment of the deranged humours from their natural seats, and by a suppression of the bodily and intellectual functions. Numbness and heaviness of the limbs, malaise, a discoloured complexion, drowsiness, somnolence and dropsical swelling brought about by a deranged state of the bodily Váyu, should be considered as natural consequences of the Vyápad (change of the natural virtues of albumen through contamination). The loss or waste of **Ojas** (albumen) is marked by such symptoms as fits of fainting, emaciation of the body, bewilderment and distraction of the mind, delirium and loss of consciousness and ultimately death. **26-28**

तत्र विस्रंसे व्यापन्ने च क्रियाविशेषैरविरुद्धैर्बलमाप्याययेत्। मूढसंज्ञम् इतरन्तु वर्ज्जयेत्।।२९।। (तेजोऽप्याग्नेयं क्रमशः पच्यमानानां धातूनामभिनिर्वृत्तमन्तरस्थं स्नेहजातं वसाख्यं स्त्रीणां विशेषतो भवति। तेन मार्द्दवसौकुमा– र्य्यमृद्वल्परोमतोत्साहदृष्टिस्थितिपक्तिकान्तिदीप्तयो भवन्ति। तत् कषायतिक्तशीतरुक्षविष्टम्भिवेगविघातव्यवायव्यायाम व्याधिकर्षणश्च विक्रियते)। तस्यापि पारुष्यवर्णभेदतोदनिष्प्रभत्वानि विस्रंसने भवन्ति। काश्यं मन्दाग्नितास्तिर्य्यक्च विच्युतिर्व्यापत्तौ। दूष्टचग्निबलहान्यनिलप्रकोपणानि क्षये। तत्रापि स्नेहपानाभ्यङ्ग– प्रदेहपरिषेकस्निग्धलघ्वन्नानि क्षये विदधीत)।

The medical treatment in cases of dislodgment or flowing out (external secretion) of albumen from its natural seat (Visraṅsa), as well as in the event of it becoming contaminated by the vitiated principles of the body, should consist in improving its quantity by elixirs and remedies possessed of rejuvenating properties, tending to increase the quantity of such fluid (albumen) in the body. A patient who has lost all consciousness (owing to an excessive loss or waste of albumen) should be given up by a physician (as incurable). **29**

The oily or albumious matter found within the components of the other fundamental principles (Dhátu) of the body (as metabolised by the internal heat and regularly metamorphosed into the succeeding

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ones) should be grouped under the head of fiery or thermogenetic (Ágneya) substances. This fatty matter (Vasá) predominates in the female organism and produces its peculiar softness, beauty and pleasing shape, causes the growth of scanty but soft hair on its surface. It strengthens the eyesight and increases the energy of the body, improves its power of digestion and heightens its glow and complexion. Fat is deranged by such acts as, an abuse of astringent, bitter, cold, parchifying or Viṣṭambhi (indigestible food which remains stuffed in the stomach) substances, a voluntary repression of the natural urging for evacutions of the body, by excessive sexual indulgence, and fatiguing physical exercise, or by the draining action of any particular disease.

An instance of dislodgment of fat from its proper seat or locality is attended by such symptoms as roughness of the skin, loss of the natural healthful glow of the body and a breaking or an aching pain in the limbs. Anaemia or a gradual emaciation of the body, impaired digestive function and a slanting or downward course of the deranged humours, mark the case where the bodily fat has undergone a change in its natural properties through any foul contamination. A case of loss or waste of the bodily fat is marked by such symptoms as, impaired digestive function, dulness of sight, decay of strength and aggravation of the bodily Váyu, and always ends in death.

The medical treatment in the latter case (loss of fat) should consist in the administration of oily or emollient drinks, use of medicated unguents or lubrications, Pradeha (plasters of oleaginous substances) and Pariṣeka (washes) and a diet comprising light, cooling and well-cooked articles of food.

दोषधातुमलक्षीणो बलक्षीणोऽपि वा नरः।
स्वयोनिवर्द्धनं यत् तदन्नपानं प्रकाङ्क्षति।।३०।।
यद्यदाहारजातं हि क्षीणः प्रार्थयते नरः।
तस्य तस्य स लाभे तु तं तं क्षयमपोहति।।३१।।
यस्य धातुक्षयाद् वायुः संज्ञां कर्म्म च नाशयेत्।
प्रक्षीणञ्च बलं यस्य नासौ शक्यश्चिकित्सितुम्।।३२।।

Metrical texts : A person suffering from a wasting of any of the

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constituent humours or fundamental principles or excrements of the body, as well as one suffering from loss of **Ojas** (albumen) naturally craves for drink and food that tend to contribute directly to the formation of the matter (or bodily principle so lost or wasted. Conversely, the particular food or drink longed for by a person suffering from a loss or waste of any of the abovesaid fluids or principles, should be looked upon as possessed of a curative virtue in that particular case. Such a person devoid of consciousness and divested of his bodily and intellectual functions through a deranged state of the bodily Váyu (nerve-force) and extremely weak and enfeebled owing to the loss of the vital fluid should be regarded as past all cure. **30-32**

रसनिमित्तमेव स्थौल्यं कार्श्यञ्च। तत्र श्लेष्मलाहारसेविनोऽध्यशनशीलस्याव्यायामिनो दिवास्वप्नरतस्य चाम एवान्नरसो मधुरतरश्च शरीरमनुक्रामन्नतिस्नेहान्मेदो जनयति, तदतिस्थौल्यमापादयति, तमतिस्थूलं क्षुद्रश्वासपिपासाक्षुत्स्व– प्नस्वेदगात्रदौर्गन्ध्यक्रथनगात्रसादगद्गदत्वानि क्षिप्रमेवाविशन्ति; सौकुमार्य्यान्मेदसः सर्व्वक्रियास्वसमर्थः, कफमेदोनिरुद्धमार्गत्वाच्चाल्पव्यवायो भवति, आवृतमार्गत्वादेव च शेषा धातवो नाप्यायन्तेऽत्यर्थमतोऽल्पप्राणो भवति। प्रमेहपिड़काज्वरभगन्दरविद्रधिवातविकाराणामन्यतमं प्राप्य पञ्चत्वमुपयाति। सर्व्व एव चास्य रोगा बलवन्तो भवन्त्यावृतमार्गत्वात् स्रोतसाम्। अतस्तस्योत्पत्तिहेतुं परिहरेत्।।३३।।

Etiology of Obesity : Obesity or loss of flesh (Kárśya) should be ascribed to changes in the condition of the lymph chyle. The lymph chyle derived from the assimilated food of a person, who is habituated to a course of diet which tends to promote the quantity of the bodily Kapha or is in the habit of pampering his belly even when a previous meal has not been throughly digested, or who is addicted to a habit of sleeping in the day, or leading a sedentary life, or is averse to taking any sort of physical exercise, continues in an immature state and is transformed into a serum of sweet taste which moves about within the body, engendering the formation of fat which produces excessive stoutness. A person afflicted with obesity develops such symptoms as shortness of breath, thirst, ravenous appetite, excessive sleepiness,

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perspiration, fetid odours in the body, wheezing sound in the throat during sleep or sudden suspension of breath, inert feeling in the limbs, dulness or heaviness of the body, and indistinctness of speech. Owing to the softness of fat, a fatty person is unfitted for every kind of work. Capacity for sexual intercourse is diminished (in such a one), owing to the obstruction of the passage of semen by phlegm and fatty deposits; and the growth of thre rest of the root-principles of the body such as, lymph chyle, albumen, semen, etc., is considerably arrested owing to the deposit of fatty matter within the channels of the internal passages of the body, thus seriously affecting his bodily strength. An obese or excessively corpulent person is likely to be afflicted with any of the following diseases such as, urethral discharges, eruptions, boils, carbuncles, fever, fistula in ano, or with any of the diseases which are caused by a deranged state of the bodily Váyu; and such attacks are invariably found to terminate in death. Any disease in such a person is apt to develop into one of a violent and dangerous type owing to the obstruction of the internal channels with depostis of fat. Hence all things or conditions which foster the growth of abnormal fat should be carefully avoided. 33

उत्पन्ने तु शिलाजतुगुग्गुलुगोमूत्रत्रिफलालोहरजोरसाञ्जनमधु-यवमुद्गकोरदूषकश्यामाकोद्दालकादीनां विरुक्षणच्छेदनीयानाञ्च द्रव्याणां विधिवदुपयोगो व्यायामो लेखनबस्त्युपयोगश्चेति ॥३४॥

Accordingly medicated compositions, consisting of such drugs and substances as Śilájatu, Guggulu, Go-Mutra, Triphalá, Loharaja, Rasáñjana, Madhu, Yava, Mudga, Koradūṣaka, Śyámāka and Uddálaka which are anti-fat in their properties, or of remedial agents possessing the efficacy of cleansing the internal channels, as well as enematas of liquefacient solutions technically known as Lekhana Bastis and physical exercise should be prescribed. 34

तत्र पुनर्वातलाहारसेविनोऽतिव्यायामव्यवायाध्ययनभयशोकध्या-नरात्रिजागरणपिपासाक्षुत्कषायाल्पाशनप्रभृतिभिरुपशोषितो रसधातुः शरीरमननुक्रामन्नल्पत्वान्न प्रीणयति, तस्मादतिकार्श्यं भवति। सोऽतिकृशः क्षुत्पिपासाशीतोष्णवातवर्षभारादानेष्वसहिष्णुर्वातरोगप्रायोऽल्पप्राणश्च क्रियासु भवति; श्वासकासशोषप्लीहोदराग्निसाद- गुल्मरक्तपित्तानामन्यतमं प्राप्य मरणमुपयाति। सर्व्व एव चास्य रोगा बलवन्तो भवन्त्यल्पप्राणत्वात्।

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अतस्तस्योत्पत्तिहेतुं परिहरेत्।।३५।।

Etiology of Kārśya : Loss of flesh or a gradual emaciation of the body should be ascribed to the partaking of food in the composition of which, matter which aggravates the bodily Váyu largely or excessively enters, to over-fatiguing physical exercise, sexual excesses, over study, fright, grief or anxiety, to the keeping up of late hours, to unsatisfied hunger, insufficient food, and to astringent food which tends to dry up the lymph chyle. The chyle, thus parched up, moves about in the organism, but fails to impart to it the necessary nutritive element owing to its being insufficiently charged with it, thus, causing the body to grow extremely emaciated.

A patient suffering from extreme emaciation of the body fails to bear the inclemencies of weather and the variations of terrestrial heat, and becomes apathetic to all movements and does but imperfectly perform the functions of vitality, and is also incapable of enduring thirst or hunger. The bodily strength suffers a gradual diminution, and diseases, incidental to a deranged state of the bodily Vāyu, make their appearance, and the patient has to meet his doom from any of the following diseases as asthma, cough, Śoṣa (phthisis), enlarged spleen or liver, abdominal dropsy, dyspepsia, abdominal glands and haemoptysis. Any disease appearing in such a patient develops into one a violent type owing to the loss or diminished condition of the bodily strength or protoplasm (Práṇa). Contrarily conditions or factors which produce obesity should be avoided. **35**

उत्पन्ने तु पयस्याश्वगन्धाविदारिगन्धाशतावरीबलातिबलानागबलानां मधुराणामन्यासाञ्चौषधीनामुपयोगः, क्षीरदधिघृतमांसशालिषष्टिकयवगोधूमानाञ्च दिवास्वप्नब्रह्मचर्य्याव्यायामबृंहणबस्त्युपयोगश्चेति ॥३६॥

A case of patient obesity should be checked with a medicated compound, consisting of such drugs as, Payasyá, Aśvagandhá, Vidárigandhá, Śatávarī, Balá, Atibalá, Nágabalá and such other drugs of sweet taste. Diets consisting of thickened milk, clarified butter, curd, meat, boiled Śāli rice, Saṣṭika, wheat, barley, etc., should be prescribed in the case; and sleep in the day, sexual indulgence, physical exercise, etc., should be prohibited. Enematas of nutritive substances can be likewise given with advantage. **36**

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यः पुनरुभयसाधारणान्युपसेवेत तस्यान्नरसः शरीरमनुक्रामन् समान् धातूनुपचिनोति; समधातुत्वान्मध्यशरीरो भवति सर्व्वक्रियासु समर्थः, क्षुत्पिपासाशीतोष्णवातवर्षातपसहो बलवांश्च। स सततमनुपालयितव्य इति ॥३७॥

On the other hand, the lymph chyle of a man, who partakes of food belonging to both the abovesald classes, courses through his organism and strengthens the root-principles of his body, thus giving a middling or healthful rotundity to his limbs owing to its properties being equipoised. A man possessed of such a body is capable of all kinds of work and movement. He can fairly stand the inclemencies of weather and the keenness of hunger and thirst, and will gain in strength and energy. Care should be always taken to have such a well equipped body of moderate size. 37

भवन्ति चात्र-

अत्यन्तगर्हितावेतौ सदा स्थूलकृशौ नरौ।
श्रेष्ठो मध्यशरीरस्तु कृशः स्थूलात् तु पूजितः।।३८।।

दोषः प्रकुपितो धातून् क्षपयत्यात्मतेजसा।
इद्धः स्वतेजसा वह्निरुखागतमिवोदकम्॥३९।।

वैलक्षण्याच्छरीराणामस्थायित्वात् तथैव च।
दोषधातुमलानान्तु परिमाणं न विद्यते।।४०।।

एषां समत्वं यच्चापि भिषग्भिरवधार्य्यते।
न तत् स्वास्थ्यादृते शक्यं वक्तुमन्येन हेतुना।।४१।।

दोषादीनान्त्वसमतामनुमानेन लक्षयेत्।
अप्रसन्नेन्द्रियं वीक्ष्य पुरुषं कुशलो भिषक्।।४२।।

स्वस्थस्य रक्षणं कुर्य्यादस्वस्थस्य तु बुद्धिमान्।
क्षपयेद्बृंहयेच्चापि दोषधातुमलान् भिषक्।
तावद्यावदरोगः स्यादेतत् साम्यस्य लक्षणम्।।४३।।

Authoritative verses on the subject : Excessively corpulent and excessively lean persons are alike condemnable. A body which is neither too stout nor too lean, but strikes the mean as regards

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plumpness, is the best. A lean frame should have the preference to a stout one. The neraged or aggravated bodily humours dry up the fundamental principles of the body, such as the lymph chyle etc., just in the same way as a well-kindled fire will evaporate the water contained in a basin placed over it. Since (the temperament, constitution, size and the fundamental principles of) the body vary in different individuals; (and since the body, in its turn, undergoes such gradual transformations as infancy, youth and old age), and changes its state each moment, it is absolutely impossible to lay down the exact quantity of the deranged humours, excrements and fundamental principles (of lymph chyle, blood, semen, albumen, etc.) that may be found in the human organism. Hence it is necessary for a physican to ascertain their state of equilibrium (their continuance in normal state and quantity) at any particular time; and which should be pronounced only in cases where signs of perfect health would be visible. An experienced physician would naturally draw a contrary inference from the improper functions of the organs in an individual. An intelligent physician should preserve the state of health in a healthy individual, while he should increase or decrease the quantity of the bodily humours, vital fluids, or excrements in a sick patient according to the exigencies of the case until his health is perfectly restored. **38-43**

समदोषः समाग्निश्च समधातुमलक्रियः।
प्रसन्नात्मेन्द्रियमनाः स्वस्थ इत्यभिधीयते।।४४।।

A person with an uniformly healthy digestion, and whose bodily humours are in a state of equilibrium, and in whom the fundamental vital fluids course in their normal state and quantity, accompanied by the normal processes of secretion, organic function, and intellection, is said to be a healthy person. **44**

इति सुश्रुतसंहितायां सूत्रस्थाने दोषधातुमलक्षयवृद्धिविज्ञानीयो नाम पञ्चदशोऽध्यायः ॥१५॥

Thus ends the fifteenth Chapter of the Sūtrasthāna in the Suśruta Saṁhitā which treats of the Development and Non-development of the humoral constituents of the body.

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SŪTRASTHĀNA

CHAPTER XVI

षोडशोऽध्यायः।

अथातः कर्णव्यधबन्धविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of the piercing and bandaging of the lobules of ears (**Karṇa-Vyadha-bandha-vidhi adhyāya**). 1

रक्षाभूषणनिमित्तं बालस्य कर्णौ विध्येते। तौ षष्ठे मासि सप्तमे वा शुक्लपक्षे प्रशस्तेषु तिथिकरणमुहूर्त्तनक्षत्रेषु कृतमङ्गलस्वस्तिवाचनं धात्र्यङ्के कुमारधराङ्के वा कुमारमुपवेश्य बालक्रीडनकैः प्रलोभ्याभिसान्त्वयन् भिषग् वामहस्तेनाकृष्य कर्णं दैवकृते च्छिद्रे आदित्यकरावभासिते शनैः शनैर्दक्षिणहस्तेन ऋजु विध्येत्; प्रतनुकं सूच्या बहलमारया, पूर्व्वं दक्षिणं कुमारस्य वामं कन्यायाः। ततः पिचुवर्त्तिं प्रवेशयेत् ॥२॥

The lobules of the ears of an infant are usually pierced through for protecting it (from the evil influences of malignant stars and spirits) and for the purposes of ornamentation as well. The piercing should be performed on a day of bright fortnight marked by the auspicious lunar and astral combinations, and in the sixth or the seventh month of the year reckoned from its beginning (Bhádra). The child should be placed on the lap of its nurse, and benedictions should be pronounced over it. Then having soothed it and lured it with toys and playthings, the physician should draw down with his left hand the

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lobules of its ears with a view to detect, with the help of the reflected sun-light, (the closed up) apertures that are naturally found to exist in those localities. Then he should pierce them straight through with a needle held in his right hand, or with an awl (Arā), or with a thick needle where the appendages would be found to be too thick. The lobule of the right ear should be first pierced and then the left in the case of a male child, while the countrary should be the procedure in the case of a female. Plugs of cotton-lint should be then inserted into the holes of the pricked ear-lobules, which should be lubricated or rubbed with any unboiled oil. 2

शोणितबहुत्वेन वेदनया चान्यदेशविद्धमिति जानीयात्, निरुपद्रवतया तद्देशविद्धमिति ॥३॥

A copious bleeding attended with pain would indicate that the needle has passed through a place other than the natural (and closed up) fissure described above; whereas the absence of any serious after-effect would give rise to the presumption that the piercing has been done through the right spot. 3

तत्राज्ञेन यदृच्छया विद्धासु सिरासु कालिकामर्मरिकालोहितिकासूपद्रवा भवन्ति। तत्र, कालिकायां ज्वरो दाहः श्वयथुर्वेदना च भवति। मर्मरिकायां वेदना ज्वरो ग्रन्थयश्च, लोहितिकायां मन्यास्तम्भापतानकशिरोग्रहकर्णशूलानि भवन्ति। तेषु यथास्वं प्रतिकुर्व्वीत।।४।।

Any of the local veins incidentally injured by an ignorant, bungling surgeon, may be attended with symptoms which will be described under the heads of Káliká, Marmariká, and Lohitiká. **Káliká** is marked by fever and a burning pain in the affected part and swelling. **Marmariká** gives rise to pain and knotty (nodular) formations about the affected region, accompanied by (the characteristic inflammatory) fever; while in the last named type (**Lohitiká**) symptoms such as Manyá-Stambha (numbness to the tendons forming the nape of the neck), Apatának (a type of tetanus), Śirograha (headache) and karṇa-śūla (ear-ache) exhibit themselves, and they should be duly treated with medicinal remedies laid down under their respective heads. 4

क्लिष्टजिह्माप्रशस्तसूचीव्यधाद् गाढतरवर्त्तित्वाद् दोषसमुदाया-

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दप्रशस्तव्यधाद् वा यत्र संरम्भो वेदना वा भवति, तत्र वर्त्तिमुपहृत्याशु मधुकैरण्डमूलमञ्जिष्ठायवतिलकल्कैर्मधुघृतप्रगाढैरालेपयेत् तावद्यावत् सुरूढ इति। सुरूढञ्चैनं पुनर्विध्येत्, विधानन्तु पूर्व्वोक्तमेव ।।५।।

The lint should be speedly taken out from a pierced hole which is marked by extreme pain and swelling, etc., on account of its being made with a blunt, crooked or stunted needle, or owing to its being plugged with a deep and inordinately large lint, or to its being disturbed by the aggravated bodily humours (Doṣas), or to its being made at a wrong place. An unguent composed of Madhuka, Eraṇḍa roots, Mañjiṣṭhá, Yava, Tila, honey and clarified butter pasted together, should be thickly plastered over the affected part until the unlcers are perfectly healed; after which the lobules of the ears should be again pierced through according to the directions laid down before. 5

तत्र सम्यग् विद्धामामतैलेन परिषेचयेत्। त्र्यहात् त्र्यहाच्च वर्त्तिं स्थूलतरां दद्यात् परिषेकञ्च तमेव। अथ व्यपगतदोषोपद्रवे कर्णे वर्द्धनार्थं लघुवर्द्धनकं कुर्य्यात्॥६॥

The lint should be removed, each third day, and a thicker one should be inserted in its stead on each successive occasion, and the part should be rubbed with (unboiled oil) as before. For the expansion of the fissures, (sticks of Nimba or Apāmárga, or rods of lead) should be inserted into them after the subsidence of the accompanying symptoms and deranged bodily humours (in the locality). 6

भवति चात्र-

एवं विवर्द्धितः कर्णश्छिद्यते तु द्विधा नृणाम्।
दोषतो वाभिघाताद् वा सन्धानं तस्य मे श्रृणु।।७।।

Metrical Text : The fissures thus expanded may ultimately bifurcate the lobules of the ears owing to the effects of the deranged bodily humours (Doṣa), or of a blow. Now hear me discourse on the mode of adhesioning them (with suitable bandages). 7

तत्र समासेन पञ्चदशकर्णबन्धाकृतयः। तद्यथा– नेमिसन्धानक उत्पलभेद्यको वल्लूरक आसङ्गिमो गण्डकर्ण आहार्य्यो निर्व्वेधिमो व्यायोजिमः कपाटसन्धिकोऽर्द्धकपाटसन्धिकः संक्षिप्तो हीनकर्णो

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वल्लीकर्णो यष्टिकर्णः काकौष्ठक इति ॥८॥

These unions or adhesions admit of being briefly divided into fifteen different kinds; *viz.*, the Nemi-sandhánaka, the Utpala-Bhedyaka the Vallūraka, the Ásaṅgima, the Gaṇḍa-karṇa, the Áhāryaya, the Nirvedhima, the Vyáyojima, the Kapāṭa-sandhika the Ardhakapáṭa-sandhika, the Saṁkṣipta, the Hīna-karṇa, the Vallikarṇa, the Yaṣṭi-karṇa, and the Kákauṣṭhaka. 8

तेषु, पृथुलायतसमोभयपालिर्नेमिसन्धानकः। वृत्तायतसमोभय-पालिरुत्पलभेद्यकः। ह्रस्ववृत्तसमोभयपालिर्वल्लूरकः। अभ्यन्तर-दीर्घैकपालिरासङ्गिमः। वाह्यदीर्घैकपालिर्गण्डकर्णः। अपालिरुभयतो-ऽप्याहार्य्यः। पीठोपमपालिरुभयतः क्षीणपुत्रिकाश्रितो निर्व्वेधिमः। स्थूलाणुसमविषमपालिर्व्यायोजिमः। अभ्यन्तरदीर्घैकपालिरितराल्पपालिः कपाटसन्धिकः। बाह्यदीर्घैकपालिरितराल्पपालिरर्द्धकपाटसन्धिकः। तत्र दशैते कर्णबन्धविकल्पाः साध्याः। तेषां नामभिरेवाकृतयः प्रायेण व्याख्याताः ॥९॥

Out of these, the process, known as the **Nemi-sandhánaka**, should be used in cases where each of the bifurcated lobes of the ears would be found to be thick, extended, and equal in size. The process, known as the **Utpala-Bhedyaka**, should be used in cases where the severed lobes of the ears would be found to be round, extended, and equal in dimensions. The process, **Vallūraka** should be resorted to in cases where the severed lobes of the ears would be found to be short, circulr and equal in size. The process, known as the **Ásaṅgima**, should be adopted in cases where the anterior surface of one of these severed appendages would have a more elongated shape than the other. The process, known as the **Gaṇḍa-Karṇa**, consists in slicing off a patch of healthy flesh from one of the regions of the cheeks and in adhering it to one of the severed lobes of the ears which is more elongated on its anterior side than the other (Plastic-operations). In the case of extremely short lobes, the flesh should be cut off from both the cheeks and adhered to them, the process being known as the **Áhāryaya**. The lobes of the ears which have been completely severed from their roots are called Pithopamas. The process known as the **Nirvedhima** should b resorted to in such cases by piercing the two Putrikás (Tragus and

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Anti-tragus) of the ears. The process known as the **Vyáyojima** should be made use of in cases where one of the bifurcated lobes of the ear should be found to be dissimilar to the other as regards its thickness or thinness. The process known as **Kapáṭa-Sandhika** consists in bringing about an adhesion, on the posterior side, between one of the bifurcated lobes and another, which is elongated on the anterior side of the ear. The adhesion is so called from the fact of its resembling the closing of the two leaves of a door (Kapáṭa). The process known as the **Ardha-kapáṭa-Sandhika** consists in bringing about an adhesion on the anterior side between the shorter one of the two parts of a bifurcated ear-lobe with the part, elongated on the posterior side, like a half-closed door. The ten aforesaid processes of adhesion may be successfully brought about and their shapes can be easily pictured from the meanings of their respective names. **9**

संक्षिप्तादयः पञ्चासाध्याः। तत्र शुष्कशष्कुलिरुत्सन्नपालिरितराल्पपालिः संक्षिप्तः। अनधिष्ठानपालिः पर्य्यन्तयोश्च क्षीणमांसो हीनकर्णः। तनुविषमाल्पपालिर्वल्लीकर्णः। ग्रथितमांसस्तब्धशिरासन्ततसूक्ष्मपालिर्यष्टिकर्णः। निर्म्मांससंक्षिप्ताग्राल्पशोणितपालिः काकौष्ठक इति। बन्धेष्वपि तु शोफदाहरागपाकपिडकास्रावयुक्ता न सिद्धिमुपयान्ति ॥१०॥

The remaining five sorts such as the **Saṁkṣipta** etc., are seldom attended with success and hence are called impracticable (Asádhayas). The process **Saṁkṣipta** has its scope in the case where the auricle (Shashkuli) has been withered up and one of the bifurcated lobes is raised, the other being reduced and shortened. The process of **Hīnakarṇa** should be adopted in cases where the supporting rim of the lobe (pinna) has been entirely swept away and its exterior sides and the cheeks are sunk and devoid of flesh. Similarly the adhesive process known as the **Vallikarṇa** is indicated in cases where the lobes are short, thin and unequal. The adhesion known as the **Yaṣṭhi Karṇa** is indicated in cases where the thin and severed ear-lobes are run across with veins and made of knotty or nodular flesh. The case in which the ear-lobe, being permeated with a little quantity of blood, is fleshless and ends in a narrow tip or end, furnishes the occasion for **Kákauṣṭhaka páli.**

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The five abovesaid adhesions, if followed by swelling, inflammation, suppuration and redness of the affected part and found to be secreting a sort of slimy pus or studded over with pustular eruptions, may be apprehended as not to be attended with success. **10**

भवन्ति चात्र।

यस्य पालिद्वयमपि कर्णस्य न भवेदिह।
कर्णपीठं समे मध्ये तस्य विद्ध्वा विवर्द्धयेत्।।११।।

बाह्यायामिह दीर्घायां सन्धिराभ्यन्तरो भवेत्।
आभ्यन्तरायां दीर्घायां बाह्यसन्धिरुदाहृता।।१२।।

एकैव तु भवेत् पालिः स्थूला पृथ्वी स्थिरा च या।
तां द्विधा पाटयित्वा तु छित्त्वा चोपरि सन्धयेत्।।१३।।

गण्डादुत्पाट्य मांसेन सानुबन्धेन जीवता।
कर्णपालीमपालेस्तु कुर्य्यान्निर्लिख्य शास्त्रवित्।।१४।।

Authoritative verses on the subject : The exact middle point of the external ear should be pierced (with a knife) and the severed parts should be pulled down and elongated in the case where both the parts of a bifurcated ear-lobe would be found to have been entirely lost or eaten away. In the case where the posterior one of the two bifurcated parts would be found to be longer or more elongated, the adhesion should be effected on the anterior side; whereas the contrary should be the case where the anterior one would appear to be more elongated. Only the remaining one of the two bifurcated parts of an ear-lobe would be pierced, cut in two and adhesioned on the top, in the case where the othe part would be found to be gone. A surgeon well-versed in the knowledge of surgery (Śástras) should slice off a patch of living flesh from the cheek of a person devoid of ear-lobes in a manner so as to have one of its ends attached to its former seat (cheek). Then the part, where the artificial ear-lobe is to be made, should be slightly scarified (with a knife), and the living flesh, full of blood and sliced off as previously directed, should be adhesioned to it(so as to resemble a natural ear-lobe in shape). **11-14**

अतोऽन्यतमं बन्धं चिकीर्षुरग्रोपहरणीयोक्तोपसम्भृतसम्भारं विशेषतश्चात्रोपहरेत् सुरामण्डं क्षीरमुदकं धान्याम्लं कपालचूर्णञ्चेति। ततोऽङ्गनां

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पुरुषं वा ग्रथितकेशान्तं लघु भुक्तवन्तमाप्तैः सुपरिगृहीतञ्च कृत्वा, बन्धमुपधार्य्य, छेद्यभेद्यलेख्यव्यधनैरुपपन्नैरुपपाद्य, कर्णशोणितमवेक्षे तद्दुष्टमदुष्टं वेति। तत्र वातदुष्टे धान्याम्लोष्णोदकाभ्यां पित्तदुष्टे शीतोदकपयोभ्यां श्लेष्मदुष्टे सुरामण्डोष्णोदकाभ्यां प्रक्षाल्य कर्णौ, पुनरवलिख्यानुन्नतमहीनमविषमञ्च कर्णसन्धिं सन्निवेश्य, स्थितरक्तं सन्दध्यात्। ततो मधुघृतेनाभ्यज्य, पिचुप्लोतयोरन्यतरेणावगुण्ठ्य, सूत्रेणानवगाढ़मनतिशिथिलञ्च बद्ध्वा, कपालचूर्णेनावकीर्य्याचारिकमुपदिशेद्, द्विव्रणीयोक्तेन च विधानेनोपचरेत् ॥१५॥

A surgeon, whishing to effect any sort of adhesion other than those described before, should first collect the articles enumerated in the chapter on Preliminary Measures to Surgical Operations, together with milk, water, Dhányámla (fermented rice boilings), Surámaṇḍa (transparent surface-part of wine) and powders of earthen vessel. Then the hair of the patient, whether male or female, should be gathered and tied up in a knot, and the patient should be given a light food (so as to keep up his strength without hampering his digestion); after which his friends and relations should be asked to hold him firm. Then having ascertained the particular nature of adhesion to be effected in the case, the surgeon should examine the local blood by incising, excising, scarifying or puncturing the affected lobes as found necessary, and determine whether the same is pure or vitiated. Then having washed the blood with Dhányámla and tepid water, if found vitiated through the action of the deranged (Váyu), or with milk and cold water in the event of the same being contaminated by the deranged Pitta, or with Surámaṇḍa and warm water in the case of its being vitiated by the action of the disorderded Kapha, the surgeon shall bring about the adhesion by again scarifying the affected parts of the ear, so as not to leave the adhesioned parts elevated (raised), unequal and short. Of course the adhesion should be affected with the blood being still left in the parts that had been scraped. Then having anointed them with honey and clarified butter, they should be covered with cotton and linen, and tied with strings of thread, neither too loose nor too tight, and dusted over with powders of baked clay. Then directions should be given as regards the diet and nursing of the patient, who may be as well treated with the regimen laid down in the

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chapter on **Dvi-vraṇīya. 15**

भवति चात्र-

विघट्टनं दिवास्वप्नं व्यायाममतिभोजनम्।
व्यवायमग्निसन्तापं वाक्श्रमञ्च विवर्ज्जयेत्।।१६।।

आमतैलेन त्रिरात्रं परिषेचयेत्, त्रिरात्राद्य पिचुं परिवर्तयेत्।।१७।।

Authoritative verses on the subject : The patient should be careful not to disturb the bandage and avoid physical exercise, over-eating, sexual intercouse, exposure to, or basking in, the glare of fire, fatiguing talk, and sleep by day. For three cconsecutive days the ulcer should be anointed with unboiled oil; and cotton soaked in the same substance should be placed over it, which is to be altered, each third day, till healing. **16-17**

न चासंशुद्धरक्तमतिप्रवृत्तरक्तं क्षीणरक्तं वा सन्दध्यात्। स हि वातदुष्टरक्ते रूढोऽपि परिपुटनवान्, पित्तदुष्टे दाहपाकरागवेदनावान्, श्लेष्मदुष्टे स्तब्धः कण्डूमान्, अतिप्रवृत्तरक्ते श्यावशोफवान्। क्षीणोऽल्पमांसो न वृद्धिम् उपैति। स यदा सुरूढो निरुपद्रवः सवर्णो भवति तदैनं शनैः शनैरभिवर्द्धयेत् ॥१८॥

अतोऽन्यथा संरम्भदाहपाकरागवेदनावान् पुनश्छिद्यते वा, अथास्याप्रदुष्टस्याभिवर्द्धनार्थमभ्यङ्गः। तद्यथागोधाप्रतुदविष्किरानूपौदकवसामज्जानौ पयः सर्पिस्तैलं गौरसर्षपजञ्च यथालाभं सम्भृत्यार्कालर्कबलातिबलानन्तापामार्गाश्वगन्धाविदारिगन्धाक्षीरशुक्लाजलशूकमधुरवर्गपयस्याप्रतीवापं तैलं वा पाचयित्वा स्वनुगुप्तं निदध्यात् ॥१९॥

The incidental ulcer should not be tried to be healed up as long as the local blood (blood in the ulcer) is not fully purified; or so long as there is haemorrhage from the seat of the affection or the local blood continues feeble. An ulcer, adhesioned with the least of the Vaýu-vitiated blood continuing in its inside, will spontaneously burst or break open afresh. it will be again attended with pain, burning, redness and suppuration in the event of its being closed with a little quantity of Pitta-deranged blood incarcerated in its inside. Adhesioned even with a little quantity of Kapha fouled blood in its cavity an ulcer is marked by itching and numbness. An ulcer adhesioned with the

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continuance of an active haemorrhage from its inside is marked by a brown or blackish yellow swelling. An ulcer, adhesioned at a time when the local blood, though otherwise good or pure, has been thinned or weakened through excessive bleeding, is followed by a corresponding emaciation (thinness) of the adhesioned part. The lobule of the ear thus adhesioned should be gradually pulled down and elongated after the complete healing of the local ulcer and the subsidence of its concomitant symptoms, and after the cicatrix has assumed the colour of the skin of the surrounding part. Otherwise the adhesioned part may be characterised by pain, swelling, inflammation, burning and suppuration, or the adhesion may again fall off. An adhesioned ear-lobe, un-accompanied by any of the distressing or unfavourable symptoms, should be gradually elongated by rubbing it with an unguent composed of the milk, fat, and marrow of any such animals and birds as the Godhá, the Pratudas, the Viṣkiras, the Ánupas, or the Audakas as would be available, and clarified butter and the oil expressed out of the seeds of white mustard, boiled with the decoction or Kvátha of Arka, Alarka, Balá, Atibalá, Anantá, Apāmárga, Aśvagandhá, Vidārigandhá, Kṣira-Śuklā, Jalaśūka and the drugs forming the group known as the Madhura, which should be previously prepared and carefully stowed in a covered receptacle. **18-19**

स्वेदितोन्मर्दितं कर्णं स्नेहेनैतेन योजयेत्।
अथानुपद्रवः सम्यग् बलवांश्च विवर्द्धते।
यवाश्वगन्धायष्ट्याह्वैस्तिलैश्चोद्वर्त्तनं हितम्।।२०।।
शतावर्य्यश्वगन्धाभ्यां पयस्यैरण्डजीवनैः।
तैलं विपक्वं सक्षीरमभ्यङ्गात् पालिवर्द्धनम्।।२१।।

Metrical texts : Then the above medicinal unguent should be applied or rubbed over the lobe of the affected ear, whereby all the disturbing or unfavourable symptoms would be subsided, thus favouring its firm and steady growth. Similarly a plaster composed of Yava, Aśvagandhā, Yaṣṭyáhva, and Tila, pasted together might be rubbed over the affected ear-lobe with advantage. Oil prepared and boiled with the essence of Śatávari and Aśvagandhá, or Payasyá, Eraṇḍa, Jīvana and milk increases the growth of an ear-lobe. **20-21**

ये तु कर्णा न वर्द्धन्ते स्वेदस्नेहोपपादिताः ।

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तेषामपाङ्गदेशे तु कुर्य्यात् प्रच्छानमेव तु।
बाह्यच्छेदं न कुर्व्वीत व्यापदः स्युस्ततो ध्रुवाः।।२२।।

The lobe of an ear, which refuses to grow in size in spite of being formented and lubricated as above indicated, should be scarified with slight longitudinal incisions on its anterior side (that is on the side nearest to the cheeks) and not on the posterior one, as such a precedure might be attended with dreadful results. 22

बद्धमात्रन्तु यः कर्णं सहसैवाभिवर्द्धयेत्।
आमकोशी समाध्मातः क्षिप्रमेव विमुच्यते।।२३।।
जातरोमा सुवर्त्मा च श्लिष्टसन्धिः समः स्थिरः।
सुरूढोऽवेदनो यस्तु तं कर्णं वर्द्धयेच्छनैः।।२४।।

An ear-lobe should not be tried to be elongated just after the adhesion of its two severed parts, inasmuch as the centre of the adhesion, still being raw, might cause them to fall off again. Thus an ear-lobe under the circumstance should be gradually elongated, only when it would be found to be marked by the growth of hair on its surface, and the hole or the perforation has assumed a circular look, and the adhesion has become firmly effected, well-dried, painless, even and level in its entire length. 23-24

अमिताः कर्णबन्धास्तु विज्ञेयाः कुशलैरिह।
यो यथा सुविशिष्टः स्यात् तं तथा विनियोजयेत्।।२५।।

The modes of bringing about an adhesion of the two severed parts of an ear-lobe are innumerable; and a skilled and experienced surgeon should determine the shape and nature of each according to the exigencies of a particular case. 25

कर्णपाल्यामयान्नृणां पुनर्वक्ष्यामि सुश्रुत।
कर्णपाल्यां प्रकुपिता वातपित्तकफास्त्रयः।।२६।।
द्विधा वाऽप्यथ संसृष्टाः कुर्वन्ति विविधा रुजः।
विस्फोटः स्तब्धता शोफः पाल्यां दोषे तु वातिके।।२७।।
दाहविस्फोटजननं शोफः पाकश्च पैत्तिके।
कण्डूः सश्वयथुः स्तम्भो गुरुत्वञ्च कफात्मके।।२८।।

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यथादोषं च संशोध्य कुर्य्यात्तेषां चिकित्सितम्।
स्वेदाभ्यङ्गपरीषेकैः प्रलेपासृग्विमोक्षणैः।।२९।।
मृद्वीं क्रियां बृंहणीयैर्यथास्वं भोजनैस्तथा।
य एवं वेत्ति दोषाणां चिकित्सां कर्त्तुमर्हति।।३०।।

Additional Text : O Suśruta, again I shall deal with diseases which affect the lobule of an ear under the circumstance described above The deranged bodily Váyu, Pitta and Kapha, either jointly or severally, give rise to several types of diseases which affect the lobule of an ear. The deranged Váyu produces numbness and an erysipelatous sweeling and ulcer about the affected ear-lobe, while an erysipelatous ulcer in the locality accompanied by swelling, burning, suppuration, etc., should be ascribed to the action of the deranged Pitta. heaviness, numbness and swelling of the ear-lobe accompanied by constant itching in the affected locality mark the action of the deranged Kapha. The medical treatment in these cases consists in effecting a subsidence of the particular deranged humour by means of diaphoresis, lubrication, Pariṣekas (medicated plasters) or blood-letting as the case may be. These measures should be moderately applied and a nutritive and invigorating food should be prescribed for the patient. The physician who is well familiar with the actions of the deranged bodily humours as described above, should be looked upon as alone entitled to take in hand a case, which falls under the head of one of the preceding types. **26-30**

अत ऊर्ध्वं नामलिङ्गैर्वक्ष्ये पाल्यामुपद्रवान्।
उत्पाटकश्चोत्पुटकः श्यावः कण्डूयुतो भृशम्।।३१।।
अवमन्थः सकण्डूको ग्रन्थिको जम्बुलस्तथा।
स्रावी च दाहवांश्चैव श्रृण्वेषां क्रियाम्।।३२।।

Now I shall enumerate the names of the several diseases which affect a severed lobe of the ear and describe the symptoms which each of them develops in succession. They are known as Utpáṭaka, Utpuṭuka, Śyáva, Bhṛśam-kaṇḍūyuta, Avamantha, Saṣkaṇḍūka, Granthika, Jambula, Srávī and Dáhavána. Now hear me discourse on the nature of medicinal treatment to be adopted in each of them. **31-32**

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अपामार्गः सर्जरसः पाटलालकुचत्वचौ।
उत्पाटके प्रलेपः स्यात्तैलमेभिश्च पाचयेत्।।३३।।
शम्पाकशिग्रुपूतीकान् गोधामेदोऽथ तद्वसाम्।
वाराहं गव्यमैणेयं पित्तं सर्पिश्च संसृजेत्।
लेपमुत्पुटके दद्यात्तैलमेभिश्च साधितम्।।३४।।
गौरीं सुगन्धां सश्यामामनन्तां तण्डुलीयकम्।
श्यावे प्रलेपनं दद्यात्तैलमेभिश्च साधितम्।।३५।।
पाठां रसाञ्जनं क्षौद्रं तथा स्यादुष्णकाञ्जिकम्।
दद्याल्लेपं सकण्डूके तैलमेभिश्च साधितम्।।३६।।

Remedies : A plaster composed of the drugs known as Apámárga, Sarjarasa, Pāṭalā bark and Lakuca bark pasted togather, or a medicated oil prepared and boiled with the preceding substances should be applied in a case of the Utpáṭaka type, whereas a case of the Utpuṭuka type would prove amenable to a medicinal plaster consisting of Śampáka, Śigru, Pūtī-Karañja the fat and marrow of a Godhá, and the milk and bile of a she-deer, she-buffalo or sow, pasted together; or to a medicated unguent composed of the abovesaid substances duly boiled with oil. Similarly, a medicinal plaster composed of the drugs known as Gauri (Haridrā), Sugandhá, Śyámá, Anantá, Taṇḍulīyaka, or an oil prepared and boiled with the extract of the preceding drugs, would prove beneficial in a case of the Śyáva type of the desease. In a case of the bhṛśam-Sakaṇḍūkam type, the affected part should be rubbed or lubricated with an unguent or medicated oil prepared with the boiled extract of Páṭhá, Rasáñjana, Kṣaudra, and warm Káñjika, or a plaster composed of the same drugs and substances should be applied over the diseased locality. **33-36**

व्रणीभूतस्य देयं स्यादिदं तैलं विजानता।।३७।।
मधुकक्षीरकाकोलीजीवकाद्यैर्विपाचितम् ।
गोधावराहसर्पाणां वसाः स्युः कृतबृंहणे।।३८।।
प्रलेपनमिदं दद्यादवसिच्यावमन्थके।
प्रपौण्डरीकं मधुकं समङ्गां धवमेव च।।३९।।
तैलमेभिश्च सम्पक्वं श्रृणु कण्डूमतः क्रियाम्।
सहदेवा विश्वदेवा अजाक्षीरं संसैन्धवम्।।४०।।

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एतैरालेपनं दद्यात्तैलमेभिश्च साधितम्।।४१।।
ग्रन्थिके गुटिकां पूर्वं स्रावयेदवपाट्य तु।
ततः सैन्धवचूर्णन्तु घृष्ट्वा लेपं प्रदापयेत्।।४२।।
लिखित्वा तत् स्रुतं घृष्ट्वा चूर्णैरोध्रस्य जम्बुले।
क्षीरेण प्रतिसार्यैनं शुद्धं संरोपयेत्ततः।।४३।।
मधुपर्णी मधूकञ्च मधुकं मधुना सह।
लेपः स्राविणि दातव्यस्तैलमेभिश्च साधितम्।।४४।।
पञ्चवल्कैः समधुकैः पिष्टैस्तैश्च घृतान्वितैः।
जीवकाद्यैः ससर्पिष्कैर्दह्यमानं प्रलेपयेत्।।४५।।

In a case of ulceration, the ulcerated ear-lobe should be rubbed with the oil prepared and boiled with the drugs known as Madhuka and Kṣirakákoli, or with those which form the group known as the Jivakádi-Varga; while in a case where Bṛmhaṇa measures are to be adopted, lard prepared from the fat of a Godhá, boar, or snake might be used with advantage. In the Avamanthaka type of the diseased ear-lobe should be washed and covered with a plaster composed of the drugs known as Prapauṇḍarīka, Madhuka, Samaṅgá and Dhava, or rubbed with oil prepared and boiled with the same drugs. Similarly a case of Kāṇḍū-Yuta (accompanied with itching) would yield to a plaster composed of the drugs known as Sahadevá, Viśvadevá, and Saindhava salt pasted with goat s milk, or to the medicated oil boiled and prepared with the same drugs and substances. In a case of the Granthika type (accompanied by the formation of knotty growth in its inside) the knotty growths or glandular formations should be first removed, and the affected locality should be bled with a surgical instrument and dusted with powdered Saindhava salt. Likewise, in a case of Jámbula type, blood-letting should be resorted to by sacrifying the seat of the disease, which should be then washed with a spray of milk. The ulcer should be healed after the perfect purification of its internal morbid contents. A case of the Srávi (secreting) type would readily yield to a medicinal plaster composed of the drugs known as Madhuparṇi, and Madhuka, or of Madhuka pasted with honey, or to the medicinal oil prepared and boiled with the same drugs and substances. A case of the Dahamána (burning) type should be treated with a plaster composed of the drugs known as the five Kalkas and

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Madhuka pasted together and mixed with clarified buffer, or with a pasted compound of the drugs which form the group of the Jīvakādi Varga with a quantity of clarified butter added to it. **37-45**

विश्लेषितायास्त्वथ नासिकाया वक्ष्यामि सन्धानविधिं यथावत्।
नासाप्रमाणं पृथिवीरुहाणां पत्रं गृहीत्वा त्ववलम्बि तस्य।।४६।।
तेन प्रमाणेन हि गण्डपार्श्वादुत्कृत्य बद्धन्त्वथ नासिकाग्रम्।
विलिख्य चाशु प्रतिसन्दधीत तत् साधुबन्धैर्भिषगप्रमत्तः।।४७।।
सुसंहितं सम्यगतो यथावन्नाडीद्वयेनाभिसमीक्ष्य बध्वा।
प्रोन्नम्य चैनामवचूर्णयेच्च पत्तङ्गयष्टीमधुकाञ्जनैश्च।।४८।।
संछाद्य सम्यक् पिचुना सितेन तैलेन सिञ्चेदसकृत् तिलानाम्।
घृतञ्च पाय्यः स नरः सुजीर्णे स्निग्धो विरेच्यः स यथोपदेशम्।।४९।।
रूढञ्च सन्धानमुपागतं स्यात् तदर्द्धशेषन्तु पुनर्निकृन्तेत्।
हीनां पुनर्वर्द्धयितुं यतेत समाञ्च कुर्य्यादतिवृद्धमांसाम्।।५०।।

नाडीयोगं विनौष्ठस्य नासासन्धानवद् विधिम्।
य एवमेव जानीयात् स राज्ञः कर्त्तुमर्हति।।५१।।

Rhinoplastic operations : Now I shall deal with the process of affixing an artificial nose. First the leaf of a creeper, long and broad enough to fully cover the whole of the severed or clipped off part, should be gathered; and a patch of living flesh, equal in dimension to the preceding leaf, should be sliced off (from down upward) from the region of the cheek and, after scarifying it with a knife, swiftly adhered to the severed nose. Then the cool-headed physician should steadily tie it up with a bandage decent to look at and perfectly suited to the end for which it has been employed (Sádhu bandha). The physician should make sure that the adhesion of the severed parts has been fully effected and then insert two small pipes into the nostrils to facilitate respiration, and to prevent the adhesioned flesh from hanging down. After that, the adhesioned part should be dusted with the powders of Pattaṅga, Yaṣṭi-madhuka and Rasáñjana pulverised together; and the nose should be enveloped in Kárpása cotton and several times sprinkled over with the refined oil of pure **sesamum**. Clarified butter should be given to the patient for drink, and he should be anointed with oil and treated with purgatives after the complete digestion of the meals he has taken, as

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advised (in the books of medicine). Adhesion should be deemed complte after the incidental ulcer had been perfectly healed up, while the nose should be again scarified and bandaged in the case of a semi or partial adhesion. The adhesioned nose should be tried to be elongated whete it would fall short of its natural and previous length, or it should be surgically restored to its natural size in the case of the abnormal growth of its newly formed flesh. The mode of bringing about the adhesion of severed lips is identical with what has been described in connection with a severed nose with the exception of the insertion of pipes. The physician, who is well conversant with these matters, can be alone entrusted with the medical treatment of a King. **46-51**

इति सुश्रुतसंहितायां सूत्रस्थाने कर्णव्यधबन्धविधिर्नाम षोड़शोऽध्यायः॥१६॥

Thus ends the sixteenth chapter of the Sūtra-Sthána in the Suśruta Saṁhitá which treats of the Piercing and Bandaging of ear-lobes.

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SŪTRASTHĀNA

CHAPTER XVII

सप्तदशोऽध्यायः।

अथात आमपक्वैषणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which deals with the mode of distinguishing between suppurating and non-suppurating swellings.

Āma-pakvaiṣaṇīya adhyáya. 1

शोफसमुत्थाना ग्रन्थिविद्रध्यलजीप्रभृतयः प्रायेण व्याध्योऽभिधास्यन्ते अनेकाकृतयः, तैर्विलक्षणः पृथुर्ग्रथितः समो विषमो वा त्वङ्मांसस्थायी दोषसङ्घातः शरीरैकदेशोत्थितः शोफ इत्युच्यते ॥२॥

Diseases such as, Granthi (Aneurism), Vidradhi, (abscess) and Alajī (inflammation of the edge of the cornea) etc. are ushered in by a preliminary swelling which subsequently develops symptoms peculiar to each of them. These diseases differ in their symptoms and outward shape. A swelling which may appear at any part of the body, and is round, elevated, even, or uneven in its (surface) is called a **Śotha** (swelling). It restricts itself to the skin and flesh of its locality and is characterised by the several or concerted action of the deranged bodily humours. **2**

स षड्विधो वातपित्तकफशोणितसन्निपातागन्तुनिमित्तः। तस्य दोषरूपव्यञ्जनैर्लक्षणानि व्याख्यास्यामः। तत्र, वातशोफोऽरुणः कृष्णो वा परुषो मृदुरनवस्थितास्तोदादयश्चात्र वेदनाविशेषा भवन्ति। पित्तशोफः पीतो मृदुः सरक्तो वा शीघ्रानुसारी, ओषादयश्चात्र वेदनाविशेषा

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भवन्ति। श्लेष्मशोफः पाण्डुः शुक्लो वा कठिनः शीतः स्निग्धो मन्दानुसारी, कण्ड्वादयश्चात्र वेदनाविशेषा भवन्ति। सर्व्ववर्णवेदनः सन्निपातजः। पित्तवच्छोणितजोऽतिकृष्णश्च। पित्तरक्तलक्षण आगन्तुर्लोहितावभासश्च ॥३॥

The **Śothas** (swelling) admit of being divided into six different types according as they are caused by the action of the deranged Váyu, Pitta, Kapha or blood, or are due to the concerted action of the three fundamental humours of the body, or are traumatic origin.

Now we shall describe the symptoms which mark the respective actions of the humours in a swelling. A swelling due to the action of the deranged Váyu assumes a reddish or blackish hue and is shifting in its character. It feels rough and soft to the touch, and is marked by a sort of aching pain (peculiar to the deranged Váyu) which vanishes at intervals. A swelling, due to the action of the deranged Pitta, assumes a yellowish hue. It is soft and fluctuates under pressure, and is marked by an accumulation of blood in its body. It swiftly shifts from one part of the body to another, accompanied by a burning, sucking pain. A swelling, brought about through the deranged condition of the Kapha, assumes a grey or whitish colour. The skin becomes glossy and cold, and the swelling very slowly changes its original site, if it shifts at all, accompanied by pain and itchhing. A swelling engendered through the concerted action of the three bodily humours successively mannifests the symptoms and assumes the colours respectively peculiar to each of them. The symptoms which mark a swelling due to the action of the vitiated blood are identical with those which are exhibited in a swelling of the Pittaja type with the exception of the blackness of the part (and an increase of heat). A swelling due to an external blow (traumatic) manifests symptoms peculiar to the Pittaja and blood-origined types. 3

स यदा बाह्याभ्यन्तरैः क्रियाविशेषैर्न सम्भावितः प्रशमयितुं क्रियाविपर्य्ययाद् बहुत्वाद् वा दोषाणाम्, तदा पाकाभिमुखो भवति। तस्यामस्य पच्यमानस्य पक्वस्य च लक्षणमुच्यमानमुपधारय ॥४॥

तत्र, मन्दोष्मता त्वक्सवर्णता शीतशोफता स्थैर्य्यं मन्दवेदनताल्पशोफता चामलक्षणमुद्दिष्टम् ॥५॥

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A swelling, which does not yield to internal and external remedies on account of an excessive accumulation of the deranged local humours, or through the insufficient or contrary effects of the remedical agents, shows sign of suppuration.

Now hear me described the symptoms, which respectively mark an unsuppurated, suppurating or suuppurated swelling. The unsuppurated of immature stage continues as long as the skin of the swelling retains its natural hue, marked by a little pain and heat in its inside, and coldness, hardness and a slight elevation of its surface. 4-5

सूचीभिरिव निस्तुद्यते, दश्यत इव पिपीलिकाभिस्ताभिश्च संसर्प्यत इव, छिद्यत इव शस्त्रेण, भिद्यत इव शक्तिभिः, ताड्यत इव दण्डेन, पीड्यत इव पाणिना, घट्यत इव चाङ्गुल्या, दह्यते पच्यत इव च क्षाराग्निभ्याम्, ओषचोषपरिदाहाश्च भवन्ति; वृश्चिकविद्ध इव च स्थानासनशयनेषु न शान्तिमुपैति। आध्मातबस्तिरिवाततश्च शोफो भवति, त्वग्वैवर्ण्यं शोफाभिवृद्धिर्ज्वरदाहपिपासा भक्तारुचिश्च पच्यमानलिङ्गम् ॥६॥

The suppurating stage gives rise to a sensation of pricking pain in the affected locality. The swelling seems as if it is being pricked with needles, or bitten or wandered over by a host of ants, or cut with a knife, or pierced with a spear, or thrashed with a club, or pressed with the hand, or scraped round with fingers, or burnt with a fire or an alkali. The patient complains of a sort of sucking, burning pain in the swelling of a fixed or shifting character. The patient, as if stung by a scorpion, does not find comfort in any place or position. The hue of the local skin is changed and the swelling goes on increasing like an inflated leathher bag; and fever, thirst, a burning sensation and aversion to food etc. gradually supervene. 6

वेदनोपशान्तिः पाण्डुताल्पशोफता वलीप्रादुर्भावस्त्वक्परिपुटनं निम्नदर्शनमङ्गुल्यावपीड़िते प्रत्युन्नमनं, बस्ताविवोदकसञ्चरणं पूयस्य प्रपीडयत्येकमन्तमन्ते चावपीडिते, मुहुर्म्मुहुस्तोदः कण्डूरुन्नतता व्याधेः उपद्रवशान्तिर्भक्ताभिकाङ्क्षा च पक्वलिङ्गम् ॥७॥

The suppurated stage is marked by an amelioration of the local

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pain and a yellowishness of the skin over the swelling, which cracks and seems too big, thus giving rise to folds in the integument. The swelling exhibits fluctuation under pressure and shows perceptible signs of diminution. Moreover, it yields to pressure and reaches its former height when the pressure is removed. The pus or the suppurated matter changes its place, or shifts from one part of the swelling to another under pressure like water in a bloated leather bag. The distressing symptoms gradually subside; the patient again evinces a desire for food, and feels a constant inclination for scratching the affected part which is characterised by a sort of aching pain. 7

कफजेषु तु रोगेषु गम्भीरगतित्वादभिघातजेषु च केषुचिदसमस्तं पक्वलक्षणं दृष्ट्वा पक्वमपक्वमिति मन्यमानो भिषङ्मोहमुपैति। यत्र हि त्वक्सवर्णता शीतशोफता स्थौल्यमल्परुजताश्मवच्च घनता, न तत्र मोहमुपेयादिति ॥८॥

Sometimes, as in cases of traumatic swelling or in those brought about by a deranged condition of the Kapha, the suppurating process is restricted to the deeper tissues of the affected part and hence fail to exhibit its characteristic symptoms- a fact which often misleads a physician (surgeon) as regards the true state (lit:- whether suppurated or not) of the accompanying swelling. But the knowledge that a process of suppuration, occurring in the deeper tissues of an affected part, is accompanied by alleviation of the pain and swelling which becomes as compact as a stone and cold to the touch, and the local skin resuming its natural colour, would unquestionably ward off all apprehensions for error of judgment. 8

भवन्ति चात्र-

आमं विपच्यमानञ्च सम्यक्पक्वञ्च यो भिषक्।
जानीयात् स भवेद् वैद्यः शेषास्तस्करवृत्तयः।।९।।

वातादृते नास्ति रुजा न पाकः पित्तादृते नास्ति कफाच्च पूयः।
तस्मात् समस्ताः परिपाककाले पचन्ति शोफांस्त्रय एव दोषाः।।१०।।

Authoritative verses on the subject : A physician (surgeon) who is fully conversant with the symptoms which are respectively exhibited by (an inflammatory) swelling in its unsuppurated,

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suppurating and suppurated stages, is alone worthy of the epithet; the rest are but impostors. Since there can be no pain without the intervention of the deranged Váyu; and no suppuration can set in without the action of the deranged Pitta; nor pus, without the action of the deranged Kapha; it is evident that a suppurated swelling is marked by the combined and simultaneous action of the three deranged humours of the body. **9-10**

कालान्तरेणाभ्युदितन्तु पित्तं कृत्वा वशे वातकफौ प्रसह्य।
पचत्यतः शोणितमेव पाको मतोऽपरेषां विदुषां द्वितीयः।।११।।

According to certain authorities, the deranged Pitta gets the preponderance over the local Váyu and Kapha, and transforms the blood into pus out of its own preponderant energy. **11**

तत्रामच्छेदे मांसशिरास्नाय्वस्थिसन्धिव्यापादनमतिमात्रं शोणितातिप्रवृत्तिः वेदनाप्रादुर्भावोऽवदरणमनेकोपद्रवदर्शनं क्षतविद्रधिर्वा भवति। स यदा भयमोहाभ्यां पक्वमप्यपक्वमिति मन्यमानश्चिरमुपेक्षते व्याधिं वैद्यस्तदा गम्भीरानुगतो द्वारमलभमानः पूयः स्वमाश्रयमवदार्य्योत्सङ्गं महान्तमवकाशं कृत्वा नाडीं जनयित्वा कृच्छ्रसाध्यो भवत्यसाध्यो वेति ॥१२॥

The incision or opening of a swelling in its inflammatory or unsuppurated (lit. immature, unripe) stage is attended with the destruction of the local flesh, ligament, bone, vein, or joint, and is usually followed by excessive haemorrhage. The incidental wound becomes extremely painful. Many distressing symptoms begin to manifest themselves in succession and cavities are formed inside the wound which may lapse into a case of Kṣata-Vidradhi (a type of ulcerated abscess).

On the other hand, a fully suppurated swelling, left unopened for a long time out of fear or ignorance by the attending physician, is attended with symptoms which are fraught with dreadful consequences. The accumulated pus, unable to find an outlet, is infiltrated and attacks the deeper tissues of the affected part, and forms large cavities or sinuses in their inside, thus converting the disease into one of a difficult or incurable type. **12**

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भवन्ति चात्र-

यश्छिनत्त्यामामज्ञानाद् यश्च पक्वमुपेक्षते।
श्वपचाविव मन्तव्यौ तावनिश्चितकारिणौ।।१३।।
प्राक् शस्त्रकर्म्मणश्चेष्टं भोजयेदातुरं भिषक्।
मद्यपं पाययेन्मद्यं तीक्ष्णं यो वेदनाऽसहः।।१४।।
न मूर्च्छत्यन्नसंयोगान्मत्तः शस्त्रं न बुध्यते।
तस्मादवश्यं भोक्तव्यं रोगेषूक्तेषु कर्म्मणि।।१५।।
प्राणो ह्याभ्यन्तरो नृणां बाह्यप्राणगुणान्वितः।
धारयत्यविरोधेन शरीरं पाञ्चभौतिकम्।।१६।।

Authoritative verses on the subject: They physician (surgeon) who opens an unsuppurated or unripe swelling out of ignorance, as well as the man who neglects a fully suppurated one, should be looked upon as the vilest Caṇḍála for his wrong or incorrect diagnosis. The patient should be provided with a meal before the surgical operation, or strong wine should be given him, if he is found to be addicted to the habit of taking any. The effect of a good meal under the circumstance will be to keep up the strength of the patient and to guard against his swooning during the operation, while the effect of wine will be to make him unconscious of the pain. The rule as regards the feeding and anaesthetising (wine giving) of the patient should be strictly adhered to, since the internal vital principle of a man is invigorated by the strength of his body which is the product of lymph-chyle, the essence of food, and the quintessence of the five material principles. 13-16

अल्पो महान् वा क्रियया विना यः
समुच्छ्रितः पाकमुपैति शोफः।
विशालमूलो विषमो विदग्धः
स कृच्छ्रतां यात्यवगाढदोषः।।१७।।

A swelling, no matter whether limited or extensive, spontaneously runs on to suppuration, if not medicinally treated, or left to nature. The base of such a swelling goes on extending. It becomes unequally suppurated and reaches an unequal elevation, thus affecting the deeper tissues of the part and swiftly ruunning into one of an incurable type. 17

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आलेपविस्रावणशोधनैश्च
सम्यक् प्रयुक्तैर्यदि नोपशाम्येत्।
पच्येत शीघ्रं सममल्पमूलः
स पिण्डितश्चोपरि चोन्नतः स्यात्।।१८।।

कक्षं समासाद्य यथैव वह्नि-
र्वाय्वीरितः सन्दहति प्रसह्य।
तथैव पूयोऽप्यविनिःसृतो हि
मांसं शिराः स्नायु च खादतीह।।१९।।

A swelling, which does not yield to the application of medicated plasters or to corrective or blood-letting measures, speedily and uniformly suppurates, and is marked by a small and restricted base and a circular or conical elevation. As a blazing fire fed by gusts of favourable wind soon consumes a withered forest, so the incarcerated pus, in the absence of any outlet, attacks and eats away the healthy flesh, veins and nerves of an organism. **18-19**

आदौ विम्लापनं कुर्य्याद् द्वितीयमवसेचनम्।
तृतीयमुपनाहञ्च चतुर्थं पाटनक्रियाम्।।
पञ्चमं शोधनं कुर्य्यात् षष्ठं रोपणमिष्यते।
एते क्रमा व्रणस्योक्ताः सप्तमं वैकृतापहम्।।२०।।

Surgical acts in connection with an abscess (Śotha) may be divided into seven kinds such as 1. mutilation (**Vimlápana**) of the swelling by massage, 2. **Avasecana** (bleeding or application of leeches). 3. **Upanáha** (poulticing) 4. **Pāṭana** (opening or incision) 5. **Śodhana** (purification of the internal morbid matter of an incised boil with corrective medicines) 6. **Ropaṇa** (healing) and 7. **Vaikritápaham** (restoring of the natural colour of the skin to the cicatrix). **20**

इति सुश्रुतसंहितायां सूत्रस्थाने आमपक्वैषणीयो नाम सप्तदशोऽध्यायः ॥१७॥

Thus ends the seventeenth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of how to distinguish between suppurating and non-suppurating swellings.

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SŪTRASTHĀNA

CHAPTER XVIII

अष्टादशोऽध्यायः।

अथातो व्रणालेपनबन्धविधिमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discourse the Chapter which treats of the dressings and bandages of ulcers (**Vraṇālepana-bandha-Vidhi-adhyāya**). 1

आलेप आद्य उपक्रमः, एष सर्व्वशोफानां सामान्यः प्रधानतमश्च, तञ्च प्रतिरोगं वक्ष्यामः। ततो बन्धः प्रधानं, तेन शुद्धिर्व्रणरोपणमस्थिसन्धिस्थैर्य्यञ्च, तत्र प्रतिलोममालिम्पेन्नानुलोमम्; प्रतिलोमे हि सम्यगौषधमवतिष्ठते अनुप्रविशति च रोमकूपान् स्वेदवाहिभिः शिरामुखैश्चवीर्य्यं प्राप्नोति।।२।।

A medicinal plaster should be regarded as the general and most important remedy in all cases of (inflammatory) swelling. We shall presently discuss the nature of plasters to be used in each specific form of disease. A bandage plays a more important part (than a medicinal plaster) as regards its healing and curative efficacy, inasmuch as it materially contributes to the purification and healing of an ulcer and keeps the joints steady. A medicinal plaster should be applied from down upward or in a direction contrary to that of the local hair (Pratiloma). It should never be applied (so as to run down with the local hair), since a plaster, applied as directed above, would firmly stick to the surface of the affected part, and naturally percolate through the follicles of the hair and the external orifices of the vehicles of perspiration (Sudoriferous ducts), thus permeating the organism

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with its own native potency and virtue. 2

न च शुष्यमाणमुपेक्षेतान्यत्र पीडयितव्याच्छुष्को ह्यपार्थकोऽरुष्करश्च ॥३॥

A medicinal plaster should be removed or replaced by a fresh one as soon as it has become dry, except in cases where the purpose of its application would be found to be the drawing of pus to a definite head (Pīḍayitavya Vraṇa). A dried medicinal plaster will prove useless or abortive, and may act as a caustic or corrosive agent. 3

स त्रिविधः—प्रलेपः प्रदेह आलेपश्च। तेषामन्तरं प्रलेपः शीतस्तनुरविशोषी विशोषी वा, प्रदेहस्तूष्णः शीतो वा बहलोऽबहुरविशोषी च, मध्यमोऽत्रालेपः ॥४॥

A medicinal plaster admits of being grouped under any of the three subheads of **Pralepa, Pradeha** and **Ālepana** (according to its thickness or consistency) etc.

Medicinal plasters : A medicinal plaster of the **Pralepa** class is applied thin and cold, and is made to be endued with an absorbing (Viśoṣī) or non-absorbing (Aviśoṣī[1]) property according to the nature of the effect desired. On the other hand, a medicinal plaster of the **Pradeha** class is applied either thick or thin, warm or cold, and acts as a non-absorbent. A medicinal plaster of the **Ālepana** class stands midway between a Pralepa and a Pradeha. 4

तत्र रक्तपित्तप्रसादकृदालेपः। प्रदेहो वातश्लेष्मप्रशमनः सन्धानः शोधनो रोपणः शोफवेदनापहश्च, तस्योपयोगः क्षताक्षतेषु। यस्तु क्षतेषूपयुज्यते स भूयः कल्क इति संज्ञां लभते निरुद्धालेपनसंज्ञः। तेनास्रावसन्निरोधो मृदुता पूतिमांसापकर्षणमन्तर्निर्दोषता व्रणशुद्धिश्च भवति ॥५॥

Of these, a plaster of the **Pralepana** class is possessed of the efficacy of pacifying or restoring the deranged blood and Pitta to their normal condition. A plaster of the **Pradeha** class pacifies the deranged Vāyu and Kapha and tends to bring about the union, purification, and healing (of an ulcer), causing the subsidence of pain and swelling.

1. *As in the case of a Pīḍayitavya ulcer, described before, where the withdrawing or gathering of pus to a definite head is desired.*

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Hence it should be used in all types of swelling whether ulcerated or otherwise.

A medicinal plaster (**Álepana**) applied over an ulcer is called by the changed epithet of **Kalka** or **Niruddha-Álepana** (arrestive or astringent plaster). The function of such an **Álepana** consists in arresting a local haemorrhage, in softening the ulcer, in withdrawing sloughing or putrifying flesh from its cavity, in checking the formation of pus in its inside, and in correcting the morbid matter or deranged humours (that retard its union and healing). **5**

अविदग्धेषु शोफेषु हितमालेपनं भवेत्।
यथास्वं दोषशमनं दाहकण्डूरुजापहम्।।६।।

त्वक्प्रसादनमेवाग्र्यं मांसरक्तप्रसादनम्।
दाहप्रशमनं श्रेष्ठं तोदकण्डूविनाशनम्।।७।।

मर्म्मदेशेषु ये रोगा गुह्येष्वपि तथा नृणाम्।
संशोधनाय तेषां हि कुर्य्यादालेपनं भिषक्।।८।।

षड्भागं पैत्तिके स्नेहं चतुर्भागन्तु वातिके।
अष्टभागन्तु कफजे स्नेहमात्रां प्रदापयेत्।।९।।

Metrical Texts : A medicinal plaster of the **Álepana** class would prove beneficial in a swelling marked by the absence of suppuration, inasmuch as it subdues the characteristic symptoms of each of the deranged bodily humours *viz.* the burning sensation (peculiar to the deranged Pitta), itching (incidental to the deranged state of Kapha) and the aching pain (which marks the disorder of the bodily Váyu). Its action lies principally in cleansing the skin, the flesh and the blood of all morbiferous diatheses, in removing the burning sensation, and in alleviating the piercing pain and itching.

A physician (surgeon) should use an **Álepana** in (ulcerous) diseases appearing about the anus, or about any other vital part (Marmas) or the body, with a view to bring about the purification of the (local deranged humours). In diseases caused by a deranged condition of the Váyu, Pitta of Kapha, medicinal plasters should be respectively mixed with a quantity of clarified butter, measuring a sixth, quarter, and a eighth part of their respective quantities. **6-9**

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तस्य प्रमाणमार्द्रमहिषचर्म्मोत्सेधमुपदिशन्ति। न च लेपं रात्रौ प्रयुञ्जीत, मा भूच्छैत्यपिहितोष्मणः तदनिर्गमाद्विकारप्रवृत्तिरिति।।१०।।

It has been said that the thickness of an **Álepana** should not be made to exceed that of the newly-flayed skin of a buffalo. Under no condition, should a medicinal plaster be applied at night, inasmuch as such a measure would arrest the escape or radiation of heat from the swelling in virtue of its own inherent humidity, and thus bring on an aggravation. **10**

प्रदेहसाध्ये व्याधौ तु हितमालेपनं दिवा।
पित्तरक्ताभिघातोत्थे सविषे च विशेषतः।।११।।
न च पर्य्युषितं लेपं कदाचिदवचारयेत्।
उपर्य्युपरि लेपन्तु न कदाचित् प्रदापयेत्।।१२।।
उष्माणं वेदनां दाहं घनत्वाज्जनयेत् स हि।
न च तेनैव लेपेन प्रदेहं दापयेत् पुनः।
शुष्कभावात् स निर्व्वीर्य्यो युक्तोऽपि स्यादपार्थकः।।१३।।

Metrical Texts : In diseases, which are amenable to the application of medicinal plasters of the **Pradeha** type, as well as in swellings resulting from the vitiated condition of blood and the Pitta, or in those which are of extrinsic origin, or are due to the effect of a poison or blow, the plaster should be applied cold, by day. A plaster should not be applied without removing the previous one, nor over the one applied on the day before, as this would increase the local heat and aggravate the pain and the burning sensation on account of its greater or increased thickness. A medicinal plaster, previously used, should not be moistened and applied again; it should be held as absolutely ineffective owing to its virtue having been previously used or soaked in.[1] **11-13**

अत ऊर्द्ध्वं व्रणबन्धनद्रव्याण्युपदेक्ष्यामः। तद्यथा-क्षौमकार्पासाविकदुकूलकौशेयपत्रोर्णचीनपट्टचर्म्मान्तर्वल्कलालाबूशकललतातविदलरज्जुतूलफलसन्तानिकालौहानीति, तेषां व्याधिं कालञ्चावेक्ष्योपयोगः, प्रकरणतश्चैषामादेशः॥१४॥

1. *This portion of the text has been omitted by Cakrapāṇi in his commentary entitled the* ***Bhánumati.***

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Articles of bandaging : Now we shall enumerate the names of articles which are required in bandaging ulcers. They are as follows :

Kṣauma (cloth woven with the fibres of Atasi plant), Ávika (blankets made of sheeps' wool), Dukūla (loom-silk), Kauśeya (silk), the Patrorṇa (a kind of cloth made of the fibres of Nága trees, which grow in the provinces of Pauṇḍra and Magadha), the Cīnapaṭṭa (Chinese cloth), Antarvalkala (the inner bark or fibres of a tree), Carma (skin), the Alábū, Śakala (the skin of a gourd), the Latá-Vidala (half thrashed Śyāmā creepers), string or cord, the cream of milk, Tūla-phala (cotton seeds) and iron. These accessories should be used in consideration of the exigencies of each case and the time or the season of the year in which it occurs.[1] **14**

तत्र कोशदामस्वस्तिकानुवेल्लितप्रतोलीमण्डलस्थगिकायमकख-
द्वाचीनविबन्धवितानगोफणाः पञ्चाङ्गी चेति चतुर्दश बन्धविशेषाः।
तेषां नामभिरेवाकृतयः प्रायेण व्याख्याताः ॥१५॥

Bandages : The fourteen different forms of bandage are named as the Kośa (a sheath or scabbard), the Dáma (a cord or chaplet), the Svastika (cross), the Anuvellita (a twist), the Pratolī (a winding street or road), the Maṇḍala (ring), the Sthagiká (a betel-box), the Yamaka (double or twin), the Khaṭvá (a bedstead), the Cīna (a streamer), the Vibandha (noose), the Vitána (canopy) the Gophaṇá (cow-horn), the Pañcáṅgī (five limbed). their shapes can be easily inferred from the meanings of their names. **15**

तत्र कोशमङ्गुष्ठाङ्गुलिपर्व्वसु विदध्यात्, दाम सम्बाधेऽङ्गे, सन्धि-

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1. *In a swelling or ulcer caused by the deranged Váyu and Kapha, the bandage should consist of a piece of thick cloth; whereas in summer it should consists of thin linen. Similarly a bandage, tied round any deep or hollow part of the body, should consist of a piece of thick cloth. The contrary rule should be observed, when the seat of the bandage would be at any flexible part of the body.*

Similarly in the case of a snake-bite, a ligature should be firmly tied above the punctured wound with a string or twisted cord of cotton, while a fractured bone should be set right by twisting bunches of half-thrashed shyámá creeper (Latávidala) round the seat of fracture. A local haemorrhage should be arrested by binding the part with milk-cream, while the affected part in a case of Ardita (facial paralysis) as well as a broken tooth should be bound with strings of iron, gold or silver. Warts, etc. should be bandaged with Elā (cardamom skins), while dried gourd-skins should be used in bandaging ulcers on the head (scalp).

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कूर्च्चकभ्रूस्तनान्तरतलकर्णेषु स्वस्तिकम्, अनुवेल्लितं शाखासु, ग्रीवामेढ्रयोः प्रतोलीम्, वृत्तेऽङ्गे मण्डलम्, अङ्गुष्ठाङ्गुलिमेढ्राग्रेषु स्थगिकाम्, यमलव्रणयोर्यमकम्, हनुशङ्खगण्डेषु खट्वाम्, अपाङ्गयोश्चीनम्, पृष्ठोदरोरःसु विबन्धम्, मूर्द्धनि वितानम्, चिबुकनासौष्ठांसबस्तिषु गोफणाम्, जत्रुण ऊर्द्ध्वं पञ्चाङ्गीमिति। यो वा यस्मिन् शरीरप्रदेशे सुनिविष्टो भवति तं तस्मिन् विदध्यात्। यन्त्रेणमूर्ध्वमधस्तिर्य्यक् च ॥१६॥

Applications : Out of these, the **Kośa** or the sheath-shaped bandage should be tied round the thumb and the phalanges of the fingers; the **Dáma** or chaplet-shaped bandage, round the narrow or unbent parts of the body; the **Svastika** or cross shaped, round the joints, round the articulations or the Marmas known as the Kūrcakas (Navicular ligaments) round the eye-brows, round the ears and round the region of the breast. Similarly, the bandage, known as the **Anuvellita**, should be used when the seat of the affection would be found to be situated at the extremities (hands and legs). A bandage of the **Protolī** class should be tied round the neck or the penis; the **Maṇḍalam** (ring-shaped), round the circular parts of the body; the **Sthagiká** (betel-box), round the glans-penis and the tips of the fingers; the **Yamaka**, round the confluent or contiguous ulcers; the **Khaṭvá** (bedstead-shaped), over and around the cheeks, cheek-bones, and the parts between the ears and the eye-brows; **Cīna** bandage should be applied over both the outer canthus regions; **Vibandha** bandage should be applied on the back, abdomen and chest; the **Vitána** over the skull, the **Gophaṇá** (horn-shaped), round the region of the chin; and the **Pañcáṅgī**, round the part lying above the clavicles.

In short, a bandage of any particular shape should be tied round the part of the body to which it would be found to be most suited. Now we shall deal with the Yantraṇas (fastenings of bandages) which admit of being divided into three different classes according as they are fastened above, below, or obliquely round an ulcer. **16**

तत्र घनां कवलिकां दत्त्वा वामहस्तपरिक्षेपमृजुमनाविद्धमसंङ्कुचितं मृदुपट्टं निवेश्य बध्नीयात्। न च व्रणस्योपरि कुर्य्याद् ग्रन्थिमाबाधकरञ्च।।१७।।

Kavaliká (Tow) : Any soft stuffing or tow (such as the leaves or the bark of trees of medicinal virtues) between the medicine applied

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over an ulcer and the bandaging linen is callled the **Kavalikā** (medicated tow). The tow or the Kavalikā should be placed thickly (on the seat of affection); and then the physician (surgeon) having pressed it with his left hand should[1] place piece of straight, soft, untwisted, and unfolded or unshrivelled linen over it, and then firmly tie up the bandage in a manner so as not to leave any knot over the seat of the ulcer, or to cause any discomfort to the patient. **17**

न च विकेशिकौषधेऽतिस्निग्धेऽतिरुक्षे विषमे वा कुर्व्वीत। यस्मादतिस्नेहात् क्लेदो, रौक्ष्याच्छेदो, दुर्न्यासाद्व्रणवर्त्मावघर्षणमिति ॥१८॥

Introduction of lint : A **Vikeśikā** (lint) saturated with honey, clarified butter, and a medicinal paste should be inserted into the ulcer. Care should be taken not to introduce the lint extremely dry, or oily (oversoaked in a lubricating or oily medicinal preparation), in as much as an over-lubricated lint would give rise to an excessive formation of slimy mucus in the ulcer, whereas, its parched substitute would bring about the friction and the consequent breaking of the edges of the ulcer, like one mis-placed or wrongly inserted. **18**

तत्र व्रणायतनविशेषाद् बन्धविशेषस्त्रिविधो भवति- गाढः, समः, शिथिल इति।।१९।।

A bandage should be tied in any of the three ways of Gāḍha, Sama and Śithila fastenings according to the shape and seat of the ulcer. **19**

पीडयन्नरुजो गाढः, सोच्छ्वासः शिथिलः स्मृतः।
नैव गाढो न शिथिलः समो बन्धः प्रकीर्त्तितः।।२०।।

A bandage, tightly tied round an ulcerated or affected part of the body without causing any pain or discomfort to the patient, is called Gāḍha-bandha, while the one which is loosely bound is called Shithila, the one neither too tight nor too loose being called a Sama-bandha. **20**

तत्र स्फिक्कुक्षिकक्षावङ्क्षणोरुशिरःसु गाढः, शाखा–

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1. *Carefully examining whether the applied remedy had been uniformly distributed over the diseased surface and whether the contemplated pattern of bandage would be actually suited to the case.*

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वदनकर्णौष्ठमेढ्रमुष्कपृष्ठपार्श्वोदरोरःसु समः, अक्ष्णोः सन्धिषु च शिथिल इति।।२१।।

A tight bandage (**Gáḍha-bandha**) should be tied round the buttocks, round the sides, round the arm-pits, round the inguinal regions, round the breast or round the head. A bandage of the **Sama** pattern should be fastened round the ears, round the extremities (hands and legs), round the face, round the throat, round the lips, round the penis, round the scrotum, round the back, round the belly and the chest. A loose bandaging (**Śithila-bandha**) should be the rule in the region of the eyes and locations of important joints or unions. **21**

तत्र पैत्तिकं गाढस्थाने समं बध्नीयात्, समस्थाने शिथिलं, शिथिलस्थाने नैव, एवं शोणितदुष्टश्च। श्लैष्मिकं शिथिलस्थाने समं, समस्थाने गाढं, गाढस्थाने गाढतरमेवं वातदुष्टञ्च ॥२२॥

An ulcer, brought about or characterised by the symptoms of the deranged Pitta and occurring at a place where a tight bandaging is indicated, should be fastened with one of the Sama-bandha class, and with a Śithila bandage where one of the Sama type would be indicated; whereas it should not be bandaged at all in the even of a loose bandage (Śithila-bandha) being indicated. The same rule should be observed in the case of an ulcer caused through a diseased or contaminated state of the blood. Similarly, in the case off an ulcer produced through a deranged condition of the Kapha, a loose bandaging, otherwise enjoined to be adopted, should be substituted for one of the same pattern. A tight bandage should give place to a lighter one under the same circumstances, and such a procedure should be deemed as holding good even in the case of an ulcer caused by the action of the deranged Váyu. **22**

तत्र पैत्तिकं शरदि ग्रीष्मे द्विरह्नो बध्नीयात् रक्तोपद्रुतमप्येवं, श्लैष्मिकं हेमन्तवसन्तयोस्त्र्यहात्, वातोपद्रुतमप्येवम्। एवमभ्यूह्य बन्धविपर्य्ययञ्च कुर्यात ॥२३॥

In summer and autumn, the bandage of an ulcer, due to the vitiated blood or Pitta, should be changed twice a day; while the one tied round an ulcer of the deranged Váyu or Kapha, should be changed on each third day in spring and Hemanta. Similarly, an ulcer, marked

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by the action of the deranged Váyu, should be bandaged twice a day. "Thou shalt exercise thy own discretion, and vary or adopt the preceding rules of bandaging according to the exigencies of each case." 23

तत्र, समशिथिलस्थानेषु गाढं बद्धे विकेशिकौषधनैरर्थक्यं शोफ-वेदनाप्रादुर्भावश्च, गाढसमस्थानेषु शिथिलं बद्धे विकेशिकौषधपतनं पट्टसञ्चाराद् व्रणवर्त्मावघर्षणमिति, गाढशिथिलस्थानेषु समं बद्धे च गुणाभाव इति। अविपरीतबन्धे वेदनोपशान्तिरसृकप्रसादो मार्दवञ्च ॥२४॥

A medicated lint fails to have any efficacy but rather tends to augment the local pain and swelling where a bandage, enjoined to be loosely bound, or bound up with moderate and uniform steadiness (Sama-bandha), is replaced by a tight or deep fastened one (Gáḍha-bandha). A loose bandage, injudiciously used in a case where a tight or a moderately firm bandage should have been used, would cause the medicine to fall off from the lint and give rise to the consequent friction and laceration of the edges of the ulcer. Similarly, a moderately firm and steady bandage (Sama-bandha) fastened in a case where a light or loose bandage should have been used, would fail to produce any effect. A proper bandage would lead to the subsidence of pain, and the softening of the edges of the ulcer, thus bringing about a purification of the local blood. 24

अबध्यमानो दंशमशकतृणकाष्ठोपलपांशुशीतवातातपप्रभृति-भिर्विशेषैरभिहन्यते व्रणः, विविधवेदनोपद्रुतश्च दुष्टतामुपैत्यालेपनादीनि चास्य विशोषमुपयान्ति ॥२५॥

Evils of non-bandaging : An ulcer, left uncovered and untied with a suitable bandage, is soon assailed by gnats and flies. It is moistened by sweat and cold wind, etc. and stands in danger of being irritated by deposits of many foreign matters such as, the particles of bone, dust, weeds, etc. Moreover, a constant exposure to heat or cold brings on varied pains, the ulcer develops into one of a malignant type, and the applied medicinal plasters are dried, encrusted and speedily fall off. 25

चूर्णितं मथितं भग्नं विश्लिष्टमतिपातितम्।
अस्थिस्नायुशिराच्छिन्नमाशु बन्धेन रोहति।।२६।।

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सुखमेवं व्रणी शेते सुखं गच्छति तिष्ठति।
सुखं शय्यासनस्थस्य क्षिप्रं संरोहति व्रणः।।२७।।

Metrical Texts : A smashed, lacerated, fractured, dislocated, displaced bone, or a vein or a ligament similarly jeopardised, may be soon healed or set right with the help of a surgical bandage. The patient is enabled by such a means to lie down, or stand up or move about with ease. And an increased facility of rest or movement leads to speedy healing. **26-27**

अबन्ध्याः पित्तरक्ताभिघातविषनिमित्ताः, यदा चोपदाहपाकरागतोदवेदनाभिभूताः क्षाराग्निदग्धाः पाकात् प्रकुथिताः प्रशीर्णमांसाश्च भवन्ति ॥२८॥

Cases where bandaging is prohibited : Ulcers should not be bandaged at all that are due to the deranged condition of blood or Pitta, or to the effects of a blow or of any imbibed poison, and characterised by a sucking, burning pain, redness, or suppuration, as well as those which are incidental to burns, or to the applications of actual or potential cauteries marked by a sloughing or phagedenic character. **28**

कुष्ठिनामग्निदग्धानां पिडकामधुमेहिनाम्।
कणिकाश्चोन्दुरुविषे विषजुष्टव्रणाश्च ये।
मांसपाके न बध्यन्ते गुदपाके च दारुणे।।२९।।

स्वबुद्धया विभजेच्चापि कृत्याकृत्यंश्च बुद्धिमान्।
देशं दोषञ्च विज्ञाय व्रणञ्च व्रणकोविदः।
ऋतूंश्च परिसंख्याय ततो बन्धान् निवेशयेत्।।३०।।

Metrical Texts : An ulcer due to a scald in a leper or a carbuncle in a diabetic patient (Piḍaká) as well as a fleshy condylomata due to a bite from a venomous rat, or any other poisonous ulcer should not be bandaged at all. The same rule should be observed in the case of a dreadful suppuration about the anus, or in that of a sloughing ulcer. An intelligent physician, familiar with the specific features of ulcers, should observe the shape of the one under treatment, and prognosticate the result from its seat or locality and the nature of the deranged bodily humours involved in the case. The season of the year in which an ulcer is first seen to appear also determines the nature of the

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prognosis. **29-30**

ऊर्ध्वं तिर्य्यगधस्ताच्च यन्त्रणा त्रिविधा स्मृता।
यथा च बध्यते बन्धस्तथा वक्ष्याम्यशेषतः।।३१।।

घनां कवलिकां दत्त्वा मृदु चैवापि पट्टकम्।
विकेशिकामौषधञ्च नातिस्निग्धं समाचरेत्।।३२।।

प्रक्लेदयत्यतिस्निग्धा तथा रुक्षा क्षिणोति च।
युक्तस्नेहा रोपयति दुर्न्यस्ता वर्त्म घर्षति।।३३।।

विषमञ्च व्रणं कुर्य्यात् स्तम्भयेत् स्रावयेत् तथा।
यथाव्रणं विदित्वा तु योगं वैद्यः प्रयोजयेत्।।३४।।

पित्तजं रक्तजं वापि सकृदेव परिक्षिपेत्।
असकृत् कफजे वापि वातजे च विचक्षणः।।३५।।

तलेन प्रतिपीडच्याथ स्रावयेदनुलोमतः।
सर्व्वांश्च बन्धान् गूढांन्तान् सन्धींश्च विनिवेशयेत्।।३६।।

Bandages may be tied up either from above, below, or from the sides of a diseased locality. Now I shall fully describe the process of bandaging an ulcer.[1] First the Kavaliká or tow should be thickly laid over the seat of the ulcer and after that a piece of soft and unshrivelled linen should be placed upon it, and the bandage should be loosely or tightly tied up according to the direction laid down before.[2]

The lint and the (inserted) medicine should not be over-lubricated and must not be inordinately oily in asmuch as such a lint or medicine would give rise to the formation of excessive and abnormal slimy mucous in the ulcer. On the other hand, and extremely dry lint would set up friction and laceration of the edges of the ulcer, like the one wrongly or improperly inserted into its cavity, causing numbness, excessive exudation and unevenness of its surface. A lint, properly saturated with a medicinal plaster and rightly inserted into the cavity of an ulcer, leads to its speedy healing. All secreting measures in connection with an ulcer should be continued or stopped according to

1. ***Different reading :*** *Pricking, burning pain.*
2. *Several authorities such as Gayadása, Brahmadeva, etc. hold this portion of the text to be an interpolation. Both Ḍallaṇa and Cakrapáṇi have included it within their commentaries with nearly the same remark.*

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its condition, whereby the nature and shape of the bandage should be determined as well. An ulcer, due either to the deranged condition of blood or the Pitta, should be dressed and bandaged once a day which may be extended to a number of times in the case of an ulcer brought about by the deranged Kapha and Váyu. The pus or the local morbid matter should be secreted by pressing the base or the bottom of an ulcer and by gently moving the hand along it in a contrary direction (down, upward); and all bandages (around joints and Gūḍhsandhis) should be duly tied up. **31-36**

ओष्ठस्याप्येष सन्धाने यथोद्दिष्टो विधिः स्मृतः।
वुद्ध्चोत्प्रेक्ष्याभियुक्तेन तथा चास्थिषु जानता।।३७।।

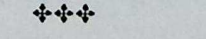
The rules laid down under the head of adhesioning the parts of a bufurcated ear-lobe would hold good in a case of severed lips as well. The measures amply discussed in the present Chapter should be extended by means of inference, analogy and judgment to apply *mutatis mutandis* to the bandaging of a fractured or dislocated bone. **37**

उत्तिष्ठतो निषण्णस्य शयनञ्चापि गच्छतः।
गच्छतो विविधैर्यानैर्नास्य दुष्यति स व्रणः।।३८।।
ये च स्युर्मांससंस्था वै त्वग्गताश्च तथा व्रणाः।
सन्ध्यस्थिकोष्ठप्राप्ताश्च शिरास्नायुगतास्तथा।।३९।।
तथा वगाढगम्भीराः सर्व्वतो विषमस्थिताः।
नैते साधयितुं शक्या ऋते बन्धाद् भवन्ति हि।।४०।।

An ulcer, properly bandaged, has a greater chance of not being affected by lying down, sitting up, or any other movement of the patient, nor by the joltings of a conveyance he may ride or be carried in. An ulcer affecting a vein or a ligament or the skin (superficial) or the flesh or the bones cannot be healed without bandaging it. An ulcer situated in any of the internal chambers (cavities) of the body, or occurring at any junction of the limbs or organs, etc. or having its seat in a bone and whether of a deep, superficial, malignant or corrosive character, cannot be brought to a successful termination without the help of a bandage. **38-40**

इति सुश्रुतसंहितायां सूत्रस्थाने व्रणालेपनबन्धविधिर्नामाष्टादशोऽध्यायः ॥१८॥

Thus ends the eighteenth Chapter of the Sūtrasthána in the Suśruta Samhitá which treats of the dressing and bandaging of ulcers.



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SŪTRASTHĀNA

CHAPTER XIX

एकोनविंशोऽध्यायः।

अथातो व्रणितोपासनीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of the management of nursing of patient with an ulcer etc. (**Vraṇitopásanīya-adhyáya**). 1

व्रणितस्य प्रथममेवागारमन्विच्छत्, तच्चागारं प्रशस्तवास्त्वादिकं कार्य्यम् ॥२॥

First of all a suitable chamber should be sought and selected for a patient, suffering from an ulcer. It should be roomy and spacious and situated in a commendable site. 2

प्रशस्तवास्तुनि गृहे शुचावातपवर्ज्जिते।
निवाते न च रोगाः स्युः शरीरागन्तुमानसाः।।३।।

Metrical Text: Diseases, which are physical, mental or traumatic in their origin, can never attack a person who dwells in a clean and spacious chamber, protected from excessive heat, and strong gusts of wind. 3

तस्मिन् शयनमसम्बाधं स्वास्तीर्णं मनोज्ञं प्राक्शिरस्कं सशस्त्रं कुर्व्वीत ॥४॥

The bed should be spread clean, ample and comfortable, with the head of the beadstead turned towards the east, and provided with some kind of a weapon. 4

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सुखचेष्टाप्रचारः स्यात् स्वास्तीर्णे शयने व्रणी।
प्राच्यां दिशि स्थिता देवास्तत्पूजार्थं नतं शिरः।।५।।

तस्मिन् सुहृद्भिरनुकूलैः प्रियंवदैरुपास्यमानो यथेष्टमासीत ॥६॥

Metrical Texts : In a spacious and well-spread bed, an ulcer-patient can toss about and move his limbs with the greatest comfort. The reason for the head being turned towards the east is that the patient may easily make obeisance to the (demons and) celestial spirits, who inhabit that quarter of the sky. Thus the patient shall lie in comfortable posture, attended upon by his sweet-talking friends and relations. **5-6**

सुहृदो विक्षिपन्त्याशु कथाभिर्व्रणवेदनाः।
आश्वासयन्तो बहुशस्त्वनुकूलाः प्रियंवदाः।।७।।

न च दिवानिद्रावशगः स्यात्।
दिवास्वप्नाद् व्रणे कण्डूर्गात्राणां गौरवं तथा।।८।।

श्वयथुर्वेदना रागः स्रावश्चैव भृशं भवेत्।।९।।

Metrical Text : The friends and relations of a patient shall alleviate the pain of his ulcer with pleasant and interesting topics, and by solacing him with the prospect of a speedy recovery. An ulcer-patient should not sleep in the day time, as it tends to aggravate the pain, swelling and redness of the ulcer, increases its exudations, and gives rise to itching and heaviness of the limbs. **7-9**

उत्थानसंवेशनपरिवर्त्तनचंक्रमणोच्चैर्भाषणादिषु चात्मचेष्टास्वप्रमत्तो व्रणं संरक्षेत् ॥१०॥

The patient must carefully protect the ulcer when moving any of his limbs, such as standing up, or sitting down, or turning on his sides, or while moving about, or speaking in a loud voice. **10**

स्थानासनं चंक्रमणं दिवास्वप्नं तथैव च।
व्रणितो न निषेवेत शक्तिमानपि मानवः।।११।।
उत्थानाद्यासने स्थानं शय्या चातिनिषेविता।
प्राप्नुयान्मारुतादङ्गे रुजस्तस्माद् विवर्ज्जयेत्।।१२।।

Metrical Text : An ulcer-patient, even if he feels himself strong and capable, should avoid a standing or sitting posture, as well as

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locomotion, and day-sleep.[1] These acts done to excess, or a long confinement to bed would aggravate the bodily Váyu, thus causing pain in the ulcer. 11-12

गम्यानाञ्च तथा स्त्रीणां सन्दर्शनसम्भाषणसंस्पर्शनानि दूरत एव परिहरेत् ॥१३॥

He should studiously avoid the company and touch of, and even conversation with, women with whom he can legitimately have intercourse. 13

स्त्रीदर्शनादिभिः शुक्रं कदाचिच्चलितं स्रवेत्।
ग्राम्यधर्म्मकृतान् दोषान् सोऽसंसर्गेऽप्यवाप्नुयात्।।१४।।

Metrical Text : The sight of a woman etc. might lead to the secretion and emission of semen and give rise to all the distressing symptoms, which are consequent upon an act of actual coitus under the circumstance. 14

नवधान्यमाषतिलकलायकुलत्थनिष्पावहरितकशाकाम्ललवणकटुकगुड-पिष्टविकृति वल्लूरशुष्कशाकाजाविकानूपौदकमांसवसाशीतोदककृशरापायसदधिदुग्धतक्रप्रभृतीन् परिहरेत् ॥१५॥

Prohibited diet : A diet consisting of newly harvested Dhánya, Máṣa pulse, Sesamum, Kaláya, Kulattha, and Niṣpáva should be avoided by an ulcer-patient. The pot-herbs known as Haritakaśáka, acid, saline or pungent substances, treacle and its modifications, cakes, dried meat, dried pot-herbs, goat's flesh, mutton, meat of animals which are amphibious in their habits or which live close to water, lard, cold water, Kṛśará (a composition prepared with sesamum, Máṣa pulse and rice), Páyasa (a sweetoned preparation of rice, milk and sugar boiled together), curd, milk and whey should be regarded as unwholesome. 15

तक्रान्तो नवधान्यादिर्योऽयं वर्गः प्रकीर्त्तितः।
दोषसञ्जननो ह्येष विज्ञेयः पूयवर्द्धनः।।१६।।
मद्यपश्च मैरेयाऽरिष्टासवसीधुसुरविकारान् परिहरेत्।।१७।।

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1. ***Different reading :*** *Riding in a carriage or on horseback, and garrulousness.*

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मद्यमम्लं तथा रुक्षं तीक्ष्णमुष्णञ्च वीर्य्यतः।
आशुकारि च तत् पीतं क्षिप्रं व्यापादयेद् व्रणम्।।१८।।

Metrical Texts : Vegetables and articles which belong to the groups commencing from the one techinically known as the **Nava-Dhánya-Varga,** and ending with the one known as the **Takra-Varga,** should be understood as possessed of the property of increasing the pus in an ulcer and of aggravating the deranged bodily humours. If in the habit of taking wine, an ulcer-patient will do well to avoid the use of spirituous liquors, such as Maireya, Arişta, Ásava, Sīdhu, Surá and its varieties.[1] An ulcer may develop into one of a malignant type through the use of a wine which is acid in its taste, or is sharp, dry and heat-making in its potency, or is followed by almost instantaneous intoxication. **16-18**

वातातपरजोधूमावश्यायातिसेवनातिभोजनानिष्टभोजनश्रवणदर्शनेर्ष्यामर्षभयक्रोधशोकध्यानरात्रिजागरणविषमाशनशयनोपवासवाग्व्यायामस्थानचंक्रमणशीतवातविरुद्धाध्यशनाजीर्णमक्षिकाद्या बाधाः परिहरेत् ॥१९॥

An ulcer-patient should avoid all things that retard the progress of a rapid cure, such as wind, dust, smoke, exposure to heat and cold, over-eating, unpleasant sounds and sights, envy, humiliation, fear, anger, grief, scheming, keeping of late hours, sitting or lying in an uneven posture, fasting, garrulousness, physical exercise, leaping or a standing posture, locomotion, exposure to cold winds, ingestion of unwholesome, in-compatible or indigestible substances, and flea-bites on the affected locality. **19**

व्रणिनः संप्रतप्तस्य कारणैरेवमादिभिः।
क्षीणशोणितमांसस्य भुक्तं सम्यङ् न जीर्य्यति।।२०।।
अजीर्णात् पवनादीनां विभ्रमो बलवान् भवेत्।
ततः शोफरुजास्रावदाहपाकानवाप्नुयात्।।२१।।

Metrical Texts : The food, partaken of by a weakened and emaciated ulcer-patient, is not fully digested owing to the above mentioned, and other multifarious causes. The undigested food violently

1. *The species of wine which are made of the expressed juice of grapes and are antacids in their virtues, as well as those mentioned under the head of Haemoptysis, may be given to an ulcer-patient.*

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disturbs and aggravates the bodily humours, which move about in the body and give rise to swelling, secretion, burning pain and suppuration in the ulcer. 20-21

सदा नीचनखरोम्णा शुचिना शुक्लवाससा शान्तिमङ्गल-देवताब्राह्मणगुरुपरेण भवितव्यम्। तत् कस्य हेतोः? हिंसाविहाराणि हि महावीर्य्याणि रक्षांसि पशुपतिकुबेरकुमारानुचराणि मांसशोणित-प्रियत्वात् क्षतजनिमित्तं व्रणिनमुपसर्पन्ति, सत्कारार्थं जिघांसूनि वा कदाचित् ॥२२॥

An ulcer-patient should always be clad in clean and white garments, have his hair and nails closely clipped and pared off, and live in humble devotion to the Brâhmaṇas, to the gods and the preceptors. Th rites of benediction and divine peace should be done into him. wherefore? Because the monsters and demons of mighty prowess, who are the attendants of the gods Paśupati, Kubera and Kumâra, roam about in quest of prey, and visit the bedside of an ulcer-patient out of their fondness for flesh and blood, being attracted thereto by the smell of the secreted and morbid matter in the ulcer. These evil spirits come to take away the life of a patient in a case which is doomed to terminate fatally, while in a successful case their advent is due to the desire of extorting sacrificial oblations from him. 22

भवति चात्र—

तेषां सत्कारकामानां प्रयतेतान्तरात्मना।
धूपबल्युपहारांश्च भक्ष्यांश्चैवोपहारयेत्।।२३।।

Authoritative verse on the subject : These honour-seeking evil spirits should be worshipped and propitiated with the whole heart; and offerings of burning incense sticks, edibles and sacrifices, etc. should be made to them with the greatest humility. 23

ते तु सन्तर्पिता आत्मवन्तं न हिंस्युः। तस्मात् सततमतन्द्रितो जनपरिवृतो नित्यं दीपोदकशस्त्रस्रग्दामपुष्पलाजाद्यलङ्कृते वेश्मनि सम्पन्मङ्गलमनोऽनुकूलाः कथाः श्रृण्वन्नासीत ॥२४॥

The evil spirits, worshipped and propitiated as above, spare the life of a self-controlled patient (out of compassion). Hence he shall be kept in a chamber furnished with flowers, garlands, weapons, fried

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paddy, and lamps kept continuously burning. His friends and relations should regale him with fond and loving topics to drive away the feeling of sleepiness with the prospect of a speedy cure. 24

सम्यदाद्यनुकूलाभिः कथाभिः प्रीतमानसः।
आशावान् व्याधिमोक्षाय क्षिप्रं सुखमवाप्नुयात्।।२५।।

Metrical Texts : A patient, constantly cheered with the suggested prospects of a speedy recovery, and beguiled with pleasant and congenial discourses, soon gets rid of his complaint. 25

ऋग्यजुःसामाथर्व्ववेदाभिहितैरपरैश्चाशीर्व्विधानैरुपाध्याया भिषज-श्चसन्ध्ययोःरक्षां कुर्य्युः ॥२६॥

Morning and evening, the physicians and the Bráhmaṇas should perform the rites of benediction, over him, as laid down in the Ṛg, Yajur, Sáma and the Atharva Vedas. 26

सर्षपारिष्टपत्राभ्यां सर्पिषा लवणेन च।
द्विरह्नः कारयेद् धूपं दशरात्रमतन्द्रितः।।२७।।

Metrical Texts : For ten consecutive days, the room of the patient should be diligently fumigated, morning and evening, with the fumes of mustard, Ariṣṭa-leaves, clarified-butter and salt made into a kind of incense stick. 27

छत्रातिच्छत्रे लाङ्गूलीं जटिलां ब्रह्मचारिणीं लक्ष्मीं गुहामतिगुहां वचामतिविषां शतवीर्यां सहस्रवीर्य्यां सिद्धार्थकांश्च शिरसा धारयेत् ॥२८॥

Drugs such as Chatrá, Atichhatrá, Láṅgūli, Jaṭilá, Bramhachāriṇī, Lakṣmī, Guhá, Atiguhá, Vacā, Ativiṣā, Śata-vīryá, Sahasra-vīryá and white mustard seeds should be placed on the head of the patient. 28

व्यज्येत बालव्यजनैर्व्रणं न च विघट्टयेत्।
न तुदेन्न च कण्डूयेच्छयानः परिपालयेत्।।२९।।
अनेन विधिना युक्तमादावेव निशाचराः।
वनं केशरिणाऽक्रान्तं वर्जयन्ति मृगा इव।।३०।।

Metrical Texts : The patient should be fanned with blowing chowries so that the ulcer may not be in any way thrashed or lacerated during the fanning. The ulcer should not be scratched or pressed. The

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patient should be carefully watched, while asleep. Demons, that get abroad in the night, fly from the presence of an ulcer-patient protected as above, as herds of deer fly from the forest where lions are found. **29-30**

जीर्णशाल्योदनं स्निग्धमल्पमुष्णं द्रवोत्तरम्।
भुञ्जानो जाङ्गलैर्मांसैः शीघ्रं व्रणमपोहति।।३१।।
तण्डुलीयकजीवन्तीसुनिषण्णकवास्तुकैः ।
बालमूलकवार्त्ताकपटोलैः कारवेल्लकैः।।३२।।
सदाडिमैः सामलकैर्घृतभृष्टैः ससैन्धवैः।
अन्यैरेवंगुणैर्वापि मुद्गादीनां रसेन वा।
सक्तून् विलेपीं कुल्माषं जलञ्चापि श्रृतं पिबेत्।।३३।।
व्रणं श्वयथुरायासात् स च रागश्च जागरात्।
तौ च रुक् च दिवास्वप्नात् ताश्च मृत्युश्च मैथुनात्।।३४।।

Regimen of diet and conduct : An ulcer-patient living on a diet consisting of old and boiled Śāli rice, not extremely liquefied, and treated with clarified-butter, and taken with the cooked meat of animals of the Jáṅgala species, soon gets rid of his disease. A diet consisting of boiled rice, the pot-herbs known as the Taṇḍulīyaka, Jīvantī, Sunisaṇṇaka, Vástuka, immature Mulaka, Vártáku, Paṭola and Kárvellaka, fried with Saindhava (rock-salf) and clarified-butter, and seasoned with the expressed Juice of Dáḍima and Ámalaka, or of Mudga soup treated as above, should be prescribed for the patient. Barley powder, Vilepī, Kulmáṣa and boiled water, should be likewise given to the patient for food and drink. Fatigue or physical exercise causes the ulcer to swell, while the keeping of late hours increases the local redness. A sleep during the day under the circumstance would give rise to pain in the affected part, while a coitus may bring on the death of the patient. **31-34**

दिवा न निद्रावशगो निवातगृहगोचरः।
व्रणी वैद्यवशे तिष्ठन् शीघ्रं व्रणमपोहति।।३५।।

एवंवृत्तसमाचारो व्रणी सम्पद्यते सुखी।
आयुश्च दीर्घमाप्नोति धन्वन्तरिवचो यथा।।३६।।

An ulcer-patient, not given to sleep in the day, and living in a room protected from gusts of wind, and strictly following the

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instructions of his physician, (surgeon) is healed in the course of a very short time and will enjoy a long life through the observance of the abovesaid regimen of diet and conduct. This is the dictum of **Dhanvantari. 35-36**

इति सुश्रुतसंहितायां सूत्रस्थाने व्रणितोपासनीयो नामैकोनविंशोऽध्यायः ॥१९॥

Thus ends the nineteenth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of the nursing or management of an ulcer-patient.

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SŪTRASTHĀNA

CHAPTER XX

विंशोऽध्यायः।

अथातो हिताहितीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which treats of the salutary and non-salutary effects of regimen, etc. (**Hitáhitīya-adhyāya**). 1

यद् वायोः पथ्यं तत् पित्तस्यापथ्यमित्यनेन हेतुना न किञ्चिद् द्रव्यमेकान्तेन हितमहितं वास्तीति केचिदाचार्य्या ब्रुवते। तत् तु न सम्यक्। इह खलु यस्माद् द्रव्याणि स्वभावतः संयोगतश्चैकान्तहितान्येकान्ताहितानि हिताहितानि च भवन्ति ॥२॥

According to certain eminent medical authorities, an article or a substance which is beneficial in derangements of the bodily Váyu may prove positively injurious in a Pittaja affection; hence it is impossible to name an article or substance which is absolutely or universally wholesome (irrespective of the nature and type of a disease, and of the deranged bodily humours involved therein).

But we cannot subscribe to the foregoing hypothesis, since by nature of combination, things (substances) are, or become endued with properties, which prove absolutely beneficial or unconditionally harmful or exert a mixed virtue (both beneficial and injurious) according to the difference in the nature and type of the disease in which they are employed. 2

तत्रैकान्तहितानि जातिसात्म्यात् सलिलघृतदुग्धौदनप्रभृतीनि।

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एकान्ताहितानितु दहनपचनमारणादिषु प्रवृत्तान्यग्निक्षारविषादीनि। संयोगादपराणि विषतुल्यानि भवन्ति। हिताहितानि तु यद् वायोः पथ्यं तत् पित्तस्यापथ्यमिति ॥३॥

Things or articles such as, clarified-butter, water, milk and boiled-rice, etc. may be denominated as absolutely beneficial owing to their congeniality to, or natural suitableness to the human organism.

Similarly, substances such as fire, alkali and poison, may be designated as unconditionally harmful in virtue of their burning, suppurating (lit : boilling) and fatal effect upon the organic bodies in general. A substance,which is innocuous by nature, may prove equally injurious as any active poison through an injudicious or incompatible combination; whereas a subtance or an article, which proves beneficial in a derangement of the Váyu, may prove otherwise in a disorder of the Pittam. 3

अतः सर्वप्राणिनामयमाहारार्थ वर्ग उपदिश्यते। तद्यथा-रक्त-शालिषष्टिककङ्गुकमुकुन्दक-पाण्डुकपीतक-प्रमोदक-कालकासनक-पुष्पक-कर्दमक-शकुनाहृत-सुगन्धककलमनीवारकोद्रवोद्दालकश्यामाकगोधूम-वेणुयवप्रभृतयः, एणहरिणकुरङ्गमृगमातृकाश्वदंष्ट्रा- कराल-क्रकरक-पोतलावतित्तिरिकपिञ्जलवर्त्तीरविर्त्तिकादीनां मांसानि, मुद्गवनमुद्ग-मकुष्ठकलायमसूरमङ्गल्यचणकहरेण्वाढकीसतीनाः, चिल्लीवास्तूक-सुनिषण्णकजीवन्तीतण्डुलीयकमण्डूकपर्ण्यः, गव्यं घृतं सैन्धवं दाडिमा-मलकमित्येष वर्गः सर्वप्राणिनां सामान्यतः पथ्यतमः ॥४॥

Articles or substances which may be safely included within the food stuffs of all human beings are the members of the group (Varga) known as the red Śáli, the ṣaṣṭika, the Káṅguka, the Mukundaka, the Páṇḍuka, the Pītaka, the Pramodaka, the Kálaka, the Āsanaka, the Puṣpaka, the Karddamaka, the Śakunáhṛta, the Sugandhaka, the Kalama, the Nīvára, the Kodrava, the Uddálaka, the śyámáka, the Godhūma and the Veṇu, Yava etc., as well as the flesh of the Eṇa, the Harina (cooper coloured deer), the Kuraṅga, the Mṛga, the Mṛgamátṛká, the Śvadaṁṣṭrá, the Karála, the Krakara, the Kapota (pigeon), the Láva, the Tittiri, the Kapiñjala, the Varttira, and the Varttika, and such like beasts and birds. The varieties of pulse which form the articles of

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human food are known as the Mudga, the Vana-Mudga, the Makuṣṭha, the Kaláya, the Masūra, the Maṅgalya, the Caṇaka (gram), the Hareṇu, the Áḍhakī and the Satīna. Similarly, the different species of pot-herbs, which may be safely used by a man to give a greater relish to his food, are named as the Cilli, the Vástūka, the Sunisaṇṇaka the Jīvantī, the Taṇḍulīyaka, and the Maṇḍūkaparṇī, etc. Clarified-butter, the salt known as the Saindhava, and the luscious juice of the polmegranate and the Ámalakam, should be generally deemed the most wholesome articles of food. **4**

तथा ब्रह्मचर्यनिवात-शयनोष्णोदक-निशास्वप्न-व्यायामाश्चैकान्ततः पथ्यतमाः ॥५॥

Similarly, the practise of self-control, residence in a room protected from the strong gusts of wind, sleeping only at night, tepid water, and moderate physical exercise should be regarded as absolutely conductive to a better preservation of health. **5**

एकान्तहितान्येकान्ताहितानि च प्रागुपदिष्टानि। हिताहितानि तु यद् वायोः पथ्यं तत् पित्तस्यापथ्यमिति ॥६॥

संयोगतस्त्वपराणि विषतुल्यानि भवन्ति। तद्यथा-वल्लीफलकवक-करीराम्लफललवणकुलत्थपिण्याकदधितैलविरोहिपिष्ट- शुष्कशाकाजाविकमांसमद्यजाम्बवचिलिचिममत्स्यगोधावराहांश्च नैकध्यमश्नीयात् पयसा ॥७॥

We have already enumerated the names of substances which are absolutely beneficial or unconditionally injurious to human health. Things which are both wholesome and injurious are those, which, for example, may prove beneficial in a distemper of the bodily Váyu though otherwise in a Pittaja affection. The Valli fruit, the Karaka, the Karīra, the Amla-phala, the salt, the Kulattha, the Piṇyáka, curd, oil, Virohi, cakes, the dried pot-herbs, goat's flesh, mutton, wine, the jamboline fruit, the Cilicima fish, the flesh of the Godhá, and the Varáha (wild boar) being eaten simultaneously with milk, furnish an example of articles which may act as deadly poisons through incompatible combinations. **6-7**

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रोगं सात्म्यञ्च देशञ्च कालं देहञ्च बुद्धिमान्।
अवेक्ष्याग्न्यादिकान् भावान् रोगवृत्तेः प्रयोजयेत्।।८।।

अवस्थान्तरबाहुल्याद्रोगादीनां व्यवस्थितम्।
द्रव्यं नेच्छन्ति भिषज इच्छन्ति स्वस्थरक्षणे।।९।।

Metrical Texts : An intelligent physician, considering the nature of the disease, the strength and temperament of the patient, and the state of his digestion as well as the seat of the affection, the physical features of the country and the then prevailing season of the year, should prescribe a diet which he thinks the most proper and suitable to the requirements of the case. Since the conditions infinitely vary in the different types of diseases and even the same conditions do not obtain in one and the same type,[1] physicians generally prescribe a diet of their own selection, one determined with regard to its general effect on health, in preference to one that has been laid down in books of medicine. **8-9**

द्वयोरन्यतरादाने वदन्ति विषदुग्धयोः।
दुग्धस्यैकान्तहिततां विषमेकान्ततोऽहितम्।।१०।।

एवं युक्तरसेष्वेषु द्रव्येषु सलिलादिषु।
एकान्तहिततां विद्धि वत्स सुश्रुत नान्यथा।।११।।

If asked to prescribe either milk or poison to a healthy person a physician would naturally prescribe the former, and thereby prove the absolute wholesomeness of milk and unconditional harmfulness of poison. Thus is verified, Suśruta, the correctness of the dictum, that things such as water, etc., are absolutely and unconditionally wholesome or otherwise, by virtue of their respective natural properties. **10-11**

अतोऽन्यान्यपि संयोगादहितानि वक्ष्यामः। न नवविरूढधान्यैर्वसामधुपयोगुडमाषैर्वा ग्राम्यानूपौदकपिशितादीन्यभ्यवहरेत्। न पयोमधुभ्यां रोहिणीशाकं जातुकशाकं वाऽश्नीयात्। बलाकां वारुणीकुल्माषाभ्याम्, काकमाचीं पिप्पलीमरिचाभ्यां, नाडीभङ्गशाककुक्कुटदधीनि च नैकध्यम्। मधु चोष्णोदकानुपानं, पित्तेन च

1. *The propriety and impropriety of a particular diet should be determined with a full regard to the antecedent and attending circumstances of a particular malady.*

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मांसानि, सुराकृशरापायसांश्च नैकध्यम्, सौवीरकेण सह तिलशष्कुलीम्, मत्स्यैः सहेक्षुविकारान्, गुड़ेन काकमाचीम्, गुड़ेन मधुना मूलकम्, वाराहं मधुना च सह विरुद्धम्, क्षीरेण मूलकमाम्रजाम्बवश्वाविच्छू-करगोधाश्च, सर्वांश्च मत्स्यान् विशेषेण चिलिचिमं पयसा, कदलिफलं तालफलेन पयसा दध्ना तक्रेण वा, लकुचफलं पयसा दध्ना माषसूपेन वा मधुना घृतेन च, प्राक् पयसः पयसोऽन्ते वा ॥१२॥

Things which are unwholesome through combination : Now I shall enumerate the names of substances which become positively unwholesome through incompatible combinations. The flesh of any domestic (Grámya) or aquatic (Ánupa) beast or bird, as well as the flesh of those which live in marshy ground (Audaka), should not be eaten with boiled rice prepared from paddy which has commenced sprouting, or with lard, honey, milk, treacle or Máṣa-pulse. The pot-herbs, known as the Rohiṇī and the Játu-śáka, should not be partaken of in combination with milk and honey; nor the flesh of a heron, eaten simultaneously with Kulmáṣa and the spirituous liquor known as Váruṇī. Marica (black pepper) and Pippalis should not be eaten in combination with the pot-herbs known as the Kákamáci. The pot-herbs known as the Nadima and Siddhi should not be simultaneously eaten with curd, and the flesh of a cock. Honey should not be taken immediately after drinking warm water, nor meat and bile should be simultaneously eaten. Surá (wine), Kṛśará and Páyasa should not be taken in combination. Similarly, Sauvīraka and sesamum paste, fish and modifications of sugarcane juice, treacle and Kákamácī, honey and Mūlaka, treacle and the flesh of a wild boar, or honey and boar's flesh should not be taken in combination.

Similarly, milk and Mūlaka, mango fruit and Jamboline fruit and the flesh of Godhá, Porcupine and hog should not be eaten together. All fish, specially those of the Cilicimi species, should not be taken with milk, nor the fruit of a plantain tree should be simultaneously eaten with Tála fruit, milk or whey. The fruit known as Lakuca should not be taken with milk, curd or meat soup, nor with honey and clarified-butter, not immediately before or after the drinking of milk. 12

अतः कर्मविरुद्धान् वक्ष्यामः। कपोतान् सर्षपतैलभृष्टान् नाद्यात्।

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कपिञ्जलमयूरलावतित्तिरिगोधाश्चैरण्डदार्व्यग्निसिद्धा एरण्डतैलसिद्धा वा नाद्यात्। कांस्यभाजने दशरात्रपर्युषितं सर्पिः, मधु चोष्णैरुष्णे वा, मत्स्यपरिपचने शृङ्गवेरपरिपचने वा सिद्धां काकमाचीम्, तिलकल्क-सिद्धमुपोदिकाशाकम्, नारिकेलेन वराहवसापरिभृष्टां बलाकाम्, भासमङ्गारशूल्यं नाश्नीयादिति ॥१३॥

Incompatible preparations of food : Now we shall enumerate the names of substances, which become unwholesome through incompatible preparations. Flesh of pigeon fried with mustard oil should not be eaten. The flesh of a Kapiñjala, Mayūra (peacock), Láva, Tittira, and Godhá, boiled with castor oil and on a fire of the twigs of castor plants, should not be eaten. Clarified-butter, kept in a vessel of Indian bell metal for ten consecutive days, should be rejected as unwholesome. Honey should not be used in combination with an article or substance heated by fire, nor in the seasons of spring and autumn. The pot-herbs known as the Kákamáci boiled in a bowl in which fish or ginger had been previously boiled or prepared, should be rejected as positively injurious.

Similarly, the pot-herbs known as the Upodiká should not be eaten by boiling them with the levigated paste of seasamum. The flesh of a heron prepared with hog's lard should not be taken with the pulp of the cocoanut fruit. The flesh of a Bhása bird, roasted on a spit over a charcoal fire, should not be eaten. 13

अतो मानविरुद्धान् वक्ष्यामः। मध्वम्बुनी मधुसर्पिषी मानतस्तुल्ये नाश्नीयात्, स्नेहौ मधुस्नेहौ जलस्नेहौ वा, विशेषादान्तरीक्षोदकानुपानौ ॥१४॥

Objectionable proportions : Now we shall enumerate the names of substances which become unwholesome by being mixed in objectionable proportions. Two only substances (such as oil and clarified-butter) or honey and any of the oily substances, mixed in equal proportions, should not be taken; nor should rain water be drunk immediately after having taken honey and clarified-butter. 14

अत ऊर्द्धं रसद्वन्द्वानि रसतो वीर्यतो विपाकतश्च विरुद्धानि वक्ष्यामः। तत्र मधुराम्लौ रसवीर्यविरुद्धौ मधुरलवणौ च, मधुरकटुकौ

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च सर्वतः, मधुरतिक्तौ रसविपाकाभ्यां मधुरकषायौ च, अम्ललवणौ रसतः, अम्लकटुकौ रसविपाकाभ्याम्, अम्लतिक्तावम्लकषायौ च सर्वतः। लवणकटुकौ रसविपाकाभ्याम्, लवणतिक्तौ लवणकषायौ च सर्वतः, कटुतिक्तौ रसवीर्याभ्यां कटुकषायौ तिक्तकषायौ च रसतः ॥१५॥

Incompatible tastes, potencies and chemical actions : Now we shall describe the substances enumerated in couples, and possessed of different tastes, which prove incompatible to each other through their respective tastes, potencies and chemical actions (Vipáka). Sweet and acid tastes, or sweet and saline tastes should be deemed incompatible to each other in respect of their potencies and inherent properties. Sweet and acid tastes are incompatible to each other in all the above three respects.

Similarly, sweet and bitter, or sweet and astringent things should be deemed incompatible to each other in respect of their tastes, and chemical action. Acid and saline things are incompatible to each other as regards their flavours. Acid and acrid things are incompatible as regards flavour and chemical action. Acid and bitter, or acid and astringent things, are incompatible to each other, both as regards their respective flavours, potencies, and digestive or chemical transformations. Saline and pungent things are incompatible to each other as regards their respective flavour (Rasa) and digestive (chemical) transformation.

Similarly, saline and bitter things or saline and astringent things are incompatible to each other in respect of all the three abovesaid relations and categories. Pungent and bitter tastes are incompatible to each other in respect of flavour and digestive transformation, whereas substances of pungent and astringent or bitter and astringent tastes are incompatible to one another as regards their respective potencies, flavours and digestive (chemical) action or transformation. **15**

तरतमयोगयुक्तांश्च भावानतिरुक्षानतिस्निग्धानत्युष्णानतिशीतानित्येवमादीन् विवर्जयेत् ॥१६॥

Degrees of incompatibility : Substances that are incompatible with, or antagonistic to, the system through a different of degree or intensity, as well as things which bring about an extreme dryness of

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the organism, or those which are extremely oily in their composition or are characterised by extreme cold or warmth, should be categorically rejected. **16**

भवति चात्र-

विरुद्धान्येवमादीनि वीर्यतो यानि कानिचित्।
तान्येकान्ताहितान्येव शेषं विद्याद्धिताहितम्।।१७।।

Authoritative verses on the subject : Things or substances which are incompatible to one another in their respective tastes, potencies and reactionary transformation should be denied as absolutely unwholesome, while the rest should be considered as possessed of mixed virtues (wholesome or injurious under certain circumstances) as described before. **17**

व्याधिमिन्द्रियदौर्बल्यं मरणञ्चाधिगच्छति।
विरुद्धरसवीर्याणि भुञ्जानोऽसात्म्यवान् नरः।।१८।।

By taking substances which are incompatible to one another as regards their tastes, potencies and digestive transformation, a greedy and intemperate person becomes afflicted with disease and weakness of the sense-organs, and ultimately meets with his doom. **18**

यत् किञ्चिद्दोषमुत्क्लेश्य भुक्तं कायान्न निर्हरेत्।
रसादिष्वयथार्थं वा तद् विकाराय कल्पते।।१९।।

Anything, which being taken enrages or agitates the bodily humours without causing the assimilated food (effete matter) to be evacuated out of the bowels, or is possessed of a taste contrary to, or other than what is necessary for the purposes of vitalization, should be looked upon as the primary source of all bodily distempers. **19**

विरुद्धाशनजान् रोगान् प्रतिहन्ति विरेचनम्।
वमनं शमनं वाऽपि पूर्वं वा हितसेवनम्।।२०।।

Diseases, brought about by a food or drink composed of incompatible substances, are amenable to the use of purgatives, emetics, or pacifying (corrective of the deranged humours) medicines; and such a diet, even when found unavoidable, should be preceded by the use of drugs or substances potent enough to neutralise its faneful

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effect.[1] **20**

सात्म्यतोऽल्पतया वाऽपि दीप्ताग्नेस्तरुणस्य च।
स्निग्धव्यायामबलिनां विरुद्धं वितथं भवेत्।।२१।।

A meat, in the composition of which substances of incompatible virtues and potencies largely enter, fails to develop any distressing or harmful symptoms in subjects who are habitually addicted to it, or who takes it in small quantities, as well as in persons of youthful vigor and strong appetite, or in those who have become invigorated by the use of oily and albuminous food and healthful physical exercise.[2] **21**

अथ वातगुणान् वक्ष्यामः।
पूर्व्वः समधुरः स्निग्धो लवणश्चैव मारुतः।
गुरुर्विदाहजननो रक्तपित्ताभिवर्द्धनः।।२२।।
क्षतानां विषजुष्टानां व्रणिनः श्लेष्मलाश्च ये।
तेषामेव विशेषेण सदा रोगविवर्द्धनः।।२३।।
वातलानां प्रशस्तश्च श्रान्तानां कफशोषिणाम्।
तेषामेव विशेषेण व्रणक्लेदविवर्द्धनः।।२४।।

The effects of the winds : Now we shall describe the effects of the winds on the body, (as they blow from the different quarters of the heaven).

The East wind : The East wind, which is cool and sweet in its potency, is heavy and charged with salt; it aggravates blood and Pittam and gives rise to an acid digestive reaction. It specially aggravates the disease in a patient suffering from a wound or an ulcer, or from the effect of any poison, and affects persons of Śleṣmála temperament. It is highly efficacious to fatigued persons, as well as to those of a Vátalá (nervous) temperament, or who are afflicated with any sort of Kaphaja disease; thought it increases the slimy secretion in their ulcers if there be any. **22-24**

मधुरश्चाविदाही च कषायानुरसो लघुः।।
दक्षिणो मारुतः श्रेष्ठश्चक्षुष्यो बलवर्द्धनः।
रक्तपित्तप्रशमनो न च वातप्रकोपणः।।२५।।।

1. *This couplet occurs also in the Caraka Saṁhitá.*
2. *Different Reading- In a child or in a man of voracious appetite.*

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The South wind : The South wind is light, sweet (produces the same soothing effect on the organism like a thing of sweet taste) and is followed by an astringent after-taste (Anurasa) being antacid in its reaction. It is the best of winds, gives vigour to the eyes, increases the strength, and soothes the blood and the Pittam without aggravating the bodily Váyu. **25**

विशदो रूक्षपरुषः खरः स्नेहबलापहः।
पश्चिमो मारुतस्तीक्ष्णः कफमेदोविशोषणः।
सद्यः प्राणक्षयकरः शोषणस्तु शरीरिणाम्।।२६।।।

The West wind : The West wind is pure, non-slimy, dry, rough to the perception, and keen. It absorbs the albumen or oily principle of the body. It absorbs or dries up fat and Kapha, produces a parched condition in the body when exposed to it, and speedily diminishes the strength of a person. **26**

उत्तरो मारुतः स्निग्धो मृदुर्मधुर एव च।
कषायानुरसः शीतो दोषाणामप्रकोपणः।।२७।।
तस्माच्च प्रकृतिस्थानां क्लेदनो बलवर्द्धनः।
क्षीणक्षयविषार्त्तानां विशेषेण तु पूजितः।।२८।।।

The North wind : The North wind is cold, crisp, mild, of a sweet taste terminating in an astringent one. It does not in any way enrage or agitate the deranged bodily humours. In healthy subjects it increases the strength and the running secretions from the different orfices of the body (such as the nostrils etc.) It proves extremely salutary to patients suffering from consumption, cachexia and the effects of poison. **27-28**

इति सुश्रुतसंहितायां सूत्रस्थाने हिताहितीयो नाम विंशोऽध्यायः ॥२०॥

Thus ends the twentieth Chapter of the Sūtrasthána in the Suśruta saṁhitá which treats of salutary and nonsalutary effects of the regimen.

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SŪTRASTHĀNA

CHAPTER XXI

एकविंशोध्यायः।

अथातो व्रणप्रश्नमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter which investigates the nature of bodily humours, as exciting causes of ulcers (**Vraṇa-praśna-adhyāya**). 1

वातपित्तश्लेष्माण एव देहसम्भवहेतवः। तैरेवाव्यापन्नैरधो-मध्योर्ध्वसन्निविष्टैः शरीरमिदं धार्यतेऽगारमिव स्थूणाभिस्तिसृभिरत्थ त्रिस्थूणमाहुरेके। त एव च व्यापन्नाः प्रलयहेतवः, तदेभिरेव शोणितचतुर्थैः सम्भवस्थितिप्रलयेष्वप्यविरहितं शरीरं भवति।।२।।

The Váyu, Pitta and Śleṣmá should be considered as the primary and the most essential factors in stitution of human organism. These fundamental and vital humours, occupying respectively the lower, middle, and upper parts of the body, maintain its integrity. The human body is supported by the three fundamental humours in the same way as a dwelling house is propped up by three supporting poles or stays; from which fact, the body is called the three-supported one (**Tristhūṇa**) by certain authorities. A deranged condition of these three fundamental humours may bring about its dissolution or death, while on their continuance in a normal state depends the vitality of the organism. These three humours, in combination with a fourth, the principle of blood, determine the origin, preservation, and dissolution of animated organism and permeate it with their respective properties till the

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moment of death. 3

भवति चात्र-

नर्त्ते देहः कफादस्ति न पित्तान्न च मारुतात्।
शोणितादपि वा नित्यं देह एतैस्तु धार्यते।।३।।

तत्र 'वा' गतिगन्धनयोरिति धातुः, 'तप्' सन्तापे, 'श्लिष्' आलिङ्गने। एतेषां कृद्विहितैः प्रत्ययैर्वातः पित्तं श्लेष्मेति च रूपाणि भवन्ति ॥४॥

Authoritative verse on the subject : There can be no organism without Váyu, Pitta, Kapha and blood, which are necessary to constantly maintain its integrity. The terms Váta (Váyu), Pitta and Śleṣmá (Kapha) are respectively derived from the roots 'Vá', to move or smell, 'Tapa', to burn or to heat, and "Śliṣ", to embrace, with the suffix 'Ta' thereto added.[1] 3-4

दोषस्थानान्यत ऊर्द्धं वक्ष्यामः। तत्र समासेन वातः श्रोणीगुदसंश्रयः। तदुपर्यधो नाभे पक्वाशयः, पक्वामाशययोर्मध्यं पित्तस्य। आमाशयः श्लेष्मणः ॥५॥

Seats of the bodily humours : Now we shall describe the locations of the foregoing vital humours. The Váyu may be briefly described as located in the regions of the pelvis (Śroṇi), and the rectum (Guda). The Pittam has its seat in the region between the stomach (Ámáśaya) and the intestines (Pakváśaya) which is above the pelvis and the rectum and below the umbilicus, while the Kapha is ensconced within the cavity of the stomach (Ámáśaya). 6

अतः परं पञ्चधा विभज्यन्ते। तत्र वातस्य वातव्याधौ वक्ष्यामः। पित्तस्य यकृत्प्लीहानौ हृदयं दृष्टिस्त्वक् पूर्व्वोक्तञ्च। श्लेष्मणस्तूरःशिरःकण्ठसन्धय इति पूर्वोक्तञ्च। एतानि खलु दोषाणां स्थानान्यव्यापन्नानाम् ॥६॥

Now we shall divide the locations of each of the vital humours into five parts:- The five localities of the Váyu will be described under

1. *From this should be inferred that motion and smell are the natural attributes of the vital Váyu, heat and burning are those of Pitta, and union and integration are those of Kapha.*

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the head of Váta-Vyádhis (nervous diseases), while those of Pitta are the liver and the spleen, the heart, the pupils of the eyes, the skin and the intestines (Pakvášaya). The Kapha is located in the region of the breast, the throat, the head, the joints and the stomach (Ámášaya). The foregoing regions are the seats of the vital humours in their normal state. **6**

विसर्गादानविक्षेपैः सोमसूर्य्यानिला यथा।
धारयन्ति जगद्देहं कफपित्तानिलास्तथा।।७।।

Metrical Texts : The vital humours (Váyu, Pitta and Kapha) maintain the integrity of the animated organism by creating, assimilating and diffusing strength in the same way as the moon, the sun, and the winds maintain the integrity of the terrestrial globe.[1] **7**

तत्र जिज्ञास्यं, किं पित्तव्यतिरेकादन्योऽग्निः? आहोस्वित् पित्तमेवाग्निरिति? अत्रोच्यते—न खलु पित्तव्यतिरेकादन्योऽग्निरुपलभ्यते, आग्नेयत्वात् पित्ते दहनपचनादिष्वभिवर्त्तमानेष्वग्निवदुपचारः क्रियतेऽन्तरग्निरिति। क्षीणे ह्यग्निगुणे तत्समानद्रव्योपयोगादतिरेकादतिप्रवृद्धे शीतक्रियोपयोगादागमाच्च पश्यामो न खलु पित्तव्यतिरेकादन्योऽग्निरिति॥८॥

The Pittam : Now it may be asked whether the Pitta is identical with the elemental fire, or is it something other than that? The question may be answered by stating that the Pitta is the same as fire. Since such symptoms, as a burning sensation, digestion (boiling, and all other characteristics of fire can never exhibit themselves in the human body without the intervention of Pitta. Pitta therefore is called **internal fire.**[2]

Consequently, an enfeebled action of Pitta is remedied by the administration of drugs and substances which are akin to the elemental fire in their attributes, while an abnormal or excessive action (secretion)

1. *The moon laves the earth and imparts to it the vitalising principle with her own ambrosial light. The sun draws off the moisture in virtue of his own attractive force, and the Váyu distributes the heat and moisture over its surface.*
2. *The analogy is based on the heating (and metabolic) actions of Pitta and does not extend to its liquid secretion (bile). But since the former attributes permeate in its entirety, it is designated the* ***Internal*** *fire.*

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of Pitta is subdued by cooling measures as an over-kindled fire is subdued by moisture. There is no other fire (heat making factor) in the organism than Pitta. 8

तच्चादृष्टहेतुकेन विशेषेण पक्वामाशयमध्यस्थं पित्तं चतुर्विध-मन्नपानं पचति, विवेचयति च दोषरसमूत्रपुरीषाणि तत्रस्थमेव चात्मशक्त्या शेषाणां पित्तस्थानानां शरीरस्य चाग्निकर्म्मणाऽनुग्रहं करोति, तस्मिन् पाचकोऽग्निरिति संज्ञा॥९॥

The Pácakágni : By the ordination of fate or necessity (unfathomable natural cause) the Pitta, located in the region between the stomach (Ámáśaya) and the intestines (Pakvášaya), helps the digestion of the four kinds of food (such as drink and edibles etc.) partaken of by a living subject, and purges off the residue or impure morbiferous matter in the shape of urine and excreta after the completion of the process. Even thus located, it keeps up the temperature in its other distant locations (skin, etc.) in virtue of its native heat-giving attribute. Hence this Pitta is called the **Pácakágni** (digestive fire or heat) in an animated organism. 9

यत् तु यकृत्प्लीह्नोः पित्तं तस्मिन् रञ्जकोऽग्निरितिसंज्ञा, स रसस्य रागकृदुक्तः ॥१०॥

The Rañjakágni : The function of the Pitta, which has its seats in the liver and the spleen, consists in imparting its characteristic pigment (Rágakṛt) to the lymph-chyle and is hence known as **Rañjakágni** (lit :- dyeing fire or pigment bile). 10

यत् पित्तं हृदयसंस्थितं तस्मिन् साधकोऽग्निरितिसंज्ञा, सोऽभिप्रार्थि-तमनोरथकृदुक्तः ॥११॥

The Sádhakágni : The Pitta seated in the heart is denominated as the **Sádhakágni** (performing or operating heat or fire) inasmuch as its action is to bring about the fruition or realisation of one's desires. 11

यद्दृष्टयां पित्तं तस्मिन्नालोचकोऽग्निरिति संज्ञा; स रूपग्रहणे-ऽधिकृतः ॥१२॥

The Álocakágni : The Pitta, which is located in the pupils of the eyes, is called the **Álocakágni** (the Pitta or fire of sight) as its office

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is to catch the image of any external object presented to the eyes. 12

यत् तु त्वचि पित्तं तस्मिन् भ्राजकोऽग्निरिति संज्ञा; सोऽभ्यङ्गपरिषेकावगाहावलेपनादीनां क्रियाद्रव्याणां पक्ता च्छायानाञ्च प्रकाशकः ॥१३॥

The Bhrájakágni : The Pitta, which has its seat in the skin, is called the **Bhrájakágni** (illuminating or irradiating heat) inasmuch as it absorbs the substances used in the shape of unguents, lubrications, etc. and irradiates the glow of one's natural complexion. 13

पित्तं तीक्ष्णं द्रवं पूति नीलं पीतं तथैव च।
उष्णं कटुरसञ्चैव विदग्धञ्चाम्लमेव च।।१४।।

Metrical texts : The Pitta is a keen, sharp and warm liquid, of a blue colour (in its normal state), or yellowish (in its deranged condition). It emits a kind of fleshy smell and is possessed of a pungent taste which is transformed into an acid one when deranged or vitiated. 14

अत ऊर्द्ध्वं श्लेष्मस्थानान्यनुव्याख्यास्यामः। तत्रामाशयः पित्ताशयस्योपरिष्टात् तत्प्रत्यनीकत्वादूर्द्ध्वं गतित्वात् तेजसश्चन्द्र इवादित्यस्य; स चतुर्व्विधस्याहारास्याधारः। स च तत्रोदकैर्गुणैराहारः प्रक्लिन्नो भिन्नसङ्घातः सुखजरो भवति ॥१५॥

Seats of Śleṣmá (Kapha) : Now we shall describe the locations of Kapha. The stomach (Ámáśaya), which is the seat of Kapha, occupies the same position as regards its location to that of Pitta as the sun holds in relation to that of the moon. And since the stomach (Ámáśaya) is situated above the pancreas (Pittáśaya), and is endowed with a property (cooling) contrary to the primary virtue (heating) of Pitta, and, since the heat emitted by the receptacle of Pitta is naturally radiated in an upward direction, the four kinds of food, brought in to the stomach (Ámáśaya), are boiled and transformed into a soft placid mass (chyme), like rice boiled in a bowl full of water placed over a burning oven. The food, thus brought down into the stomach, is easily moistened, disintegrated and digested by coming into contact with the oily secretions of the stomach (Ámáśaya). 15

माधुर्यात्पिच्छिलत्वाच्च प्रक्लेदित्वात् तथैव च।
आमाशये सम्भवति श्लेष्मा मधुरशीतलः।।१६।।

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Metrical Texts : The Kapha is originated through the sweet, slimy, watery, exudating character of the food brought into the stomach (Ámáśaya); and hence the Kapha becomes endued with similar attributes. **16**

स तत्रस्थ एव स्वशक्तया शेषाणां श्लेष्मस्थानानां शरीरस्य चोदककर्म्मणानुग्रहं करोति। उरःस्थस्त्रिकसन्धारणमात्मवीर्य्येणान्नरस सहितेन हृदयावलम्बनं करोति। जिह्वामूलकण्ठस्थो जिह्वेन्द्रियस्य सौम्यत्वात् सम्यग्रसज्ञाने वर्त्तते। शिरस्थः स्नेहसंतर्पणाधिकृत-त्वादिन्द्रियाणामात्मवीर्येणानुग्रहं करोति। सन्धिस्थस्तु श्लेष्मा सर्व्वसन्धिसंश्लेषात् सर्व्वसन्ध्यनुग्रहं करोति ॥१७॥

The Kledaka : The Kapha, even though principally located in the stomach, permeates its four other distant localities with its peculiar watery or humid essence in virtue of its inherent attributes.

The Avalambaka : The Kapha, located in the region of the chest, protects the joints of the arms, the neck and the sternum, and enables the heart to perform its natural functions with the help of the lymph-chyle derived from the assimilated frood and its own intrinsic potency.

The Bodhaka : The Kapha, situated in the throat and at the root of the palate, lends its aid to the perception of tastes by maintaining the moist or humid character of the tongue.

The Tarpaka : The Kapha, situated in the head, cools and bathes the different sense organs with own humid essence, in virtue of its natural humid attributes.

The Śleṣmaka : The Kapha, situated in the joints, keeps them firmly united, protects their articulation and opposes their separation and disunion. **17**

श्लेष्मा श्वेतो गुरुः स्निग्धः पिच्छिलः शीत एव च।
मधुरस्त्वविदग्धः स्याद् विदग्धो लवणः स्मृतः।।१८।।

Metrical Texts : The Kapha is white, heavy, oily slimy and cool. In its normal state, it is possessed of a sweet taste, which is followed by a saline one in its reactionary transformation (chemical reaction) when deranged or vitiated. **18**

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शोणितस्य स्थानं यकृत्-प्लीहानौ, तच्च प्रागभिहितम्; तत्रस्थमेव शेषाणां शोणितस्थानानामनुग्रहं करोति ॥१९॥

Seats of blood : The seats of blood are in the liver and the spleen, as stated before, whence it helps its other receptacles to serve their proper functions. **19**

अनुष्णाशीतं मधुरं स्निग्धं रक्तञ्च वर्णतः।
शोणितं गुरु विस्रं स्याद् विदाहश्चास्य पित्तवत्।।२०।।

Metrical Texts : The blood is red, oily or glossy, a little warm, and is possessed of an attribute similar to something of a sweet taste. It is heavy, and it emits a fleshy smell and resembles the Pitta in its reactionary process, or in other words, those factors, which derange the Pitta, vitiate the blood as well. **20**

एतानि खलु दोषस्थानानि, एषु सञ्चीयन्ते दोषाः। प्राक् सञ्चयहेतुरुक्तः। तत्र सञ्चितानां खलु दोषाणां स्तब्धपूर्णकोष्ठता पीतावभासता मन्दोष्मता चाङ्गानां गौरवमालस्यं चयकारणविद्वेषश्चेति लिङ्गानि भवन्ति। तत्र प्रथमः क्रियाकालः ॥२१॥

These are the locations of the deranged humours, which are respectively accumulated in them on account of the aforesaid causes. The deranged humours exhibit such symptoms as, fullness and stuffedness of the abodomen, or of any of the viscera (due to the action of the deranged Váyu); yellowness of the affected part (due to the action of the deranged Pitta), and diminution of the bodily heat, heaviness of the limbs, and a sense of languor (due to the action of the diseased Kapha), and a natural repugnance for causes (factors) which lead to their respective aggravations or accumulations. The medical treatment should be commenced as soon as the symptoms, peculiar to their accumulation, would become manifest. **21**

अत ऊर्द्ध्वं प्रकोपणानि वक्ष्यामः। तत्र बलवद्विग्रहातिव्यायाम-व्यवायाध्ययनप्रपतनप्रधावनवनप्रपीड़नाभिघातलङ्घनप्लवनतरणरात्रिजागरण-भारहरणगजतुरङ्गरथपदातिचर्य्याकटुकषायतिक्तरूक्षलघुशीतवीर्य्यशुष्क-शाकवल्लूरवरकोद्दालककोरदूषश्यामाकनीवारमुद्गमसूराढ़कीहरेणुकलायनि-ष्पावानशनविषमाशनाध्यशनवातमूत्रपुरीषशुक्रच्छर्द्दिक्षवथूद्गार-वाष्प-

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वेगविघातादिभिर्विशेषैर्वायुः प्रकोपमापद्यते ॥२२॥

Humours and their aggravations : Now we shall enumerate the causes which agitate and (aggravate) the deranged humours. The bodily **Váyu** is aggravated by such factors (conduct, practices and diet, etc.) as, wrestling with a wrestler of superior strength, violent gymnastic exercises, sexual excesses, excessive study, a headlong plunge into water or a leap from an inordinate height, running, a violent pressing blow, leaping over a ditch, a bounding gait, swimming, keeping of late hours, carrying of heavy loads, excessive riding, walking a long distance and the partaking of a food into the composition of which pungent, astringent, bitter, light or parchifying articles, or substances of cool potency, largely enter. Diets consisting of dried pot-herbs, Vallūra, Varaka, Uddálaka, Koradūṣa, Śyámáka, Nīvára, Mudga, Masūra, Áḍháki, Hareṇu, Kaláya, and Nispâva tend to aggravate the bodily Váyu.

Fasting, unequal or irregular meals, over-eating, voluntary suppression of unine, semen, and tears, or of the mucous secretions from the nose as in a fluent coryza, a forced stoppage of defecation, eructation or sneezing are the factors, which may be set down as the aggravating causes of the bodily Váyu. **22**

स शीताभ्रप्रवातेषु घर्म्मान्ते च विशेषतः।
प्रत्यूषस्यपराह्णे तु जीर्णेऽन्ने च प्रकुप्यति।।२३।।

Metrical Text : The bodily Váyu is naturally aggravated in a cold, cloudy or windy day, in winter, during the rains, in the morning and evening and especially at the close of digestion. **23**

क्रोधशोकभयायासोपवासविदग्धमैथुनोपगमन-कट्वम्ललवणतीक्ष्णोष्णलघुविदाहीतिलतैलपिण्याक-कुलत्थ-सर्षपातसीहरितकशाक गोधामत्स्याजाविकमांस दधितक्रकूर्च्चिकामस्तुसौवीरकसुराविकाराम्ल-फलकट्वरार्कप्रभृतिभिः पित्तं प्रकोपमापद्यते ॥२४॥

Symptoms of aggravated Pitta : The Pitta is aggravated by anger, grief, fear, fatigue, fasting, acid transformation (reaction) of the assimilated food, or deficient gastric digestion, unnatural sexual indulgence, partaking of a food consisting of pungent, acid or saline, keen, heat making or light substances, as well as of those whose

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digestion is followed by a reactionary acidity. It is aggravated by the use of sesamum oil, or of sesamum paste. Kulattha, Sarṣapa, Átasi, the pot-herbs known as Haritaka, fish, the flesh of a Godhá or a goat or mutton may lead to its aggravation, if taken injudiciously.

Similarly, the use of curd, whey, Kūrciká, (inspissated milk), Sauvīraka, different kinds of wine, Amla-phala (sour fruits), or Kaṭvara (curd mixed with oil) and excessive exposure to the sun, may be followed by the same consequences. **24**

तदुष्णैरुष्णाकाले च मेघान्ते च विशेषतः।
मध्याह्ने चार्द्धरात्रे च जीर्य्यत्यन्ने च कुप्यति।।२५।।

Metrical Texts : In addition to all these, the Pitta is spontaneously and abnormally aggravated in summer, in autumn, at noon, at mid-night and during the process of digestion, as well as by the partaking of hot or warm substances. **25**

दिवास्वप्नाव्यायामालस्यमधुराम्ललवणस्निग्धगुरुपिच्छिलाभिष्यन्दिहायनकयवकनैषधेत्कटमाषमहामाषगोधूम-तिल-पिष्ट-विकृतिदधिदुग्ध-कृशरापायसेक्षु-विकारानूपौदकमांसवसाविसमृणालकशेरुकश्रृङ्गाटक-मधुर-वल्ली-फलसमशनाध्यशनप्रभृतिभिः श्लेष्मा प्रकोपमापद्यते ॥२६॥

Symptoms of the deranged Kapha : The deranged Kapha is aggravated by sleep in the day time, or by the following of lazy or sedentary habits. The partaking of food, composed of substances which are heavy, slimy, sweet, acid or saline in their taste, or of one consisting of substances wich increase the mucous secretions from the fissures of the body, may be likewise set down as aggravating factors. The use of food grains, which are called the Háyanaka, the Yavaka (barley), the Naiṣadha, the Itkaṭa, the Máṣa, the Mahámáṣa, the Godhūma (wheat), the Tila, or of rice cakes may lead to its aggravation. Curd, milk the Kṛśará, the Páyasa (sweetened rice porridge), the various preparations of cane-sugar are things which produce the same result, The flesh of beasts and birds that are aquatic in their habits or live in swampy lands, as well as lard, have the same effect, if used as food. The use of bulbs and lotus stems or of Kaśeruka, Śṛṅgáṭaka, Madhura-phala, Valli-phala as well as eating before digestion or the partaking of food consisting of both wholesome and un-wholesome substances may aggravate this bodily humour. **26**

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स शीतैः शीतकाले च वसन्ते च विशेषतः।
पूर्व्वाह्णे च प्रदोषे च भुक्तमात्रे च प्रकुप्यति।।२७।।

Metrical Texts : The Kapha is naturally and spontaneously aggravated in the morning and evening, in Hemanta, and specially in Spring, and just after a meal. Likewise, it is aggravated by the use of cold food or drink, etc. **27**

पित्तप्रकोपणैरेव चाभीक्ष्णं द्रवस्निग्धगुरुभिश्चाहारैर्दिवास्वप्न-क्रोधानलातपश्रमाभिघाताजीर्णविरुद्धाध्यशनादिभिरसृक् प्रकोपमापद्यते ॥२८॥

Symptoms of the aggravated blood : [Owing to a natural similarity between blood and the Pitta, and through a natural affinity between their attributes], causes, which tend to aggravate the deranged Pitta, tend to aggravate or agitate the blood as well. Moreover, frequent meals or repeated use of food, into the composition of which cool, liquid and heavy substances largely enter, are followed by a disturbed or aggravated condition of the blood. Sleep in the day time, anger, exposure to the glare of the sun or fire, over-fatiguing labour, an external blow, ingestion of indigestible or incompatible substances, and eating before the full digestion of a previous meal, may as well be set down as causes which tend to aggravate blood. **28**

यस्माद्रक्तं विना दोषैर्न कदाचित् प्रकुप्यति।
तस्मात् तस्य यथादोषं कालं विद्यात् प्रकोपणो।।२९।।

तेषां प्रकोपात् कोष्ठतोदसञ्चरणाम्लिकापिपासापरिदाहान्द्वेष-हृदयोत्क्लेदाश्च जायन्ते। तत्र द्वितीयः क्रियाकालः॥३०॥

Metrical Texts : As the bodily humours are never aggravated independently of the blood, their aggravation goes together with a disturbed or agitated condition of the blood. The aggravated condition of the humours gives rise to pain and moves the wind (Váyu) in the bowels; it further occasions acid eructations, thirst, burning sensations, aversion to food, vomiting and nausea. Any of these symptoms should be regarded as the **second occasion** which calls for medical aid. **29-30**

अत ऊर्ध्वं प्रसरं वक्ष्यामः। तेषामेभिरातङ्कविशेषैः प्रकुपितानां पर्य्युषितकिण्वोदकपिष्टसमवाय इवोद्रिक्तानां प्रसरो भवति, तेषां वायुर्गतिमत्त्वात् प्रसरणरहेतुः सत्यप्यचैतन्ये, स हि रजोभूयिष्ठो रजश्च

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प्रवर्त्तकं सर्व्वभावानाम् ॥३१॥

Expansion of the deranged humours : Now we shall describe the expansion (Prasara) of the deranged humours. The deranged humours, aggravated by the above mentioned causes, expand and overflow the limits of their respective localities in the same manner as, cakes, soaked in any ferment or enzyme and kept standing over night, ferment and rise through the acquisition of new and unseen attributes. The Váyu, which is possessed of locomotion or extreme mobility, should be looked upon as the cause of their expansion or over-flowing. The Váyu, though an inaminate thing, in reality is possessed of the quality of "Rajas" (creative or cohesive energy), and the quality of the Rajas is the only essential or motive principle in the universe. **31**

यथा- महानुदकसञ्चयोऽतिवृद्धः सेतुमवदार्य्यापरेणोदकेन व्यामिश्रः सर्व्वतः प्रधावत्येवं दोषाः कदाचिदेकशो द्विशः समस्ताः शोणितसहिता वाऽनेकधा प्रसरन्ति। तद्यथा—वातः, पित्तं, श्लेष्मा, शोणितम्, वातपित्ते, वातश्लेष्माणौ, पित्तश्लेष्माणौ, वातशोणिते, पित्तशोणिते, श्लेष्मशोणिते, वातपित्तशोणितानि, वातश्लेष्मशोणितानि, पित्तश्लेष्मशोणितानि, वातपित्तकफाः, वातपित्तकफशोणितानीत्येवं पञ्चदशधा प्रसरन्ति ॥३२॥

As a vast and mighty expanse of water, which has been divided into two expanses by a dam or barrier, will sweep away the latter and unite again to form one sheet of water; so the deranged humours, sometimes singly, sometimes in combination with two or all of their species, or in unison with blood, expand and over-run the organism in all directions. As for example, the Váyu, the Pitta, the Kapha and the blood are singly expanded, whereas the bi-humoural expansions involve the simultaneous overflow of the two deranged humours, or of any deranged humour and blood, as the Váyu and Pitta, Váyu and Kapha, Váyu and blood, Pitta and blood, and Kapha and blood. The tri-humoural expansions, which involve the blood and any two of the deranged and enraged humours, may be classified as the expansion, of (1) the Váyu, Pitta and blood (2) the expansion of the Váyu, Kapha and blood, (3) the expansion of Pitta, Kapha and blood, (4) the

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expansion of Váyu, Pitta and Kapha, (5) the expansion of Pitta, Kapha and blood, the different types of expansion numbering fifteen in all. **32**

कृत्स्नेऽर्द्धेऽवयवे वाऽपि यत्राङ्गे कुपितो भृशम्।
दोषो विकारं नभसि मेघवत् तत्र वर्षति।।३३।।

नात्यर्थं कुपितश्चापि लीनो मार्गेषु तिष्ठति।
निष्प्रत्यनीकः कालेन हेतुमासाद्य कुप्यति।।३४।।

Metrical Texts : The aggravated, or the abnormally irritated deranged humours, whether permeating the whole or half of the system or restricted to any particular part or member of the body, give rise to disease in the place of their incarceration, like rain clouds pouring down in the quarter of the sky where they are formed. The deranged humours, not excessively (slightly) aggravated, lie inoperative coating the internal passages (Márgas) of the body and thus bring about a fresh disease, if subsequently agitated by any disturbing causes. **33-34**

तत्र वायोः पित्तस्थानगतस्य पित्तवत् प्रतीकारः, पित्तस्य च कफस्थानगतस्य कफवत्, कफस्य च वातस्थानगतस्य वातवत्; एष क्रियाविभागः। एवं प्रकुपितानां प्रसरताञ्च वायोर्विमार्गगमनाटोपौ, ओषचोषपरिदाहधूमायनानि पित्तस्य, अरोचकाविपाकाङ्गसादाच्छर्दिश्चेति श्लेष्मणो लिङ्गानि भवन्ति। तत्र तृतीयः क्रियाकालः ॥३५॥

The deranged and aggravated Váyu, having moved into any specific seat of Pitta, should be medicinally treated as a case of Pittaja aggravation. Similarly, the deranged and aggravated Pitta, or Kapha, changing their respective places with each other, should be medicinally treated as the humour in whose location it is found. The Váyu, thus aggravated and expanded, tends to deviate from its right passage and gives rise to a swelling or distention of the abdomen, accompanied by a rumbling sound in the intestines. The Pitta, under the similar condition, gives rise to heat, and a sort of sucking, burning pain in the affected part, together with a sensation of radiation or evaporation of heat from its surface. The Kapha, under the circumstance, would usher in a complete aversion to food, inertness of the limbs, vomiting and impaired digestion. The preceding symptoms, caused by the aggravation and expansion of the bodily humours, should be the **third**

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occasion for medical treatment. 35

अत ऊर्ध्वं स्थानसंश्रयं वक्ष्यामः। एवं कुपितास्तांस्तान् शरीरप्रदेशानागत्य तांस्तान् व्याधीन् जनयन्ति। ते यदोदरसन्निवेशं कुर्व्वन्ति तदा गुल्मविद्रध्युदराग्निषङ्गानाहविसूचिकातिसारप्रभृतीन् जनयन्ति, बस्तिगताः प्रमेहाश्मरीमूत्राघातमूत्रदोषप्रभृतीन्, मेढ्रगता निरुद्धप्रकशोपदंशशूकदोषप्रभृतीन्, वृषणगता वृद्धीः। गुदगता भगन्दरार्शःप्रभृतीन्, ऊर्ध्वजत्रुगतास्तूर्ध्वजान्, त्वङ्मांसशोणितस्थाः क्षुद्ररोगान् कुष्ठानि विसर्पांश्च, मेदोगता ग्रन्थ्यपच्यर्ब्बुदगलगण्डालजीप्रभृतीन्, (अस्थिगता विद्रध्यनुशयीप्रभृतीन्), पादगताः श्लीपदवातशोणितवातकण्टकप्रभृतीन्। सर्व्वाङ्गगता ज्वरसर्व्वाङ्गरोगप्रभृतीन् ॥३६॥

Sthána-Samśraya : Now we shall enumerate the names of the peculiar diseases, which are originated by the deranged and expanded humours, incarcerated in the different parts of the body. These humours, confined in the abdomen, give rise to Gulma (abdominal glands) tumours, internal abscesses (Vidradhi), abdominal dropsy, impaired digestion in the bowels, constipation (Ánáha), cholera (Visuciká) and dysentery.

Lodged in the bladder, these humours usher in Prameha (morbid urethral discharges), Aśmari (stone in the bladder), Mūtrakṛcchhra (stricture of the urethra) and Mutrágháta (retention of urine), and diseases affecting the renal secretion, etc. Restricted to the penis they tend to bring in syphilis, Niruddha-prakáśa (phymosis) and the local inflammatory diseases known as the Śūka-doṣa, etc.

Similarly, lodged in the region of the anus, these deranged and expanded humours beget fistula in ano, haemorrhoids and polypus growths about that locality. Confined in the region of the scrotum, they give rise to hydrocele and other types of scrotal tumours, etc. Restricted to the region above the clavicles, these humours originate diseases peculiar to that locality, while erysipelas, cutaneous affections (Kuṣṭha) and other minor diseases supervene, when they restrict themselves to the flesh and the skin (lymphchyle) and blood. Affecting only the fat, these humours tend to originate Granthi (Aneurism), Apaci (scrofula), Arbuda (tumour), Galaganḍa (goitre) and Alaji

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(inflammation of the eye at the edge of the cornea.[1]

Lodged in the lower extremities, they bring on elephantisis, Váta-Rakta (a kind of leprosy), Váta-Kaṇṭaka, etc. Permeating the whole organism, they give rise to such diseases as fever, Sarvāṅgaroga, etc. which invade the entire system. **36**

तेषामेवमभिसन्निविष्टानां पूर्व्वरूपप्रादुर्भावः, तं प्रतिरोगं वक्ष्यामः। तत्र पूर्व्वरूपगतेषु चतुर्थः क्रियाकालः ॥३७॥

The aggravated and expanded humours, thus firmly ensconced in the different parts of the body, exhibit the premonitory symptoms of diseases which will be fully dealt with under their respective heads. The manifestation of these premonitory symptoms should be considered as the **fourth occasion** for medical treatment. **37**

अत ऊर्द्ध्वं व्याधिदर्शनं वक्ष्यामः—शोफार्ब्बुदग्रन्थिविद्रधिविसर्पप्रभृतीनां प्रव्यक्तलक्षणता ज्वरातिसारप्रभृतीनाञ्च। तत्र पञ्चमः क्रियाकालः ॥३८॥

Disease-Its Development : Now we shall deal with the full development or manifestation of a disease. The full manifestation of a disease, such as a swelling, tumour, aneurism (Granthi), Vidradhi (abscess) and erysipelas (Vīsarpa) etc., fever or dysentery, signifies the complete development of the characteristic symptoms, which should be regarded as the **fifth occasion** for medical treatment. **38**

अत ऊर्द्ध्वमेतेषामवदीर्णानां व्रणभावमापन्नानां षष्ठः क्रियाकालः, ज्वरातिसारप्रभृतीनाञ्च दीर्घकालानुबन्धः। तत्राप्रतिक्रियमाणेऽसाध्यतामुपयान्ति ॥३९॥

The **Sixth occasion** for the calling in of medical aid should be considered to have arisen when a swelling (abscess, tumour, etc.) would burst and exhibit the characteristic symptoms of an open ulcer. A persistent lingering or continuance of a fever or dysentery, etc., should be considered as marking, or forming one of its particular stages, and which may run into one of an incurable type, if neglected or not sufficiently cared for at the outset. **39**

1. ***Additional text :*** *Reaching down and confined in the bone-systems of the body, they produce Vidradhi (abscesses), Anuśayi, etc.*

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भवन्ति चात्र-

सञ्चयञ्च प्रकोपञ्च प्रसरं स्थानसंश्रयम्।
व्यक्तिं भेदञ्च यो वेत्ति दोषाणां स भवेद् भिषक्।।४०।।

Authoritative verse on the subject : The physician, who fully knows about the accumulation (Sañcaya), disturbance or aggravation (Prakopa), expansion (Prasara), and differentiating traits of the deranged humours (Bheda), and is well conversant with the specific localities in which they are respectively confined in the course of their expansion (Sthánasaṁśraya), and with the symptoms which they respectively exhibit in connection with the incidental disease (Vyakti), is alone worthy of that epithet. 40

सञ्चयेऽपहृता दोषा लभन्ते नोत्तरा गतीः।
ते तूत्तरासु गतिषु भवन्ति बलवत्तराः।।४१।।

सर्व्वैर्भावैस्त्रिभिर्वाऽपि द्वाभ्यामेकेन वा पुनः।
संसर्गे कुपितः क्रुद्धं दोषं दोषोऽनुधावति।।४२।।

The deranged humours, checked or subdued in their accumulating stage, fail to exhibit any further or subsequent development, but, if left unremedied, they gain in strength and intensity in the course of their further development. The humours, deranged either singly, or in couples, or in a triple combination as regards one or two of their virtues, push on, follow and blend with humours similarly deranged as regards their qualities and combinative numbers. 41-42

संसर्गे यो गरीयान् स्यादुपक्रम्यः स वै भवेत्।
शेषदोषाविरोधेन सन्निपाते तथैव च।।४३।।

The medical treatment in a case, where two or all (three) of the deranged humours are involved, consists in conquering the strongest one in the combination, but so as not to enrage or aggravate the minor or the weaker humours in the group and specially so in a case of Sannipáta.[1] 43

वृणोति यस्माद्गूढेऽपि व्रणवस्तु न नश्यति।
आदेहधारणात् तस्माद् व्रण इत्युच्यते बुधैः।।४४।।

1. *The combination of any two of the bodily humours with the vitiated blood may likewise be interpreted to signify a Sánnipátika (trihumoural) combination.*

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A concourse of deranged humours, affecting and appearing in a particular part of the body, is called a boil or an ulcer (Vraṇa) which is derived from the root "Vṛ" to cover and is so called from the fact of its covering a particular part of the body or from its leaving a cicatrix which remains the whole life-time of the patient. 44

इति सुश्रुतसंहितायां सूत्रस्थाने व्रणप्रश्नो नामैकविंशोऽध्यायः ॥२१॥

Thus ends the twenty-first chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of investigation into the nature of the humours giving rise to an ulcer.

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SŪTRASTHĀNA

CHAPTER XXII

द्वाविंशोऽध्यायः।

अथातो व्रणास्रावविज्ञानीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter, which treats of secretions from boils or ulcers of different types. (**Vraṇāsráva-vijñáníya-adhyáya**). **1**

त्वङ्मांसशिरास्नाय्वस्थिसन्धिकोष्ठमर्म्माणीत्यष्टौ व्रणवस्तूनि, अत्र सर्व्वव्रणसन्निवेशः ॥२॥

A boil or an ulcer has its seat generally in one of the eight following components or principles of the body such as, the bone, the skin, the flesh, the veins, the ligaments, the joints, the viscera and the Marmas (vital parts of the body). A boil or an ulcer of any type may crop up or appear in any one of the above mentioned localities. **2**

तत्राद्यैकवस्तुसन्निवेशी त्वग्भेदी व्रणः सूपचरः, शेषाः स्वयमवदीर्य्यमाणा दुरुपचाराः। तत्रायतश्चतुरस्रो वृत्तस्त्रिपुटक इति व्रणाकृतिसमासः। शेषास्तु विकृताकृतयो दुरुपक्रमा भवन्ति। सर्व्व एव व्रणा क्षिप्रं संरोहन्त्यात्मवतां सुभिषग्भिश्चोपक्रान्ताः, अनात्मवतामज्ञैश्चोपक्रान्ताः प्रदुष्यन्ति, प्रवृद्धत्वाच्च दोषाणाम् ॥३-४॥

A boil or an ulcer, which is confined only to the skin, readily yields to medical treatment, while the remaining types, as well as those, which spontaneously suppurate and burst, are hard to cure. A boil or an ulcer usually assumes a shape which is either diffused,

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rectangular, spheroidal or triangular; while those, which are irregular or indefinite in shape, (or have forms other than the preceding ones, should be looked upon as belonging to types which can be cured only with the utmost difficulty. Any Vraṇa (burst or incised abscess) in a patient, who observes a strict regimen, and who, from the outset, is placed under the medical treatment of an experienced physician (surgeon), will be speedily healed; while an ulcer, affecting a person of irregular habits and treated by a quack or an ignorant physician, will develop into one of a malignant type, which can be healed only with the greatest difficulty, on account of it becoming aggravated by the deranged bodily humours involved therein. 3-4

तत्रातिसंवृतोऽतिविवृतोऽतिकठिनोऽतिमृदुरुत्सन्नोऽवसन्नोऽतिशीतोऽत्युष्णः कृष्णरक्तपीतशुक्लादीनां वर्णानामन्यतमवर्णो भैरवः पूतिपूयमांस-सिरास्नायुप्रभृतिभिः पूर्णः पूतिपूयास्राव्युन्मार्ग्युत्सङ्गचमनोज्ञदर्श-नगन्धोऽत्यर्थं वेदनावान् दाहपाकरागकण्डूशोफपिडकोपद्रुतोऽत्यर्थं दुष्टशोणितास्रावी दीर्घकालानुबन्धी चेति दुष्टव्रणलिङ्गानि। तस्य दोषोच्छ्रायेण षट्त्वं विभज्य यथास्वं प्रतिकारे प्रयतेत ॥५॥

Symptoms of Dusta-Vranas : Malignant ulcers (Duṣṭa Vraṇas) are known by the following indications : They are either too narrow or too widemouthed. They feel either extremely hard or soft to the touch and present either a raised elevated) or a depressed aspect. They are of either a black or red, yellow or white colour, and are characterised by extremes of temperature. Exhibiting strange and unusual features, they are checkered with networks of veins, ligaments, etc., and are filled with putrid and sloughing flesh and fetid pus. Indefinite and irregular in shape, they are found to exude a sort of dirty, fetid pus, which runs into fissures and cavities, following an oblique or upward course. They have a cadaverous look and smell and are characterised by extreme pain and burning sensation, attended with swelling, redness, itching and suppuration. Pustules crop up round these ulcers, which largely secrete vitiated blood, and linger unhealed for an inordinate length of time.

These ulcers may be divided into six classes [according as, they are severally caused by the deranged bodily humours (Váyu, Pitta and Kapha), or are due to their concerted action (Sannipáta), or to the

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effects of a blow (traumatic) or to vitiated blood.], and should be medically treated according to the nature of their respective exciting factors. **5**

अत ऊर्द्ध्वं सर्व्वस्रावान् वक्ष्यामः। तत्र घृष्टासु छिन्नासु वा त्वक्षु स्फोटेषु भिन्नेषु विदारितेषु वा सलिलप्रकाशो भवत्यास्रावः किंञ्चिद्विस्रः पीतावभासश्च। मांसगतः सर्पिःप्रकाशः सान्द्रः श्वेतः पिच्छिलश्च। सिरागतः सद्यश्छिन्नासु सिरासु रक्तातिप्रवृत्तिः, पक्वासु च तोयनाडीभिरिव तोयागमनं पूयस्य, आस्रावश्चात्र तनुर्विच्छिन्नः पिच्छिलोऽवलम्बी श्यावोऽवश्यायप्रतिमश्च। स्नायुगतः स्निग्धो घनः सिंघाणकप्रतिमः सरक्तश्च। अस्थिगतोऽस्थन्यभिहते स्फुटिते भिन्ने दोषावदारिते वा दोषभक्षितत्वादस्थि निःसारं शुक्तिधौतमिवाभाति। आस्रावश्चात्र मज्जमिश्रः सरुधिरः स्निग्धश्च। सन्धिगतः पीड्यमानो न प्रवर्त्तते, आकुञ्चन-प्रसारणोन्मनविनमनप्रधावनोत्कटासनप्रवाहणैश्च स्रवति। आस्रावश्चात्र पिच्छिलोऽवलम्बी सफेनपूयरुधिरोन्मथितश्च। कोष्ठगतोऽसृङ्मूत्रपूरीष-पूयोदकानि स्रवति। मर्म्मगतस्त्वगादिष्ववरुद्ध- त्वान्नोच्यते ॥६॥

Secretions from ulcers : Now we shall describe the characteristic secretions from all types of ulcers. Secretions from a contused or lacerated skin, as well as from an ulcer (confined only to it), whether spontaneously bursting or surgically opened, are thin and watery in their consistency. They are characterised by a raw (fleshy) smell and a yellowish colour. An ulcer, affecting the flesh exudes a slimy, thick and white secretion like clarified-butter. A copious quantity of blood flows out of a vein recently cut, while the incidental ulcer, in its suppurating stage, secretes a copious secretion, like water flowing out of a hydrant, which is moreover detached, thin, pendent (ropy), and slimy in its character and has a brown or frosty hue. An ulcer, confined only to a ligament, secretes a sort of cold and thick secretion, like expectorated mucous, though sometimes marked with streaks of blood.

A bone, injured fractured, or suddenly cracked by idiopathic causes (derangement of the bodily humours), loses its internal marrow and appears as if washed (loses its natural gloss). It assumes the colour of an oyster shell, whereas the secretions from an ulcer, which is

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seated in a bone, are cold and marked by streaks of blood and lumps of marrow. An ulcer, situated in any of the bone-joints, does not exude any secretion under pressure, but secretes a sort of slimy, pendent, frothy and blood-streaked pus, when the affected limb or part is flexed, expanded, raised or lowered, as in running (moving about), sitting or standing erect, or at defecation.

An ulcer, seated in the abdominal cavity (Koṣṭha), exudes a secretion, which is mixed with urine, fecal matter, pus or blood, and a thin or watery (serous) fluid. The secretions from an ulcer, affecting any vital part of the body, need not be separately described, as such a part naturally involves the organic principles of skin, flesh, etc.; and hence an ulcer, invading it, must necessarily exude a secretion, which is peculiar to any of the aforesaid bodily principles (skin, flesh, etc.) that has become affected. **6**

तत्र त्वगादिगतानामास्रावाणां यथाक्रमं पारुष्यश्यावावश्यायद-धिमस्तुक्षारोदकमांसधावनपुलाकोदकसन्निभत्वानि मारुताद् भवन्ति। पित्ताद्गोमेदकगोमूत्रभस्मशङ्खकषायोदकमाध्वीकतैलसन्निभत्वानि। पित्तवद्रक्तादतिविस्रत्वञ्च। कफान्नवनीतकासीसमज्जपिष्टतिलनारि-केलोदकवराहवसासन्निभत्वानि। सन्निपातात् तिलनारिकेलोदकैर्व्वा-रुकरसकाञ्जिकप्रसादारुकोदकप्रियङ्गुफलयकृन्मुद्गयूषसवर्णत्वानीति ॥७॥

The deranged Váyu makes the secretions from an ulcer, seated in any of the seven abovesaid principles such as, the skin, flesh, veins, ligaments, bones, joints and the abdomen, respectively coarse, and rough to the touch, brown, grey, frosty, or white like the cream of curd, and coloured like the washings of an alkali, like that of meat or paddy husks. Similarly, the action of the deranged Pitta should be inferred from the secretions assuming the colours of a Gomedha (a species of bluish yellow agate), or that of the urine of a cow, or that of water saturated with the burnt ashes of conch-shells or that of Kaṣáya water or that of the wine known as the Mádhvīka or that of oil, according as the skin, flesh, etc. are respectively affected. The action of the deranged blood, in changing the nature of the secretions of ulcers in the seven above said locations, is identical with that of the deranged Pitta with the exception, that the secretions are characterised by an extremely fishy smell.

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In an epidermic (confined only to the epidermis of a part) or superficial ulcer the action of the deranged Kapha manifests itself by imparting a butter-like or a Káśīśa (sulphate of iron) colour to the secretions. They have lard-like hue or a colour like that of rice paste, or that of water tinged with sesamum, or a colour like that of the internal juice or water of a coconut, or a colour like that of hog's lard, according as the flesh, a vein, a ligament, a bone or a joint is attacked. On the other hand, through the combined action of all the three deranged humours of the body (Sannipáta), those secretions become coloured like the water tinged with the soakings of sesamum seeds, or the internal sap or water of a cocoanut, or the juice of the Ervāruka or the transparent surface layer of rice gruel, or the washings of the Āruka fruit, or the water tinged with the fruits of the Priyángu, or like the liver or the Mudga pulse. 7

श्लोकौ चात्र भवतः—

पक्वाशयादसाध्यस्तु पुलाकोदकसन्निभः।
क्षारोदकनिभः स्रावो वर्ज्यो रक्ताशयात् स्रवन्।।८।।

आमाशयात् कलायाम्भोनिभश्च त्रिकसन्धिजः।
स्रावानेतान् परीक्ष्यादौ ततः कर्म्माचरेद् भिषक्।।९।।

Authoritative verses on the subject : An ulcer, situated in the cavity of the abdomen and secreting an exudation resembling paddy husks in colour, as well as one located in the viscera of blood (spleen or liver-Raktáśayam) and exuding a secretion like alkaline water, should be deemed incurable. Similarly, an ulcer having its seat in the cavity of the stomach (Amáśaya), or in the region of the Trika, (articulation of the clavicle with the intraclavicular notch) and exuding a thin, watery secretion, coloured like the washings of Kaláya pulse, should be regarded as belonging to the same type (incurable). A physician should only take in hand the treatment of an ulcer-patient after having examined the abovesaid nature of the discharges. 8-9

अत ऊर्द्ध्वं सर्व्वव्रणवेदना वक्ष्यामः। तोदनभेदनताडनच्छेदना-यामनमन्थनविक्षेपणचुमुचुमायननिर्द्दहनावभञ्जनस्फोटनविदारणोत्पाटन-कम्पनविविधशूलविश्लेषणविकिरणपूरणस्तम्भनस्वप्नाकुञ्चनाङ्कुशिकाः सम्भवन्ति, अनिमित्तविविधवेदनाप्रादुर्भावो वा मुहुर्म्मुहुर्यत्रागच्छन्ति

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वेदनाविशेषास्तं वातिकमिति विद्यात्। ओषचोषपरिदाहधूमायनानि यत्र गात्रमङ्गारावकीर्णमिव पच्यते यत्र चोष्माभिवृद्धिः क्षते क्षारावसिक्तवच्च वेदनाविशेषास्तं पैत्तिकमिति विद्यात्। पित्तवद्रक्तसमुत्थं जानीयात्। कण्डूर्गुरुत्वं सुप्तत्वमुपदेहोऽल्पवेदनत्वं स्तम्भः शल्यञ्च यत्र तं श्लैष्मिकमिति विद्यात्। यत्र सर्व्वासां वेदनानां समुत्पत्तिस्तं सान्निपातिकमिति विद्यात् ॥१०॥

Pain and its character : Now we shall describe all the different kinds of pain, which are experienced in the several types of Vraṇa (ulcers) described before.

Vátaja pain : Pains of pricking, piercing, thrashing, cutting, expanding, gnawing, churning, shooting, tingling, burning, breaking, bursting, pinching, uprooting, uplifting, quivering, aching of different types, shifting, stuffing, benumbing, indurating, contacting, and pains, of a spasmodic character are usually felt in ulcers. A pain, which comes on or vanishes without any apparent cause, or is varied and shifting in its character, should be ascribed to the effects of the deranged Váyu.

Pittaja pain : A sensation of burning is felt in the ulcer accompanied by a sort of sucking pain. A feeling of inhaling heat or vapour, and a burning sensation running through the whole body, should be looked upon as the resultant of the deranged Pitta. At the same time the body seems as if it had been strewn over with bits of glowing charcoal. The heat or (the temperature of the affected locality) shows a steady rise, and a pain like the one incidental to the application of alkaline water (caustic solution is experienced in the ulcer).

Raktaja pain : The pain and other specific features of an ulcer due to the vitiated condition of the blood are identical with those developed by one of the Pittaja type.

Kaphaja pain : An ulcer, characteriesed by numbness, heaviness, coldness, itching and a slight pain in the affected part, and which seems as if it has been plastered over with a paste, and which proves insensible to touch, should be ascribed to the action of the deranged Kapha.

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Sānnipátika pain : The symptoms, described under the head of each of the preceding humoural types of ulcer, simultaneously exhibit themselves in the one brought about by the concerted action of all the deranged humours (Sānnipátika). **10**

अत ऊर्ध्वं व्रणवर्णान् वक्ष्यामः। भस्मकपोतास्थिवर्णः परुषोऽरुणः कृष्ण इति मारुतजस्य। नीलः पीतो हरितः श्यावः कृष्णोः रक्तः कपिलः पिङ्गल इति रक्तपित्तसमुत्थयोः। श्वेतः स्निग्धः पाण्डुरिति श्लेष्मजस्य। सर्व्ववर्णोपेतः सान्निपातिक इति ॥११॥

Colours of Vraṇas : Now we shall describe the colours assumed by the several types of ulcers. An ulcer, due to the action of the deranged Váyu, is rough and black, red, or ash-coloured, or is of the colour of a bone, or a pigeon. An ulcer, caused by the action of the deranged blood or Pitta, is coloured either blue, yellow, greenish-brown, black, reddish-tawny or flame-coloured. An ulcer due to the action of the deranged Kapha is white, grey and glossy. An ulcer, due to the combined action of the three deranged bodily humours, may assume any colour peculiar to them. **11**

भवति चात्र-

न केवलं व्रणेषूक्तो वेदनावर्णसंग्रहः।
सर्व्वशोफविकारेषु व्रणवल्लक्षयेद् भिषक्।।१२।।

Authoritative verses on the subject : Not only in the cases of Vraṇa, but in all (inflammatory) swellings of whatsoever type, the physician should carefully observe the nature of the local pain, and the colour of the epidermis. **12**

Thus ends the twenty-second Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of secretion from different types of ulcers.

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SŪTRASTHĀNA

CHAPTER XXIII

त्रयोविंशोऽध्यायः।

अथातः कृत्याकृत्यविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discuss the Chapter, which deals with the Prognosis of an ulcer (**Kṛtyákṛtya-vidhi-adhyáya**). 1

तत्र वयःस्थानां दृढानां प्राणवतां सत्त्ववताञ्च सुचिकित्स्या व्रणाः, एकस्मिन् वा पुरुषे यत्रैद्गुणचतुष्टयं तस्य सुखसाधनीयतमाः ॥२॥

A boil or an ulcer appearing in a patient who is young, muscular (in frame), strong, or is possessed of an indomitable courage and fortitude proves readily amen able to healing measures and applications; how much more so when one appears in a patient in whom all these four conditions simultaneously obtain. 2

तत्र, वयःस्थानां प्रत्यग्रधातुत्वादाशु व्रणा रोहन्ति। दृढानां स्थिरबहुमांसत्वाच्छस्त्रमवचार्य्यमाणं शिरास्नाय्वादिविशेषान् न प्राप्नोति। प्राणवतां वेदनाभिघाताहारयन्त्रणादिभिर्न ग्लानिरुत्पद्यते। सत्त्ववतां दारुणैरपि क्रियाविशेषैर्न व्यथा भवति, तस्मादेतेषां सुखसाधनीयतमाः। त एव विपरीत गुणा वृद्धकृशाल्पप्राणभीरुषु द्रष्टव्याः॥३॥

An ulcer in a young patient is speedily healed owing to the fresh and vigorous vitalizing principles of the body; whereas the one, which appears in a person of strong and muscular build, finds a speedy and successful termination owing to the inability of the incising instrument

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to cut deep into the hard and tough muscles of the affected part and to reach down, or in any way destroy the underlying veins and nerves, etc. A strong and vigorous patient can easily endure a considerable amount of burning pain, etc. and does not feel distressed by a strict regimen of diet. A man of stupendous endurance and fortitude can sustain the fatigue and worry of even the most painful surgical operation. Accordingly, a boil or an ulcer, appearing in a patient of the above said description, is easily and speedily healed, whereas the one, which affects either an old, emaciated, or timid person or one of small strength and endurance, takes time to heal. 3

स्फिक्पायुप्रजननललाटगण्डौष्ठपृष्ठकर्णफलकोषोदरजत्रुमुखाभ्यन्तरसंस्थाः सुखरोपणीया व्रणाः। अक्षिदन्तनासापाङ्गश्रोत्रनाभिजठरसेवनीनितम्बपार्श्वकुक्षिवक्षः कक्षास्तनसन्धिभागगताः सफेनपूयरक्तानिलवाहिनोऽन्तःशल्याश्च दुश्चिकित्स्याः।।४।।

Boils or ulcers, which appears in the regions of the buttocks (Sphik), or about the anus, and the organs of generation, or on the back, forehead, cheek, or lips, or in the region of the external ears, or on the testes or the abdomen, or in the cavity of the mouth, or about the nape of the neck, or above the clavicles, can be easily healed. Those, that are seated in the eyes, or in the gums, the nostrils or the exterior angle of the eye, or in the cavity of the ears, abdomen or the umbilicus, or about any suture of the body, hips, ribs, arm-pits, chest, breasts, sides, or the joints, as well as those, that secrete frothy blood or pus with a gurgling sound, or contain any foreign matter embedded in their inside, are healed only with the greatest difficulty. 4

अधोभागाश्चोर्ध्वभागनिर्व्वाहिणो रोमान्तोपनखमर्म्मजङ्घास्थिसंश्रिताश्च। भगन्दरमपि चान्तर्मुखं सेवनीकुटकास्थिसंश्रितम् ॥५॥

Similarly, an abscess or an ulcer appearing in the nether region of the body and pointing upward, or the one appearing on the extremity of scalp (Románta) or about the end of a finger-nail, or in any of the vulnerable parts of the body, as well as the one affecting either of the thigh bones (femurs), should be looked upon as equally hard to cure. Likewise an abscess or an ulcer affecting a bone of the pelvis (Śroṇikanda-Acetabulum), as well as a fistula in ano opening inward should be regarded as hard to cure. 5

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भवति चात्र-

कुष्ठिनां विषजुष्टानां शोषिणां मधुमेहिनाम्।
व्रणाः कृच्छ्रेण सिध्यन्ति येषाञ्चापि व्रणे व्रणाः ।।६।।

Authoritative verse on the subject: An ulcer (Vraṇa) appearing in a leper (Kuṣṭhi) or in a person suffering from diabetes (Madhumeha, or from Śoṣa (lit : pulmonary consumption) or from the effects of poison, as well as the one appearing in a pre-existing ulcer, should be looked upon as curable only with the greatest difficulty. **6**

अवपाटिकानिरुद्धप्रकशसन्निरुद्धगुद- जठरग्रन्थिक्षतक्रिमयः प्रतिश्यायजाः कोष्ठजाश्च, त्वग्दोषिणां प्रमेहिणां वा ये परिक्षतेषु दृश्यन्ते; शर्करा सिकतामेहो वातकुण्डलिकाऽष्ठीला दन्तशर्करोपकुशः कण्ठशालूकं निष्कोषणदूषिताश्च दन्तवेष्टा विसर्पास्थिक्षतोरःक्षत-व्रणग्रन्थिप्रभृतयश्च याप्याः ॥७॥

Yápya ulcers : An ulcer incidental to, and affecting the seat of any of the following diseases, viz. Avapáṭiká (paraphimosis), or Niruddha-Prakáś (phimosis), or Sanniruddha-guda (constriction of the anus), or Jaṭhara (abdominal-dropsy), or Granthi (glandular inflammation), and characterised by the germination of parasites in its interior, as well as the one appearing in the cavity of the abdomen, or affecting the mucous linings of the intestines, or brought about by the corrosive secretions of a nasal catarrh (Pratiśyáya), and infested with parasites, should be considered as only admitting of a palliative treatment. Similarly palliation is the only remedy in the case of an ulcer which appears in a patient suffering from any morbid secretion from the urethra (Prameha) or from any form of cutaneous affections, marked by worms in its inside.

Likewise a case of gravel (Śarkará), or urinary calculi (Śikatá) in which the urine is found to be charged with concretions, or leaves a deposit of sandy sediment, can not be radically cured by medicine alone. A case of Váta-kuṇḍaliká, Aṣṭhīlá, Upakuśa, Kaṇṭha-śálūka, Danta-śarkará, Danta-veṣṭa, Visarpa, Asthikṣata, Uru-kṣata, or Vraṇa-Granthi, may not perfectly yield to medicine alone. In an inflammation of the gums resulting from the use of poisonous twigs as brushes for teeth (Niṣkaṣaṇa) a temporary amelioration is all that can be expected

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from a good and efficient treatment. 7

साध्या याप्यत्वमायान्ति याप्याश्चासाध्यतां तथा।
घ्नन्ति प्राणानसाध्यास्तु नराणामक्रियावताम्।।८।।

यापनीयं विजानीयात् क्रिया धारयते तु यम्।
क्रियायान्तु निवृत्तायां सद्य एव विनश्यति।।९।।

प्राप्ता क्रिया धारयति याप्यव्याधितमातुरम्।
प्रपतिष्यदिवागारं विष्कम्भः साधुयोजितः।।१०।।

Metrical texts : In a patient neglecting a disease at its preliminary stage, (or otherwise not observing a strict regimen) even a curable malady may speedily develop into one which admits only of palliative measures, while a disease of the last named type is soon transformed into an incurable one. An incurable disease under the circumstances speedily finds a fatal termination. A patient laid up with a disease, which only admits of a palliative treatment, lives so long as the course of the medical treatment is continued, and will die almost simultaneously with its discontinuance. Just as a prop or a pillar can prevent the collapse of a tumbling edifice, so palliative measures, judiciously applied by a skilful physician, may keep off the inevitable in a disease which knows no radical cure. 8-10

अत ऊर्द्धमसाध्यान् वक्ष्यामः। मांसपिण्डवदुद्गताः प्रसेकिनोऽन्तःपूय वेदनावन्तोऽश्वापानवदुद्वृतौष्ठाः; केचित् कठिना गोश्रृङ्गवदुन्नतमृदु-मांसप्ररोहाः; अपरे दुष्टरुधिरास्राविणस्तनुपिच्छिलास्राविणो वा मध्योन्नताः; केचिदवसन्नशुषिरपर्य्यन्ताः शणतूलवत् स्नायुजालवन्तो दुर्दर्शनाः; वसामेदोमज्जमस्तुलुङ्गस्राविणश्च दोषसमुत्थाः। पीतासित-मूत्रपुरीषवातवाहिनश्च कोष्ठस्थाः, त एवोभयतोभागव्रणमुखेषु पूयरक्तनिर्व्वाहिणः; (क्षीणमांसानाञ्च) सर्व्वतोगतयश्चाणुमुखा मांसवद्व-दवन्तः सशब्दवातवाहिनश्च शिरःकण्ठस्थाः; क्षीणमांसानाञ्च पूयरक्तनिर्व्वाहिणोऽरोचकाविपाककासश्वासोपद्रवयुक्ताः। भिन्ने वा शिरःकपाले यत्र मस्तुलुङ्गदर्शनं त्रिदोषलिङ्गप्रादुर्भावः कासश्वासौ वा यस्येति ॥११॥

Incurable diseases : Now we shall describe the types of

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diseases which are usually held as incurable. An ulcer (Vraṇa) cropping up like a fleshy tumour, painful and containing pus in its inside, and which is characterised by a copious secretion, with its edges raised like those of the genital of a mare, should be understood as belonging to the incurable type. A condylomatous (papillomatous) ulcer which is soft and raised like the horn of a cow, or the one which is moderately raised or elevated at its base, and secretes an exudation of vitiated blood, or a thin slimy secretion, should be likewise regarded as incurable. An ulcer with an embossed or heaved up centre, and one dipped or fissured at its extremity should be regarded as past all remedy. An ulcer covered over with shreds of ligaments, and looking as if studded with loose shreds of hemp, should be given up as incurable. Similarly, an ulcer due to the deranged condition of any of the fundamental humours, and secreting an exudation composed of coagulated blood, fat, marrow and brain-matter should be deemed incurable.

Likewise, an ulcer, in a weak and emaciated person, which is located within the cavity of the abdomen, (Koṣṭha) and which assumes either a black or yellowish colour, and exudes a secretion composed of urine, pus, blood and fecal matter, which finds its outlet both through the upward and downward fissures of the body (the mouth and the anus) making a rumbling, gurgling sound, or which simultaneously secretes pus and blood through both the channels, should be regarded as belonging to the incurable class. An ulcer in an emaciated patient, which is situated either on the head or in the throat, and which is narrow-mouthed and is traversed by a network of capillaries, and studded with fleshy or papillomatous eruptions, should be regarded as incurable. A distinctly audible sound or report is heard in these ulcers which are found to be charged with wind.

An ulcer in an emaciated patient, which secretes blood and pus, and is attended with indigestion, cough, painful respiration and non-relish for food, as well as a case of fractured skull, attended with cough, dyspnoea, secretion of brain-matter, and symptoms peculiar to the concerted action of the three deranged humours of the body, should be given up as past all remedy. 11

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भवन्ति चात्र-

वसां मेदोऽथ मज्जानं मस्तुलुङ्गञ्च यः स्रवेत्।
आगन्तुस्तु व्रणः सिध्येन्न सिध्येद् दोषसम्भवः।।१२।।

Authoritative verses on the subject: A traumatic ulcer, which exudes a secretion of fat, marrow or brain-matter, may prove amenable to medical treatment, whereas a humoural ulcer under the circumstance will prove incurable. **12**

अमर्म्मोपहिते देशे शिरासन्ध्यस्थिवर्ज्जिते।
विकारो योऽनुपर्य्येति तदसाध्यस्य लक्षणम्।।१३।।

क्रमेणोपचयं प्राप्तो धातूननुगतः शनैः।
न शक्य उन्मूलयितुं वृद्धो वृक्ष इवामयः।।१४।।

स स्थिरत्वान्महत्त्वाच्च धात्वनुक्रमणेन च।
निहन्त्यौषधवीर्य्याणि मन्त्रान् दुष्टग्रहो यथा।।१५।।

An ulcer appearing at any part of the body other than a vital one (Marma), and which is found to invade its successive elements though without affecting any vein, bone, joint, etc. should be regarded as incurable. Just as a tree, that has grown old and that has spread its roots deep into the soil, can not be uprooted, so a disease can not be eradicated that has gained in strength and maturity with the process of time, and that has gradually invaded the different essential principles of the body. A disease, which, having been neglected at the outset, has run on to one of a lingering or persistent type by invading the successive elements of the body, and has thereby gained in strength and intensity, baffles medicines, (of tested and marked efficacy), just as malignant astral combinations tend to nullify potent incantations. **13-15**

अतो यो विपरीतः स्यात् सुखसाध्यः स उच्यते।
अबद्धमूलः क्षुपको यद्वदुत्पाटने सुखः।।१६।।

त्रिभिर्दोषैरनाक्रान्तः श्यावौष्ठः पिडकासमः।
अवेदनो निरास्रावो व्रणः शुद्ध इहोच्यते।।१७।।

Symptoms of cleansed healthy ulcers: An ulcer, not belonging to any of the above said types, may prove easily amenable to the

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curative efficacies of medicines, In other words, an ulcer of recent origin is easily uprooted like a tender sapling of recent growth. An ulcer, which is unaffected by any of the three deranged bodily humours, and which assumes a dark brown hue along its edges, and is characterised by the absence of any pain, pustular eruptions or secretions, and which is of an even or of an equal elevation throughout its length, should be regarded as cleansed (asepsised or healthy), and divested of all morbid matter or principle (Śuddha-Vraṇa). **16-17**

कपोतवर्णप्रतिमा यस्यान्ताः क्लेदवर्ज्जिताः।
स्थिराश्चिपिटिकावन्तो रोहतीति तमादिशेत्।।१८।।

Symptoms of Healing Ulcers : An ulcer, which is dove-coloured (yellowish dusky), and is not lardaceous at its base, and is further characterised by the absence of any muco-purulent secretion along its margin, and which has become hard and surrounded by shreds of dead skin, and presents symptoms of healthy granulation, should be looked upon as in course of healing. **18**

रूढवर्त्मानमग्रन्थिमशूनमरुजं व्रणम्।
त्वक्सवर्णं समतलं सम्यग्रूढं विनिर्द्दिशेत्।।१९।।

Symptoms of Healed Ulcers : An ulcer, with its edges firmly adhered and characterised by the absence of any pain and swelling and not appearing knotty or glandular to the touch and that has left a cicatrix of the same hue with surrounding skin, should be considered as perfectly healed. **19**

दोषप्रकोपाद् व्यायामादभिघातादजीर्णतः।
हर्षात् क्रोधाद् भयाद् वाऽपि व्रणो रूढोऽपि दीर्य्यते।।२०।।

Causes, such as mental excitements, as excessive grief and ecstacies of joy, anger or fright, as well as an external blow, or excessive physical exercise, or an abnormal excitation of any of the deranged humours, or an impaired digestion, may tend to reopen an ulcer recently adhered and healed. Accordingly such acts and conditions should be avoided by an ulcer-patient. **20**

इति सुश्रुतसंहितायां सूत्रस्थाने कृत्याकृत्यविधिर्नाम त्रयोविंशोऽध्यायः ॥२३॥

Thus ends the twenty-third Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of the prognosis of ulcers.

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SŪTRASTHĀNA

CHAPTER XXIV

चतुर्व्विंशोऽध्यायः।

अथातो व्याधिसमुद्देशीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discourse on the Chapter, which deals with the classification of diseases according to their specific nature (**Vyádhi-Samuddeśīya-adhyáya**). 1

द्विविधा व्याधयः—शस्त्रसाध्याः स्नेहादिक्रियासाध्याश्च। तत्र शस्त्रसाध्येषु स्नेहादिक्रिया न प्रतिषिध्यते। स्नेहादिक्रियासाध्येषु शस्त्रकर्म्म न क्रियते। अस्मिन् पुनः शास्त्रे सर्व्वतन्त्रसामान्यात् सर्व्वेषां व्याधीनां यथास्थूलमवरोधः क्रियते ॥२॥

Diseases may be grouped under two broad subdivisions, such as Surgical, and Medical, that is those that yield to the administration of purgatives, emetics, oils, diaphoretics, and unguents.

The use or administration of medicated oils and unguents, etc., is not prohibited in a surgical disease, while a case, which is exclusively medicinal in its character, does not admit of the adoption of any surgical remedy. Only a general outline of the nature and symptoms of all diseases will be found to have been briefly laid down in the present work. This work includes within its scope subject matters which have been fully dealt with in other books (having only a general bearing upon all the several branches of the science of medicine). 2

प्रागभिहितं तद्दुःखसंयोगा व्याधय इति। तच्च दुःखं त्रिविधम्—

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आध्यात्मिकमाधिभौतिककमाधिदैविकमिति॥३॥

तत् तु सप्तविधे व्याधावुपनिपतति। ते पुनः सप्तविधा व्याधयः; तद्यथा—आदिबलप्रवृत्ताः, जन्मबलप्रवृत्ताः, दोषबलप्रवृत्ताः, सङ्घातबल-प्रवृत्ताः, कालबलप्रवृत्ता, दैवबलप्रवृत्ताः, स्वभावबलप्रवृत्ता इति ॥४॥

It has been stated before that anything that afflicts either the body or the living personality-self, or both, is called disease. This pain or affliction may be eithe. physical[1] in its character (Ádhyâtmika), or due to any disturbance in the physical environments of a man (Ádhibhautika), or to the acts of God (Ádhidaivika) etc. This three-fold pain may be ultimately transformed into any of the seven kinds of diseases such as, the Ádi-bala-pravṛtta, Janma-bala-pravṛtta, Dośa-bala-pravṛtta, Saṁghâta-bala-pravṛtta, Kâla-bala-pravṛtta, Daiva-bala-pravṛtta and Svabhâva-bala-pravṛtta. 3-4

तत्रादिबलप्रवृत्ता ये शुक्रशोणितदोषान्वयाः कुष्ठार्शःप्रभृतयः; तेऽपिद्विविधाः—मातृजाः, पितृजाश्च। जन्मबलप्रवृत्ता ये मातुरपचारात् पङ्गुजात्यन्धबधिरमूकमिन्मिनवामनप्रभृतयो जायन्ते; तेऽपि द्विविधा रसकृताः, दोहृदापचारकृताश्च। दोषबलप्रवृत्ता ये आतङ्कसमुत्पन्ना मिथ्याहाराचारभवाश्च; तेऽपि द्विविधाः—आमाशयसमुत्थाः, पक्वाशय-मुत्थाश्च, पुनश्च द्विविधाः-शारीरा, मानसाश्च। एते आध्यात्मिकाः ॥५॥

Ádi-bala-pravṛtta : The disease termed Ādi-bala-pravṛtta is ascribed to any inherent defect in the semen or the ovum of one's parent, which forms one of the original and primary factors of "being" and includes leprosy (Kuṣṭha), hemorrhoids, phthisis, etc. This type may be divided into two sub divisions, according as the disease is generated by the deranged paternal or maternal factor at the time of incubation.

Janma-bala-pravṛtta : The Congenital or the **Janma-bala-pravṛtta** type usually follows such causes as an improper conduct on the part of the mother during the period of gestation, etc., and embraces such defects or maladies as (congenital) blindness, deafness,

1. *Certain commentators interpret the term "Átman" in "Ádhyâtmika" to mean body only, and accordingly designate all phenomena that may be manifest in the body as Ádhyâtmika.*

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dumbness, nasal-voice, and such monstrous aberrations of nature as congenital cretinism, and the births of dwarfs and pigmies. This type, in its turn, admits of two sub-divisions, according as the disease is due to the action of the deranged lymph-chyle (Rasa-kṛta), or to an ungratified desire of the mother during gestation, or to her gratification of any improper longing or conduct during pregnancy (Dauhṛdya).

Doṣa-bala-pravṛtta : The Doṣa-bala-pravṛtta. (idiopathic) type is due to the action of any of the fundamental bodily humours deranged by an improper diet, or resulting from the dynamical energies of the mind, such as (Rajas and Tamas, etc.). This type may be classified under two sub-heads, according as the disease is found to have its origin in the Ámáśaya (stomach) or in the Pakváśaya (intestines), and each of these again-may be further divided into two main sub-divisions such as the physical and the mental. The three preceding kinds of diseases include within their category disorders which are called mental or psychical (**Ádhyátmika**). **5**

सङ्घातबलप्रवृत्ता ये आगन्तवो दुर्ब्बलस्य बलवद्विग्रहात्; तेऽपि द्विविधाः—शस्त्रकृता, व्यालकृताश्च। एते आधिभौतिकाः ॥६॥

Saṁghāta-bala-Pravṛtta : The Traumatic type (Saṁghāta-bala-pravṛtta) includes diseases that are caused by an external blow or are due to wrestling with an antagonist of superior strength. They may be sub-divided into minor divisions, according as the disease is due to an external wound, or to the bite from any fierce beast or poisonous reptile, etc. These types belong to the Ádhibhautika type, i.e. (brought about by physical causes. **6**

कालबलप्रवृत्ता ये शीतोष्णवातवर्षाप्रभृतिनिमित्ताः। तेऽपि द्विविधाः—व्यापन्नर्त्तुकृताः, अव्यापन्नर्त्तुकृताश्च। दैवबलप्रवृत्ता ये देवद्रोहादभिशप्तका आथर्व्वणकृता उपसर्गजाश्च; तेऽपि द्विविधाः—विद्युदशनिकृताः, पिशाचादिकृताश्च, पुनश्च द्विविधाः—संसर्गजा, आकस्मिकाश्च। स्वभावबलप्रवृत्ताः क्षुत्पिपासाजरामृत्युनिद्राप्रभृतयः; तेऽपि द्विविधाः—कालकृता, अकालकृताश्च। तत्र परिरक्षणकृताः कालकृताः, अपरिरक्षणकृता अकालकृताः। एते आधिदैविकाः। अत्र सर्व्वव्याध्यवरोधः ॥७॥

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Kála-bala-pravṛtta : The Periodical type (Kála-bala-pravṛtta) includes diseases that are brought about by the variation of atmospheric heat or humidity with the change of the seasons, and admits of being grouped under two different sub-heads, according as the seasons, which usher these changes in, exhibit natural or contrary features.

Daiva-bala-pravṛtta : The Providential (Daiva-bala-pravṛtta) type includes diseases that are the embodiments of curses, divine wrath or displeasure, or are brought about through the mystic potencies of charms and spells, as described in the Atharva-Veda. This type may be divided into two minor divisions according as the disease is due to such acts of God as when a man is struck by lightning, etc., or to the malignant influences of demons and monsters, and these may be further grouped under two main sub-heads, according as the disease assumes a contagious character (epidemic), or is purely accidental, and restricts itself to isolated cases (sporadic).

Svabháva-bala-pravṛtta : The Natural or the Spontaneous (Svabháva-bala-pravṛtta) type includes such natural organic phenomena as, decrepitude, death,[1] hunger, thirst, sleep, etc. These phenomena are either Kálakṛta (timely) or Akálakṛta (untimely). They are called Kálakṛta when they occur at the proper time in persons who strictly observe the rules of health, and Akálakṛta, when they appear at the improper time (morbid or premature) as the effect of unhealthy living. These diseases belong to the Providential or **Ádhi-daivika** type.[2] Thus we have classified diseases into their several types. **7**

सर्व्वेषाञ्च व्याधीनां वातपित्तश्लेष्माण एव मूलम्, तल्लिङ्गत्वाद् दृष्टफलत्वादागमाच्च। यथा हि कृत्स्नं विकारजातं विश्वरूपेणावस्थितं सत्त्वरजस्तमांसि न व्यतिरिच्यन्ते, एवमेव कृत्स्नं विकारजातं विश्वरूपेणावस्थितमव्यतिरिच्य वातपित्तश्लेष्माणो वर्त्तन्ते। दोषधातु-मलसंसर्गायतनविशेषान्निमित्ततश्चैषां विकल्पा भवन्ति। दोषदूषितेष्वत्यर्थं धातुषु संज्ञा क्रियते—रसजोऽयं, शोणितजोऽयं, मांसजोऽयं, मेदोजोऽयं,

1. *According to certain authorities "Death" may also mean death of tissues.*
2. *Several authorities on the other hand include such diseases as thirst, hunger, etc., within the Ádhyátmika class inasmuch as they are but the indications of the want of certain vital principles in the body and appear in the mental plane (Ádhyátmika) only as longings for water, food, etc.*

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अस्थिजोऽयं, मज्जजोऽयं, शुक्रजोऽयं, व्याधिरिति ॥८॥

The deranged bodily humours such as, Váyu, Pitta and Kapha should be looked upon as the primary sources of all diseases, inasmuch as symptoms characteristic of each of them may be detected in the case of a disease of whatsoever type, (which usually abates with their corresponding subsidence), and also because the Śástras have ascribed to them the fatherhood of all maladies that assail the human frame.

As the three qualities of **Sattva, Rajas** and **Tamas**[1] are inherent in, and inseparable from, all the phenomenal appearances in the universe which are, in reality, but modifications of their own qualities, so the three fundamental bodily humours underlie at the root of, and run through, the course of all known forms of bodily distemper.

The deranged bodily humours (Doṣa) in contact with the different elements, (Dhátu) and excrements (Mala) of the body, together with the difference of their locations and pathological effects, give rise to the different forms of disease.[2]

The nomenclature of disease depends upon where the affection of the several elementary principles of the body by the deranged bodily humours lies, and which is accordingly styled as it is seated in the lymph-chyle, or in the blood or the flesh, or it is in fat, bone, or in the semen. **8**

तत्रान्नाश्रद्धारोचकाविपाकाङ्गमर्दज्वर-हृल्लास-तृप्तिगौरवहृत्-पाण्डुरोग-मार्गोपरोध- काश्यर्यवैरस्याङ्गसादाकालजवलिपलितदर्शन-प्रभृतयो रसदोषजा विकाराः।।९।।

Rasaja Distempers : Distempers such as aversion to, and loss of relish for food, indigestion, aching in the limbs, fever, nausea and a sense of repletion even without food, heaviness of the limbs, diseases affecting the heart, jaundice, construction of any internal passage of the body (Márgoparodha), emaciation of the body

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1. *The Sattva : Illuminating or psychic principle. Rajas : Principle of Action and Co-hesion. Tamas : Principle of Nescience or Illusion.*
2. *This answers the question, "How can the deranged bodily humours bring about a disease of the Ādi-bala-type-a disease which is specifically due to the derangement of the innate and primary factors of life."*

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(cachexia), bad taste in the mouth, weak feelings in the limbs, premature whiteness and falling off of the hair, and symptoms indicative of senile decay, should be regarded as having their seat in the deranged lymph-chyle (Rasa). **9**

कुष्ठविसर्पपिडकामशकनीलिकातिलकालकन्यच्छव्यङ्गेन्द्रलुप्त-प्लीहविद्रधिगुल्मवातशोणितार्शोऽर्बुदाङ्गमर्दासृग्दररक्तपित्तप्रभृतयो रक्त-दोषजा गुदमुखमेढ्रपाकाश्च ।।१०।।

Raktaja Diseases : Maladies such as Kuṣtha (cutaneous affections in general), Visarpa (erysipelas), Piḍaká (pustular eruptions), Maśaka, Nīliká, Tilakálaka (specks), Nyachha (tans), Vyaṅga (stains), Indralupta (alopecia), enlarged-spleen, Vidradhi (abscess), Gulma (abdominal glands), Váta-śoṇita (a kind of leprosy), Arśa (piles), Arbuda (tumours), aching of the limbs, menorrhagia, haemoptysis, etc. as well as suppuration in the regions of the anus and the penis should be deemed as having their origin in the blood (Raktaja) contaminated by the deranged bodily humours. **10**

अधिमांसार्ब्बुदार्शोऽधिजिह्वोपजिह्वोपकुशगलशुण्डिकालजीमांस-सङ्घातौष्ठप्रकोपगलगण्डगण्डमालाप्रभृतयो मांसदोषजाः ।।११।।

Mánsaja-Diseases : Similarly Adhi-mánsa, Arvbda, Arśa, Adhi-jihvá, Upa-jihvá, Upakuśa, Gala-śuṇḍikā, Alajī, Máṅsa-saṅgháta (condylomatous growth), Oṣṭha-prakopa, Gala-gaṇḍa, Gaṇḍa-málá (scrofula), etc. should be regarded as diseases having their seat in the flesh, vitiated by the deranged bodily humours. **11**

ग्रन्थिवृद्धिगलगण्डार्बुदमेदोजोष्ठप्रकोपमधुमेहातिस्थौल्यातिस्वेद-प्रभृतयो मेदोदोषजाः ।।१२।।

Medaja-Distempers : Diseases, such as Granthi, Vṛddhi, Gala-gaṇḍa, Arbuda, and Oṣṭha-prakopa are due to the action of the deranged fat. Madhu-meha (diabetes), obesity and abnormal diaphoresis, etc. should be regarded as having their origin in the humour deranged fat of the body. **12**

अध्यस्थ्यधिदन्तास्थितोदशूलकुनखप्रभृतयोऽस्थिदोषजाः ।।१३।।

Asthija-Disease : Adhyasthi, Adhi-danta, Asthi-toda, Asthi-śūla and Ku-nakha, etc. are the diseases which should be regarded as

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the outcome of the deranged bodily humours affecting the bones. 13

तमोदर्शनमूर्च्छाभ्रमपर्व्वस्थूलमूलारुर्जन्मनेत्राभिष्यन्दप्रभृतयो मज्ज-दोषजाः।।१४।।

Majjadoṣaja Diseases : The vanishing of sight, epilepsy, vertigo, conjunctivities and the appearance of a broad-based ulcer about the Parvasthánam and a sense of heaviness in the thighs and knee-joints should be regarded as having their seat in the deranged marrow. 14

क्लैव्याप्रहर्षशुक्राश्मरीशुक्रमेहशुक्रदोषादयश्च तद्दोषजाः।।१५।।

Śukra-doṣaja : Diseases such as, impotency, entire aversion to sexual intercourse, Śukráśmari (seminal concretions), Spermatorrhoea, and other seminal affections, should be regarded as having their seat in the deranged semen. 15

त्वग्दोषाः सङ्गोऽतिप्रवृत्तिरयथाप्रवृत्तिर्वा मलायतनदोषाः। इन्द्रियाणामप्रवृत्तिरयथाप्रवृत्तिर्वेन्द्रियायतनदोषाः। इत्येवं समास उक्तः, विस्तरं निमित्तानि चैषां प्रतिरोगं वक्ष्यामः ॥१६॥

Cutaneous affections, constipation or looseness of the bowels, and diseases impeding or arresting the proper functions of the sense-organs or in any way bringing about their aberrations, should be regarded as respectively located in the receptacle of the faeces and the sense organs.

Thus we have briefly enumerated the names of diseases, the specific nature and symptoms of which will be fully discussed later on under their respective heads. 16

भवति चात्र।

कुपितानां हि दोषाणां शरीरे परिधावताम्।
यत्र सङ्गः, खवैगुण्याद् व्याधिस्तत्रोपजायते।।१७।।

Authoritative verse on the Subject : The deranged and aggravated humours, freely coursing through the body, give rise to a disease at the place in which they are incarcerated owing to an obstruction in their natural passage. 17

भूयोऽत्र जिज्ञास्यम्– किं वातादीनां ज्वरादीनाञ्च नित्यः

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संश्लेषःपरिच्छेदो वा इति? यदि नित्यः संश्लेषः स्यात् तर्हि नित्यातुराः सर्व्व एव प्राणिनः स्युः; अथाप्यन्यथा वातादीनां ज्वरादीनाञ्चान्यत्र वर्त्तमानानामन्यत्र लिङ्गं न भवतीति कृत्वा यदुच्यते वातादयो ज्वरादीनां मूलानीति, तन्न।।१८।।

Now it may be again asked, whether the relation of a disease, such as fever, etc. with the deranged bodily humours is constant and inseparable, or otherwise. All human beings would be in danger of perpetually falling ill in the event of the said connection (relation) being constant and unseparable; but in case of their separate existence, it is but natural that their characteristic symptoms should separately manifest themselves instead of being simultaneously present with fever, etc. as they are found to be in reality. And accordingly the theory, that diseases (such as, fever, etc.) and the deranged bodily humours have a separate existence and are not *prima facie* intimately co-related with one another falls to the ground. On the other hand, the assumption of their separate existence invalidates the incontestable conclusion, that diseases such as, fever, etc. are fathered by the deranged humours of the body. **18**

अत्रोच्यते—दोषान् प्रत्याख्याय ज्वरादयो न भवन्ति, अथ च न नित्यः सम्बन्धः;—यथा हि विद्युद्वाताशनिवर्षाण्याकाशं प्रत्याख्याय न भवन्ति, सत्यप्याकाशे कदाचिन्न भवन्ति, अथ च निमित्ततस्तत एवोत्पत्तिरिति। तरङ्गबुद्बुदादयश्चोदकविशेषा एव। वातादीनां ज्वरादीनाञ्च नाप्येवं संश्लेषो न परिच्छेदः शाश्वतिकः, अथ च निमित्तत एवोत्पत्तिरिति ॥९९॥

Hence it may be safely asserted that no disease can occur without the direct mediation or intervention of the deranged bodily humours. Yet the connection (relation) which exists between the two is neither constant nor separable. As the physical phenomena of lightning, storm, thunder and rain can not happen independently of the sky (cloud); and yet they sometimes do or do not occur with the presence of a cloud; again as bubbles, though in reality but the modifications of the underlying water, do not swell up on its surface at all times, so the connection between a disease and the bodily humours is neither universally separable or inseparable. **19**

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भवति चात्र

विकारपरिमाणञ्च सङ्ख्या चैषां पृथक् पृथक्।
विस्तरेणोत्तरे तन्त्रे सर्व्वाबाधाश्च वक्ष्यते।।२०।।

Authoritative verse on the subject : We shall describe the nature, intensity and quality of diseases with their complications and give the number of their different types. Diseases [omitted to be mentioned in the chapter on Nidána (aetiology)] will be found fully dealt with in the supplementary part of the present work (**Uttara-tantra**). **20**

इति सुश्रुतसंहितायां सूत्रस्थाने व्याधिसमुद्देशीयो नाम चतुर्व्विंशोऽध्यायः॥२४॥

Thus ends the twenty-fourth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of the classification of diseases according to their specific nature.

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SŪTRASTHĀNA

CHAPTER XXV

पञ्चविंशोऽध्यायः।

अथातोऽष्टविधशस्त्रकर्म्मीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः ॥१॥

Now we shall discourse on the Chapter, which deals with the eight different forms of surgical operations (**Aṣṭavidha-Śastra-Karmanya-adhyáya**). **1**

छेद्या भगन्दरा ग्रन्थिः श्लैष्मिकस्तिलकालकः।
व्रणवर्त्मार्ब्बुदान्यर्शश्चर्म्मकीलोऽस्थिमांसगम् ।।२।।
शल्यं जतुमणिर्मांससङ्घातो गलशुण्डिका।
स्नायुमांससिराकोथो वाल्मीकं शतपोनकः।।३।।
अधृषश्चोपदंशाश्च मांसकन्द्यधिमांसकः।।

Metrical Texts : Bhagandara, Ślaiṣmika Granthi, Tilakálaka, Arbuda, Arśa, Carma-Kīla, Jatumaṇi, Máṅsa-Saṁgháta, Gala-Sunthiká, Valmika, Vrana-Vartma, Śataponaka, Adhruṣa, Upadamśa, Mánsakandī, Adhimánsaka, as well as ailments due to the lodgment of a foreign body in the flesh or a bone, and a sloughing of ligaments, flesh or veins are the diseases in which incision (Chedya) should be made. **2**

भेद्या विद्रधयोऽन्यत्र सर्व्वजादःग्रन्थयस्त्रयः।।४।।
आदितो ये विसर्पाश्च वृद्धयः सविदारिकाः।
प्रमेहपिडकाः शोफः स्तनरोगोऽवमन्थकः।।५।।
कुम्भीकाऽनुशयी नाडचो वृन्दौ पुष्करिकाऽलजी।

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प्रायशः क्षुद्ररोगाश्च पुप्पुटौ तालुदन्तजौ।।६।।
तुण्डिकेरी गिलायुश्च पूर्व्वं ये च प्रपाकिणः।
बस्तिस्तथाऽश्मरीहेतोर्मेदोजा ये च केचन।।७।।

Bhedya : Excision (Bhedya) should be resorted to in the following diseases, viz., Vidradhis, the three types of Granthi other than the Sánnipátika one, Visarpa either due to the deranged Váyu, Pitta or Kapha, Vṛddhi, Vidáriká, Prameha-piḍaká, swellings in general, diseases affecting the mammary organs, Avamanthaka, Kumbhīká, Anuśaya, Náḍī, the two types of Vṛnda, Puṣkarikā, Alajī, Kṣudra-roga (all minor cutaneous or pustular diseases), the three types of Pupputa, Tálu-pupputa, and Danta-pupputa; Tuṇḍikerī, Giláyu, and the diseases which are caused by suppuration in the local flesh or any soft part of the body (such as fistula-in-ano), as well as stone in the bladder and diseases due to a derangement of fat.[1] **4-7**

लेख्याश्चतस्रो रोहिण्यः किलासमुपजिह्विका।
मेदोजो दन्तवैदर्भो ग्रन्थिर्वर्त्माधिजिह्विका।।
अर्शांसि मण्डलं मांसकन्दी मांसोन्नतिस्तथा।।८।।

Lekhya : The surgical operation known as scarification (**Lekhya**) should be resorted to in the following diseases, viz., the four types of Rohiṇi, Kilása, Upajihvá, diseases having their seat in the deranged fat, Danta-Vaidarbha, Granthi, Vraṇa-Vartma, Adhi-Jihvá, Arśa, Maṇḍala, Máṅsa-kandī, and Máṅsonnati. **8**

वेध्याः शिरा बहुविधा मूत्रवृद्धिर्दकोदरम्।
एष्या नाड्यः सशल्याश्च व्रणा उन्मार्गिणश्च ये।।९।।

Vyedhyana : The Surgical operation known as Vyedhyana (aspiration) should be made use of in connection with a vein, or a case of Dakodaram (abdominal dropsy), or Mūtra-Vṛddhi (hydrocele). Diseases, in connection with which the probe or the director should be used, are Náḍis (sinus) and ulcers with any extraneous or foreign body lodged in their inside, and those which follow abnormal (lateral or oblique) directions. **9**

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1. *Granthi (gland), Galaganda (goitre), Vṛddhi (scrotal tumour) Apacī (scrofula) and Arbuda (tumour) are the fat-origined diseases contemplated as instances.*

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आहार्य्याः शर्करास्तिस्रो दन्तकर्णमलोऽश्मरी।
शल्यानि मूढगर्भाश्च वर्च्चश्च निचितं गुदे।।१०।।

Áhárya : The process known as Áháraṇa (extraction or drawing out) should be adopted in the three types of Śarkará,[1] in drawing out any morbid matter from between the teeth or from the cavity of the ears, or in extracting any foreign matter from its seat of lodgment in the body, or a stone from the bladder, or in drawing out feces from the constricted anus, or a foetus from the uterus, (as in the case of a false presentation or difficult labour). 10

स्राव्या विद्रधयः पञ्च भवेयुः सर्व्वजादृते।
कुष्ठानि वायुः सरुजः शोफो यश्चैकदोषजः।।११।।
पाल्यामयाः श्लीपदानि विषजुष्टञ्च शोणितम्।
अर्ब्बुदानि विसर्पाश्च ग्रन्थयश्चादितस्तु ये।।१२।।
त्रयस्त्रयश्चोपदंशाः स्तनरोगा विदारिका।
शौषिरो गलशालूकं कण्टकाः कृमिदन्तकः।।१३।।
दन्तवेष्टः सोपकुशः शीतादो दन्तपुप्पुटः।
पित्तासृक्कफजाश्चौष्ठ्याः क्षुद्ररोगाश्च भूयशः।।१४।।

Srávya : Secreting or evacuating measures (Srávya) should be adopted in the following diseases, *viz*, the five types of Vidradhi excepting the Sánnipátika one, Kuṣṭha of whatsoever type, derangement of the bodily Váyu with pain in the affected region, inflammatory swellings restricted to any particular part of the body, diseases affecting the ear-lobes, Śleepada (elephantiasis), blood poisoning, Arbuda (tumours), Visarpa (erysipelas), Granthi (glands due to any of the deranged Váyu, Pitta, or Kapha) the three types of Upadamśa (syphilis), Stana-roga (inflammation of the mammae), Vidâriká, Śauṣira, Gala-Śáluká, Kantaka, Kṛmi-dantaka (worm-eaten teeth), Danta-veṣṭa (inflammation of the gums), Upakuśa, Śītáda, Danta-pupputa, diseases of the lips originated through the action of the deranged blood, Pitta or Kapha, and a variety of other diseases passing under the denomination of Kṣudra-Roga (minor ailments). 11-14

1. *Such as urinary calculi, calcareious deposits on the teeth, and Páda-Sharkará.*

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सीव्या मेदःसमुत्थाश्च भिन्नाः सुलिखिता गदाः।
सद्योव्रणाश्च ये चैव चलसन्धिव्यपाश्रिताः।।१५।।

Sīvya : Suturing (Sīvya) should be resorted to in the case of an open ulcer due to the action of the deranged fat after its vitiated contents (morbid matter) had been fully scraped out, as well as in the case of an uncomplicated (curable) Sadyovraṇa (wound or instant ulcer) at any of the joints which are connected with the acts of movement or locomotion. **15**

न क्षाराग्निविषैर्जुष्टा न वा मारुतवाहिनः।
नान्तर्लोहितशल्याश्च तेषु सम्यग् विशोधनम्।।१६।।

पांशुरोमनखादीनि चलमस्थि भवेच्च यत्।।१७।।
अहतानि यतोऽमूनि पाचयेयुर्भृशं व्रणम्।
रुजश्च विविधाः कुर्य्युस्तस्मादेतान् विशोधयेत्।।१८।।

Conditions of Suturing : An ulcer incidental to the application of fire (cautery) or any alkaline preparation (caustic), or treated with any poisonous drug or substance, or from whose inside the embedded Śalya (foreign matter) has not been removed, should not be sewed up without being throughly cleansed and purified (asepsised) inasmuch as any foreign matter, whether a hair, nail or a particle of dust or bone, lying embedded in its cavity, might set up an abnormal suppuration, accompanied by extreme pain and excessive secretion. Hence such ulcers should be throughly cleansed (and all foreign or indigenous morbid matter should be extracted therefrom) before being sewed up. **16-18**

ततो व्रणं समुन्नम्य स्थापयित्वा यथास्थितम्।
सीव्येत् सूक्ष्मेण सूत्रेण वल्केनाश्मन्तकस्य वा।।१९।।
शणजक्षौमसूत्राभ्यां स्नाय्वा बालेन वा पुनः।
मूर्व्वागुडूचीतानैर्वा सीव्येद् वेल्लितकं शनैः।।२०।।
सीव्येद् गोफणिकां वाऽपि सीव्येद् वा तुन्नसेवनीम्।
ऋजुग्रन्थिमथो वाऽपि यथायोगमथापि वा।।२१।।
देशेऽल्पमांसे सन्धौ च सूची वृत्ताऽङ्गुलद्वयम्।
आयता त्र्यङ्गुला त्र्यस्रा मांसले चापि पूजिता।।२२।।

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धनुर्वक्रा हिता मर्म्मफलकोषोदरोपरि।
इत्येतास्त्रिविधाः सूचीस्तीक्ष्णाग्राः सुसमाहिताः।।२३।।

Mode of Suturing : Then having pressed the ulcer up into its proper position, it should be sutured with strings of any of the following kinds, *viz.* of thin cotton thread, of the fibres of the Aśmántaka tree or hemp plants, or of the Atasi, Mūrvá or Guḍūci, or with strips of leather, plaited horse-hair or animal sinews, into any of the officinal shapes (of suturing) known as the Gophaṇá, Tunna-Sevani and Ṛju-Granthi, etc. or as suited to the shaped and position of the ulcerated part. The margin of the ulcer should be gently pressed close with the fingers during suturing. A round needle to the length of two fingers' width should be used in sewing up an ulcer occurring about any joint or in a part of the body where the flesh is thin and scanty. A needle of a triangular body (tri-hedral), and measuring three fingers' width in length, is recommended in the case of an ulcer appearing at any fleshy part of the body. A semi-circular or bow-shaped needle should be used in a case where the seat of the ulcer would be found to be on the scrotum, or on the skin of the abdomen, or about any of the Marmas (vital parts). **19-23**

कारयेन्मालतीपुष्पवृन्ताग्रपरिमण्डलाः।।२४।।

Needles of these three shapes should be so constructed as to be fitted with sharp points capable of being handled with the greatest ease, having a girth equal that of the stem of a Málati flower. **24**

नातिदूरे निकृष्टे वा सूचीं कर्म्मणि पातयेत्।
दूराद् रुजो व्रणौष्ठस्य सन्निकृष्टेऽवलुञ्चनम्।।२५।।

अथ क्षौमपिचुछन्नं सुस्यूतं प्रतिसारयेत्।
प्रियङ्गुञ्जनयष्ट्याह्वरोध्रचूर्णैः समन्ततः।।२६।।

शल्लकीफलचूर्णैर्वा क्षौमध्यामेन वा पुनः।
ततो व्रणं यथायोगं बद्ध्वाचारिकमादिशेत्।।२७।।

The needle should not be pricked into a part too near or too remote from the fissure, or the mouth of an ulcer, as there might be the danger of the suture being broken off (at the least pressure or movement) in the first instance and of genesis of pain in the second.

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An ulcer, thus properly sutured, should be covered over with cotton and dusted over with a pulverised compound consisting of the powders of Priyaṅgu, Añjanam, Yaṣṭyáhva and Rodhra, or with the ashes of a burnt piece of Kṣauma cloth, or with the powders of the Śallaki fruit. Then the ulcer should be properly bandaged, and measures and rules regarding the regimen of diet, and conduct previously laid down in the chapter on the nursing of an ulcer-patient (Ch. XIX.) should be adopted and observed. **25-27**

एतदष्टविधं कर्म्म समासेन प्रकीर्त्तितम्।
चिकित्सिते तु कार्त्स्न्येन विस्तरस्तस्य वक्ष्यते।।२८।।

The eight kinds of surgical operations have thus been briefly described. They will be dealt with later on in the Chikitsita. **28**

हीनातिरिक्तं तिर्य्यक् च गात्रच्छेदनमात्मनः।
एताश्चतस्रोऽष्टविधे कर्म्मणि व्यापदः स्मृताः।।२९।।

Defective Surgical Operations: These eight forms of operations may be attended with dangers of four different kinds such as those arising from an insufficient or over performance, or from the slanting or oblique deviation (of the knife or the instrument), or from an act of self-injury on the part of the physician. **29**

अज्ञानलोभाहितवाक्ययोगभयप्रमोहैरपरैश्च भावैः।
यदा प्रयुञ्जीत भिषक् कुशस्त्रं तदा स शेषान् कुरुते विकारान्।।३०।।

तं क्षारशस्त्राग्निभिरौषधैश्च भूयोऽभियुञ्जानमयुक्तियुक्तम्।
जिजीविषुर्दूरत एव वैद्यं विवर्ज्जयेदुग्रविषाग्नितुल्यम्।।३१।।

A physician (surgeon) making a wrong operation on the body of his patient either through mistake, or through the want of necessary skill or knowledge, or out of greed, fear, nervousness or haste, or in consequence of being spurned or abused, should be condemned as the direct cause of many new and unforeseen maladies. A patient, with any instinct of self-preservation, would do well to keep aloof from such a physician, or from one who makes a wrong or injudicious application of the cautery, and should shun his presence just as he would shun a conflagration or a cup of fatal poison. **30-31**

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तदेव युक्तं त्वति मर्म्मसन्धीन् हिंस्यात् सिराः स्नायुमथास्थि चैव।
मूर्खप्रयुक्तं पुरुषं क्षणेन प्राणैर्वियुञ्जयादथवा कथञ्चित्।।३२।।

On the other hand, a surgical operation, carried to excess, (or a surgical instrument inserted deeper than what is necessary is attended with the danger of cutting or destroying a vein, ligament, bone, joint, or any vital part of the body. A surgical operation by an ignorant surgeon brings about, in most cases, the instantaneous death of the patient, or consigns him to the pangs of a life-long death. 32

भ्रमः प्रलापः पतनं प्रमोहो विचेष्टनं ग्लानिरथोष्णता च।
स्रस्ताङ्गता मूर्च्छनमूर्द्ध्ववातस्तीव्रा रुजो वातकृताश्च तास्ताः।।३३।।
मांसोदकाभं रुधिरञ्च गच्छेत् सर्व्वेन्द्रियार्थोपरमस्तथैव।
दशार्द्धसङ्ख्येष्वपि हि क्षतेषु सामान्यतो मर्म्मसु लिङ्गमुक्तम्।।३४।।
सुरेन्द्रगोपप्रतिमं प्रभूतं रक्तं स्रवेद् वै क्षततश्च वायुः।
करोति रोगान् विविधान् यथोक्तांश्छिन्नासु भिन्नास्वथवा सिरासु।।३५।।

The symptoms which generally manifest themselves in connection with the injudicious hurting of any of the five vital parts or principales of the body (such as the joints, bones, veins, ligaments, etc.) are vertigo, delirium, loss of bodily functions, semi-insensibility (comatose state), incapacity of supporting oneself, cessation of mental functions, heat, fainting, looseness of the limbs, difficult respiration, excruciating pain or pain peculiar to the deranged Váyu, secretion of blood or a thin watery secretion like the washings of meat from the injured part, or the organ, with coma or inoperativeness of all the senses. A vein[1] (Śirá) any way severed or injured is attended with a copious flow (haemorrhage) of deep red blood, resembling the hue of the cochineal insect, from and ulcer; and the deranged local Váyu readily exhibits all its essential characteristics, and ushers in diseases which have been enumerated under that head in the chapter on the description of (blood.) 33-35

कौब्ज्यं शरीरावयवावसादः क्रियास्वशक्तिस्तुमुला रुजश्च।
चिराद्व्रणो रोहति यस्य चापि तं स्नायुविद्धं पुरुषं व्यवस्येत्।।३६।।

1. *Other than the one situated in any of the abovesaid vital parts of the body.*

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Similarly, an injured ligament gives rise to a crooked ness or bending of, as well as to a gone feeling in the injured limb or organ, attended with pain and loss of function, and the incidental ulcer takes a long time to heal. 36

शोफातिवृद्धिस्तुमुला रुजश्च बलक्षयः पर्व्वसु भेदशोफौ।
क्षतेषु सन्धिष्वचलाचलेषु स्यात् सन्धिकर्म्मोपरतिश्च लिङ्गम्।।३७।।

घोरा रुजो यस्य निशादिनेषु सर्व्वास्ववस्थासु न शान्तिरस्ति।
तृष्णाऽङ्गसादौ श्वयथुश्च रुक् च तमस्थिविद्धं पुरुषं व्यवस्येत्।।३८।।

An abnormal increase in the local swelling, together with an excruciating pain, loss of strength, breaking pain in the joints, and inoperativeness of the affected part, mark the wounding of a flexible or immovable joint. Similarly, in the case where a bone is hurt or injured in the course of a surgical operation, the patient is tormented with indescribable pain, day and night, and finds no comfort in any position what-soever. Pain and swelling specifically mark the affected locality, and thirst and inertness of the limbs add to the list of his sufferings. 37-38

यथास्वमेतानि विभावयेयुर्लिङ्गानि मर्म्मस्वभिताडितेषु।
स्पर्शं न जानाति विपाण्डुवर्णो यो मांसमर्म्मण्यभिताडितः स्यात्।।३९।।

A case of any injured **Sirá-Marma** (vital venal or arterial combination or plexus) exhibits the same symptoms which characterise the hurting of a single vein, as previously described. Loss of actual perception (anaesthesia), and a yellowish colour of the skin mark the case where the injury is confined to the vital principle of the flesh. 39

आत्मानमेवाथ जघन्यकारी शस्त्रेण यो हन्ति हि कर्म्म कुर्व्वन्।
तमात्मवानात्महतं कुवैद्यं विवर्ज्जयेदायुरभीप्समानः।।४०।।

A patient, who is discreet, and is not in a special hurry to end his earthly sojourn, would do well to shun the presence of a bungling, unskilful surgeon, who can not even keep himself unhurt in the course of a surgical operation. 40

तिर्य्यक्प्रणिहिते शस्त्रे दोषाः पूर्व्वमुदाहृताः।
तस्मात् परिहरन् दोषान् कुर्य्याच्छस्त्रनिपातनम्।।४१।।

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The evils, which attend the oblique insertion of a surgical instrument, have been described before; and accordingly care should be taken not to leave any room for the occurence of those evils in connection with a surgical operation. 41

मातरं पितरं पुत्रान् बान्धवानपि चातुरः।
अप्येतानभिशङ्केत वैद्ये विश्वासमेति च।।४२।।

विसृजत्यात्मनात्मानं न चैनं परिशङ्कते।
तस्मात् पुत्रवदेवैनं पालयेदातुरं भिषक्।।४३।।

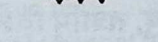
धर्म्मार्थौ कीर्त्तिमत्यर्थं सतां ग्रहणमुत्तमम्।
प्राप्नुयात् स्वर्गवासञ्च हितमारभ्य कर्म्मणा।।४४।।

कर्म्मणा कश्चिदेकेन द्वाभ्यां कश्चित् त्रिभिस्तथा।
विकारः साध्यते कश्चिच्चतुर्भिरपि कर्म्मभिः।।४५।।

The patient, who may mistrust his own parents, sons and relations, should repose an implicit faith in his own physician, and put his own life into his hands without the least apprehension of danger; hence a physician should protect his patient as his own begotten child. A surgical case may yield to a single incision, or may require two, three, four or more than that number to effect a cure. By doing good to humanity with his professional skill, a physician achieves glory, and acquires the plaudits of the good and the wise in this life, and shall live in Paradise in the next. 42-45

इति सुश्रुतसंहितायां सूत्रस्थानेऽष्टविधशस्त्रकर्म्मीयो नाम पञ्चविंशोऽध्यायः।।२५।।

Thus ends the twenty-fifth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of the eight forms of Surgical operations.



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SŪTRASTHĀNA

CHAPTER XXVI

षड्विंशोऽध्यायः

अथातः प्रनष्टशल्यविज्ञानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of the exploration of splinters lost or deep-seated in the organism (**Pranaṣṭa-Śalya-Vijñāniya-adhyáya**). 1

शल् श्वल् आशुगमने धातुस्तस्य शल्यमिति रूपम्। तद् द्विविधं शारीरमागन्तुकञ्च॥२॥

Definition : The term **Śalya** is derived from the root "Śal" or "Śval" (to go swiftly) joined to the Unádi affix "Yat." Shalyas may be divided into two kinds according as they are extrinsic (**Ágantuka**) or idiopathic (**Śārīra**) in their origin. 2

सर्व्वशरीराबाधकरं शल्यं, तदिहोपदिश्यत इत्यतः शल्यशास्त्रम्। तत्र शारीरं रोमनखादि धातवोऽन्नमला दोषाश्च दुष्टाः। आगन्त्वपि शारीरशल्यव्यतिरेकेण यावन्तो भावा दुःखमुत्पादयन्ति। अधिकारो हि लोहवेणुवृक्षतृणश्रृङ्गास्थिमयेषु, तत्रापि विशेषतो लोहेष्वेव विशसनार्थोपपन्नत्वाल्लोहस्य लोहानामपि दुर्व्वारत्वादणुमुखत्वाद् दूरप्रयोजनकरत्वाच्च शर एवाधिकृतः॥३॥

A Śalya usually serves to act as an impeding or obstructing agent to the entire organism, and, hence, the science which deals with its nature and characteristics is called the Śalya-Śástram (Surgery). An

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idiopathic (Śārīra) Śalya may be either a hair, nail, embolised blood (Dhátus)[1], etc., excrements (Mala), or deranged humours of the body (Doṣa), while an extrinsic Śalya should be regarded as one which afflicts the body and is originated from a source other than any of the preceding ones, including particles of iron and bone, stems of grass scrapings of bamboo, and bits of horns, etc. But an **Ágantuka** (extrinsic) Śalya specifically denotes an article of iron, inasmuch as it pre-eminently serves the purpose of killing and is the most irresistible of all metals. Since any amount of sharpness can be imparted to the point of an article made of iron and since it can be easily discharged from a distance, iron is the metal exclusively chosen in the construction of darts or arrows. 3

स द्विविधः कर्णी श्लक्ष्णश्च, प्रायेण विविधवृक्षपत्रपुष्पफल-तुल्याकृतयो व्याख्याता व्यालमृगपक्षिवक्त्रसदृशाश्च ॥४॥

Classification of Shafts : Arrows (Śara) may be divided into two classes according as they are feathered or unfeathered; and their barbs are usually constructed in the shape of trees, leaves, flowers, or fruits, or are made to resemble the mouths of birds and wild and ferocious animals. 4

सर्व्वशल्यानान्तु महतामणूनां वा पञ्चविधे गतिविशेष ऊर्द्ध्वमधोऽ-र्व्वाचीनस्तिर्य्यगृजुरिति। तानि यदा वेगक्षयात् प्रतिघाताद् वा त्वगादिषु व्रणवस्तुष्ववतिष्ठन्ते, धमनीस्रोतोऽस्थिविवरपेशीप्रभृतिषु वा शरीर-प्रदेशेषु॥५॥

Flights of arrows : The flights or directions of an arrow (Śalya) may be divided into five different kinds, such as the upward, the downward, the backward (coming from the back), the oblique and the straight. Either through its diminished momentum, or through any external resistance, an arrow may drop down and penetrate into the skin, arteries, or any internal channel of the body, or into any bone or its cavity, causing a wound or an ulcer (Vraṇa) at the spot of its penetration. 5

तत्र शल्यलक्षणमुच्यमानमुपधारय। तत् तु द्विविधं सामान्यं

1. *Embolism and Thrombosis have been included within Śalya by the Ayurvedic Pathologists.*

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वैशेषिकञ्च। श्यावं पिडकाचितं शोफवेदनावन्तं मुहुर्म्मुहुः शोणितास्राविणं बुद्बुद्वदुन्नतं मृदुमांसञ्च व्रणं जानीयात् सशल्योऽयमिति। सामान्यलक्षणमेतदुक्तम्। वैशेषिकन्तु– त्वग्गते विवर्णः शोफो भवत्यायतः कठिनश्च।।६।।

Symptoms : Now hear me describe the symptoms which are exhibited in connection with an arrow-wound (Śalya[1]-Vraṇa). These symptoms may be grouped under two sub-heads, such as the specific and the general. The general characteristics are as follows– The ulcer, which is marked by pain and swelling and presents a raised or bloated aspect like a water bubble, assumes a dark brown hue and appears soft to the touch. The seat of the ulcer is seen to be studded over with pustular eruptions and a constant bleeding sets in from its inside. The specific symptoms, which mark a Śalya lodged in the skin, are the hardness and extended character of the local swelling and the darkness (discolouring) of its skin. **6**

मांसगते शोफाभिवृद्धिः शल्यमार्गानुपसंरोहः पीड़नासहिष्णुता चोषपाकौ च। पेश्यन्तरस्थेऽप्येतदेव चोषशोफवर्ज्जम्। सिरागते सिराध्मानं सिराशूलं सिराशोफश्च। स्नायुगते स्नायुजालोत्क्षेपणं संरम्भश्चोग्रा रुक् च। स्रोतोगते स्रोतसां स्वकर्म्मगुणहानिः।।७।।

In a case where the arrow (Śalya) is lodged in the flesh, the swelling increases in size and the incidental ulcer refuses to be healed and cannot bear the least pressure. Suppuration sets in and the ulcer is characterised by a sort of sucking pain.[2]

All the preceding symptoms, with the exceptior of swelling and sucking pain (thirst according to others), manifest themselves in a case where the arrow (Śalya) has penetrated into a muscle. Similarly, the distension, aching and swelling of a vein mark a case of an arrow-lodged vein. An upheaval and swelling of its fibres together with intense pain characterise a case where the shaft (Śalya) has lodged in a ligament. The internal passages or channels (Srota) or the body are choked up and become inoperative, when the shaft is lodged in any one

1. *An arrow or an iron barb, from "Śala" to kill.*
2. *According to certain authorities the patient is tormented with a sor of unquenchable thirst.*

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of them. 7

धमनीस्थे सफेनं रक्तमीरयन्निलः सशब्दो निर्गच्छत्यङ्गमर्दः पिपासा हृल्लासश्च। अस्थिगते विविधवेदनाप्रादुर्भावः शोफश्च। अस्थिविवरगतेऽस्थिपूर्णताऽस्थिनिस्तोदः संहर्षो बलवांश्च। सन्धिगते अस्थिवच्चेष्टोपरमश्च। कोष्ठगते आटोपानाहौ मूत्रपुरीषाहारदर्शनञ्च व्रणमुखात्। मर्म्मगते मर्म्मविद्धवच्चेष्टते। सूक्ष्मगतिषु शल्येष्वेतान्येव लक्षणान्यस्पष्टानि भवन्ति॥८॥

A flow or red and frothy blood with a gurgling sound, accompanied by thirst, nausea, and aching of the limbs, sets in when the arrow is lodged in an artery (Dhamani). Similarly, pain and swelling of diverse kinds mark a case where the shaft is embedded in a bone. The appearance of goose flesh on the skin, a stuffed sensation inside the cavity of the affected bone, and a violent piercing bone-ache, mark a case where the shaft has found a lodgment inside the cavity of a bone. A pierced joint exhibits the same symptoms as described in connection with an arrow-lodged bone, with the exception that the patient is incapable of flexing and expanding the affected joint. In a case where the shaft (Śalya) has lodged in the abdomen (Koṣṭha), the bowels become constipated; the abdomen becomes distended with a rumbling in the intestines and the suppression of flatus and urine; and ingested food matter, as well as urine and feces are found to ooze out of the fissure or mouth of the ulcer. Symptoms, similar to those above described, manifest themselves when the arrow is lodged in any of the vital parts (Marmas) of the body. The preceding symptoms are but faintly exhibited in a case of superficial penetration. 8

महान्ति स्वल्पानि वा शुद्धदेहानामनुलोमसन्निविष्टानि रोहन्ति विशेषतः कण्ठस्रोतःसिरात्वक्पेश्यस्थिविवरेषु। दोषप्रकोपव्यायामाभिघातेभ्यः प्रचलितानि पुनर्बाधन्ते॥९॥

An ulcer incidental to the penetration of an arrow (Śalya), along the direction of the local hair, in[1] the throat, in any internal channel of the body, or in a vein, the skin, or a muscle, or into a cavity of the bone, and not in any way affected by the action of the deranged bodily humours, may speedily and spontaneously heal; but it may break open

1. *So as not to obstruct the coursing of the blood or serum in the locality.*

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and become painful afresh if the bodily humours become deranged and aggravated by a blow or physical exercise. 9

तत्र त्वक्प्रनष्टे स्निग्धस्विन्नायां मृन्माषयवगोधूमगोमयमृदितायां त्वचि यत्र संरम्भो वेदना वा भवति, तत्र शल्यं जानीयात्। स्त्यानघृतमृच्चन्दनकल्कैर्वा प्रदिग्धायां शल्योष्मणाशु विसरति घृतमुपशुष्यति वा लेपो यत्र, तत्र शल्यं विजानीयात्। मांसप्रनष्टे स्नेहस्वेदादिभिः क्रियाविशेषैरविरुद्धैरातुरमुपपादयेत्। कर्शितस्य तु शिथिलीभूतमनवबद्धं क्षुभ्यमाणं यत्र संरम्भं वेदनां वा जनयति, तत्र च शल्यं विजानीयात्। कोष्ठास्थिसन्धिपेशीविवरेष्ववस्थितमेवमेव परीक्षेत। सिराधमनीस्रोतःस्नायुप्रनष्टे खण्डचक्रसंयुक्ते याने व्याधितमारोप्याशु विषमेऽध्वनि यायाद् यत्र संरम्भो वेदना वा भवति, तत्र शल्यं जानीयात्। अस्थिप्रनष्टे स्नेहस्वेदोपपन्नान्यस्थीनि बन्धनपीडनाभ्यां भृशमुपाचरेद् यत्र संरम्भो वेदना वा भवति, तत्र शल्यं जानीयात्। मर्म्मप्रनष्टे त्वनन्यभावान्मर्म्मणामुक्तं परीक्षणं भवति॥१०॥

Localisation : The exact position of a shaft (Śalya) embedded in the skin should be ascertained by applying a plaster composed of clay, Māṣa-pulse, Yava, Godhūma and cow-dung over the injured limb or part. The part (limb) should be duly lubricated with oil, and diaphorised (by fomenting or applying heat to its surface) before the plaster is applied. The shaft (Śalya) should be considered as lodged in that part which would be marked by pain, redness, or swelling (Saṁrambha) after such application. As an alternative, the affected part should be plastered with clarified butter, common clay and sandal paste. The embedded shaft (Śalya) is then exactly located at the spot where, owing to the heat of the affected part, the clarified butter, or earth, or sandal paste would be found to have melted, or dried up.

Similarly, the mode of localising a shaft (Śalya), embedded in the flesh is as follows:- First, the patient should be duly lubricated and diaphorised with medicinal agents suited to the requirements of his case. Then, the part or the limb having been thus reduced with depletive measures, the shaft would be found to have been dislodged from its seat and to be moving about (within the deeper tissues of the affected part) giving rise to pain, redness and swelling. In such a case the exact location of the shaft should be fixed at the spot where the pain

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and swelling, etc. would occour. The same measures should be adopted in the case of a shaft (Śalya) which lies embedded in the cavity of the abdomen (Koṣṭha), or in a bone, or joint, or muscle.

In the case of a Śalya lodged in a vein, in an artery, in any external channel (Srota) of the body, or in a ligament, the patient should be made to ride in a carriage with a broken or lopped off wheel and dragged up and down in it on an undulating road. The pain and swelling, etc. incidental to the jolting, would occur at that part of his body, where the shaft (Śalya) is embedded.

In the case of a shaft (Śalya) lodged in a bone, the affected bone should be lubricated and diaphorised with oil and heat respectively, after which it should be firmly pressed and bound up. The seat of the pain or swelling, caused by such a procedure, would mark the exact locality of the embedded Śalya. Similarly, in the case of a shaft (Śalya) lodged in a joint, the same lubricating, diaphorising, compressing, and expanding measures should be adopted, and the painful swelling caused thereby would indicate is exact locality. No definite method can be laid down as regards ascertaining the exact location of a Śalya lodged in any of the vital parts of the body (Marma), inasmuch as they are co-existing with (the eight different locations of ulcers, such as, the skin, the flesh, the bone, etc.)[1] **10**

सामान्यलक्षणमपि च हस्तिस्कन्धाश्वपृष्ठपर्व्वतद्रुमारोहणधनुर्व्यायामद्रुतयाननियुद्धाध्वगमन-लङ्घन-प्रतरणप्लवनव्यायामैर्जृम्भोद्गार-कास-क्षवथुष्ठीवनहसनप्राणायामैर्वातमूत्रपुरीषशुक्रोत्सर्गैर्वा यत्र संरम्भो वेदना वा भवति, तत्र शल्यं जानीयात्॥११॥

General rule : A painful swelling, occurring at any part of the body and incidental to such physical or natural endeavours of the patient, as riding on an elephant or on horse-back, climbing a steep hill, bending of a bow, gymnastic exercises, running, wrestling, walking, leaping, swimming, high-jumping, yawning, coughing, singing, expectorating, eructating, laughing, practising of Práṇáyáma (regulating the breath preliminary to the practice of Yoga), or an

1. *Accordingly measures enjoined to be adopted in connection with a shaft (Śalya) lodged in any one of them should be applied mutatis mutandis to cases in which these Marmas would be found to be similarly affected.*

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emission of semen, urine or flatus, or defecation, would clearly indicate the exact location of the embedded shaft (Śalya). 11

भवन्ति चात्र-

यस्मिंस्तोदादयो देशे सुप्तता गुरुताऽपि च।
घट्टते बहुशो यत्र शूयते तुद्यतेऽपि च।।१२।।
आतुरश्चापि यं देशमभीक्ष्णं परिरक्षति।
संवाह्यमानो बहुशस्तत्र शल्यं विनिर्द्दिशेत्।।१३।।

Authoritative Verses on the Subject : The part of the body, which is marked by pain and swelling, or which seems heavy and is marked by complete anaesthesia, or the part which the patient repeatedly handles, or constantly presses with his own hand, or which exudes any sort of secretion, and is marked by a sort of excruciating pain, or which he involuntarily withdraws from, or constantly guards against (an imaginary painful contact), should be regarded as clearly indicative of the exact location of the embedded Śalya. 12-13

अल्पबाधमशूनञ्च नीरुजं निरुपद्रवम्।
प्रसन्नं मृदुपर्य्यन्तं निराघट्टमनुन्नतम्।।१४।।
एषण्या सर्व्वतो दृष्ट्वा यथामार्गं चिकित्सकः।
प्रसाराकुञ्चनान्नूनं निःशल्यमिति निर्द्दिशेत्।।१५।।

A physicial, having tested with a probe the cavity of the incidental ulcer or the interior of the affected locality, and found it to be characterised by little pain and absence of any aching discomfort or unfavourable symptoms and swelling, after a course of proper treatment, and after having been satisfied as to its healthy look and the softness of its margin, and after having ascertained that any remnant of the embedded arrow can not be perceived with the end of the director by moving it to and from should pronounce it free from any embedded foreign matter (Śalya), which would be further confirmed by the full flexion and expansion of the affected limb or organ. 14-15

अस्थ्यात्मकं भज्यते तु शल्यमन्तश्च शीर्य्यते।
प्रायो निर्भुज्यते शार्ङ्गमायसञ्चेति निश्चयः।।१६।।

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वार्क्षवैणवतार्णानि निर्ह्रियन्ते तु नो यदि।
पचन्ति रक्तं मांसञ्च क्षिप्रमेतानि देहिनाम्।।१७।।

कानकं राजतं ताम्रं रैतिकं त्रपुसीसकम्।
चिरस्थानाद् विलीयन्ते पित्ततेजःप्रतापनात्।।१८।।

स्वभावशीता मृदवो ये चान्येऽपीदृशा मताः।
द्रवीभूताः शरीरेऽस्मिन् नेकत्वं यान्ति धातुभिः।।१९।।

विषाणदन्तकेशास्थिवेणुदारूपलानि तु।
शल्यानि न विशीर्य्यन्ते शरीरे मृन्मयानि च।।२०।।

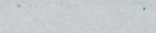
A particle of soft bone, horn or iron, in anywise lodged in the body, assumes an arched shape; whereas bits of wood, grass-stems, or chips of bamboo-bark, under the same circumstances, putrify the blood and the local flesh, if not speedily extracted from their seats of lodgment. Bits of gold, silver, copper, brass, zinc, or lead, anyhow inserted into a human organism, are soon melted by the heat of the Pittam and are assimilated and transformed into the fundamental principles of the body. Metals or substances of kindred softness, and which are naturally cold, are melted and become amalgamated, under such circumstances, with the elements of the organism. A hair, or a particle of hard bone, wood, stone, bamboo scraping, or clay, which remains lodged in the body as a Śalya, does not melt, nor undergo any change or deterioration. **16-20**

द्विविधं पञ्चगतिमत् त्वगादिव्रणवस्तुषु।
विश्लिष्टं वेत्ति यः शल्यं स राज्ञः कर्त्तुमर्हति।।२१।।

The physician, who is fully conversant with the five different courses or flights of an arrow (Śalya), whether feathered or unfeathered, and has minutely observed and studied the symptoms due to its lodgment in any of the eight different seats of ulcers (Vraṇa) in the human organism such as the skin, etc.), is alone worthy of attending on kings and nobles. **21**

इति सुश्रुतसंहितायां सूत्रस्थाने प्रनष्टशल्यविज्ञानीयो नाम षड्विंशोऽध्यायः॥२६॥

Thus ends the twenty-sixth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of exploration of splinters.



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SŪTRASTHĀNA

CHAPTER XXVII

सप्तविंशोऽध्यायः

अथातः शल्यापनयनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the chapter which deals with the modes of extracting splinters (Śalyápanayanīya-adhyáya). 1

शल्यं द्विविधमवबद्धमनवबद्धञ्च। तत्र समासेनानवबद्धशल्योद्धरणार्थं पञ्चदश हेतून् वक्ष्यामः। तद्यथा—स्वभावः पाचनं भेदनं दारणं पीडनं प्रमार्ज्जनं निर्ध्मापनं वमनं विरेचनं प्रक्षालनं प्रतिमर्षः प्रवाहणमाचूषणमयस्कान्तो हर्षश्चेति॥२॥

There are two kinds of Śalyas. A Śalya is either loose or firmly fixed to its seat within the body. We shall presently speak of the fifteen different modes of extracting a loose Śalya, which are as follows, viz.: Extraction by natural expulsive functions of the body (Svabháva), by suppuration or putrefication (Pácana), by excising (Bhedana), by bursting (Dáraṇa), by pressing (Pīḍana), by rubbing (Pramárjana), by blowing with the mouth of medicinal powders into the affected part (Nirdhmápana), by the administration of emetics (Vamana), by an exhibition of purgatives (Virecana) by washing (Prakṣálana), by friction with the fingers (Pratimarṣa), by straining as at the time of defeeation (Praváhaṇa), by sucking (Ácūṣaṇa), by applying a magnet (Ayaskánta) and by exhilarating (Harṣa). 2

तत्राश्रुक्षवथूद्गारकासमूत्रपुरीषानिलैः स्वभावबलप्रवृत्तैर्नयनादिभ्यः पतति। मांसावगाढं शल्यमविदह्यमानं पाचयित्वा प्रकोपा-(था)-त्

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तस्य पूयशोणितवेगाद् गौरवाद् वा पतति। पक्वमभिद्यमानं भेदयेद् दारयेद् वा। भिन्नमनिरस्यमानं पीडनीयैः पीडयेत् पाणिभिर्वा। अणून्यक्षशल्यानि परिषेचनाध्मापनैर्बालवस्त्रपाणिभिः प्रमार्ज्जयेत्। आहारशेषश्लेष्महीनाणुशल्यानि श्वसनोत्कासनप्रधमनैर्निर्धमेत्, अन्नशल्यानि वमनाङ्गुलिप्रतिमर्षप्रभृतिभिः, विरेचनैः पक्वाशयगतानि, व्रणदोषाशयगतानि प्रक्षालनैः। वातमूत्रपुरीषगर्भसङ्गेषु प्रवाहणमुक्तम्। मारुतोदकसविषरुधिरदुष्टस्तन्येष्वाचूषणमास्येन विषाणैर्वा। अनुलोममनवबद्धमकर्णमनल्पव्रणमुखमयस्कान्तेन। हृद्यवस्थितमनेककारणोत्पन्नं शोकशल्यं हर्षेणेति॥३॥

An embedded foreign matter is usually expelled from the eyes, etc., by inducing lachrymation, sneezing, eructation, coughing, micturition, defaecation, and the emission of flatus.

A Śalya, or any other foreign matter which has penetrated into the deeper tissues of flesh, should be extracted by setting up suppuration in the affected locality. The putrid flesh would loosen the fixture of the Śalya, the weight of the secreted pus and blood causing it to drop down.

The seat or the locality of a fixed Śalya should be opened by an incision in the event of its not being ejected even after the establishment of the local suppuration. If the Śalya fails to come out even after the incision, the affected part should be pressed with the fingers, or medicines, endued with the virtue of exerting pressure, should be applied over its surface. A particle of any fine matter, accidentally dropped into the eye, should be removed with sprays of cold water, or by blowing into it with the mouth, or by rubbing it with hair or the fingers.

A residue of digested food or mucous, a remnant of any food matter (Áhāraśeṣa) misdirected into the nostrils, or any small splinter loosely pricking there to (Aṇu-śalya), should expelled by breathing hard, or by coughing upward through the nostrils (Utkása), or by blowing through the nose. A morsel of food, acting as an obstructing Śalya in the cavity of the stomach (Ámáśaya), should be ejected by rubing (Pratimarṣa) the fingers against the lining of the throat, or against the region of the epiglottis, while such a morsel brought down

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into the intestines, should be evacuated by administering purgatives (Virecana).

The pus or any other morbid matter found within the cavity of an ulcer should be removed by washing it, while incarcerated flatus, or obstructed scybala or retained urine, or obstructed foetus, should be borne down and expelled by means of straining.

Any deranged Váyu or watery secretion incarcerated in any part of the body, as well as poisoned blood or vitiated breast-milk, should be sucked off with the mouth, or with a horn.

A loose, unbarbed arrow, lodged in a wound with a broad mouth and lying in an **Anuloma** direction, should be withdrawn by applying a magnet to its end. A shaft of grief, driven into the heart by any of the multifarious emotional causes, should be removed by exhilaration and merry-making. 3

सर्व्वशल्यानान्तु महतामणूनां वा द्वावेवाहरणहेतू भवतः प्रतिलोमोऽनुलोमश्च। तत्र प्रतिलोममर्व्वाचीनमानयेत्, अनुलोमं पराचीनम्। उत्तुण्डितं छित्त्वा निर्घातयेच्छेदनीयमुखम्। छेदनीयमुखान्यपि कुक्षिवक्षःकक्षावङ्क्षणपर्शुकान्तरपतितानि च हस्तशक्यं यथामार्गं हस्तेनैवापहर्त्तुं प्रयतेत। हस्तेनैवापहर्त्तुमशक्यं विशस्य शस्त्रेण वा यन्त्रेणापहरेत्॥४॥

A shaft (Śalya), whether large or small, may be withdrawn from its place in either of the two ways known as the **Anuloma** and **Pratiloma**. The **Anuloma** consists in withdrawing a Shalyam through a way other than that of its penetration, while the contrary is called the **Pratiloma**.

A Śalya lodged in a place lying close to the spot of its penetration (Arvācīna) should be extracted through the way by which it has entered (Pratiloma). On the other hand, a shaft or Śalya, piercing deep into any part of the body, but not coming out by the other side (Parācīna), should be drawn out through a way other than that of its penetration (Anuloma).

A shaft, piercing deep into any part of the body so as to reach the other side of the wounded limb or part, (but not cutting out clean through it owing to the diminution of its original momentum), and remaining protruded in the heaved up flesh, should be extracted

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through a channel other than that by which it has originally penetrated (Anuloma), and by stirring or striking it with the hand or a hammer. The heaved up flesh should be opened with an incision, when found possible of being so opened, and the embedded Śalya should be drawn out by stirring or striking it with the hand as laid down before.

A Śalya, lodged in any soft part of the abdomen, chest, arm-pits, inguinal regions or ribs, should not be cut open or struck with hammer, but should be tried to be removed with the hands through the way of its penetration (Pratiloma), in failure where of the Śalya should be extracted with surgical appliances (Śastra) or any other surgical instruments (Yantras). 4

भवति चात्र-

शीतलेन जलेनैनं मूर्च्छन्तमवसेचयेत्।
संरक्षेदस्य मर्माणि मुहुराश्वासयेच्च तम्।।५।।

Authoritative Verse on the Subject : A patient, fainting away (during the course of such a surgical operation), should be enlivened by dashing cold water over his face. He should be solaced with many a hopeful and cheering word, and a nourishing diet such as, milk, etc. should be given him, and his vital parts should be protected. 5

ततः शल्यमुद्धृत्य निर्लोहितं व्रणं कृत्वा स्वेदार्हमग्निघृतप्रभृतिभिः संस्वेद्य विदह्य प्रदिह्य सर्पिर्मधुभ्यां बद्ध्वाचारिकमुपदिशेत्।।६।।

Then having extracted the Śalya, the incidental wound or ulcer, the blood having been wiped of, should be fomented with heat or by applying warm clarified butter to its surface in the event of it being found fit to be so treated i.e., devoid of pain and unattended with further bleeding). Cauterisation should be resorted to where the condition of the wound would indicate such a measure. After that, the wound should be plastered (Pradeha) with honey and clarified butter, and bandaged with a piece of clean linen; and directions as to the diet and nursing of the patient should be given (as previously laid down). 6

(शिरास्नायुविलग्नं शलाकादिभिर्विमोच्यापनयेत्, श्वयथुग्रस्तवारङ्गं समवपीड्य श्वयथुं दुर्ब्बलवारङ्गं कुशादिभिर्बद्ध्वा।) हृदयमभितो वर्त्तमानं शल्यं शीतजलादिभिरुद्वेजितस्यापहरेद् यथामार्गम्।

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दुरुपहरमन्यतोऽपबाध्यमानं पाटयित्वोद्धरेत्।।७।।

A Śalya, lodged in a vein or a ligament (Snáyu), should be extracted with the help of a probe. The shaft (Śalya), lodged in the body and lying buried under the incidental swelling, should be extracted by firmly tying blades of Kuśa grass around its body. A shaft (Śalya), lodged in a spot situated anywhere close to the heart, should be withdrawn by the way by which it has entered; and the patient should be enlivened with sprays of cold water, etc. during the operation. A Śalya, lodged in any other part of the body and that is difficult to extract, and that produces pain and local inflammation, should be removed by cutting the part open. 7

अस्थिविवरप्रविष्टमस्थिविदष्टं वाऽवगृह्य पादाभ्यां यन्त्रेणापहरेत्। अशक्यमेवं वा बलवद्भिः सुपरिगृहीतस्य यन्त्रेण ग्राहयित्वा शल्यवारङ्गं प्रविभुज्य धनुर्गुणैर्बद्ध्वैकतश्चास्य पञ्चाङ्गयामुपसंयतस्याश्वस्य वक्त्रकविके वा बध्नीयादथैनं कशया ताडयेद् यथोन्नामयञ् शिरो वेगेन शल्यमुद्धरति। दृढां वा वृक्षशाखामवनम्य तस्यां पूर्ववद् बद्ध्वोद्धरेत्॥८॥

In the case of a shaft (Śalya) which has pierced into the cavity of a bone, the surgeon should firmly press the affected bone with his legs, and pull out the embedded shaft with all his might by gripping it with a surgical instrument, in failure whereof a strong man should be asked to firmly catch hold of the patient, and the Śhalya should be pulled out with the help of a gripping surgical instrument as before.

As an alternative, the bottom of the shaft should be tied to the string of a bow, strung and fully bent down; and the Śalya should be ejected with the means of a full twang. As an alternative, a horse should be harnessed in the fashion known as the Pancángi-bandhana (lit. bound in the five parts of the body), and the end of the Śalya should be bent down and tied to the bridle. Then the horse should be so whipped as to raise its head first, thus pulling out the embedded shaft (Śalya) from its seat of lodgment by the jerk of its head. As an alternative, a high and tough bough of a tree should be lowered down and tied to the bent end of the shaft as in the preceding case. The bough should be then let loose, thus pulling out the shaft (Śalya) with its rebounding force. 8

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अदेशोत्तुण्डितमष्ठीलाश्ममुद्गराणामन्यतमस्य प्रहारेण विचाल्य यथामार्गमेव यन्त्रेण।।९।।

A shaft (Śalya), lodged in a bone and lying protruded in the heaved up local flesh (situated in a place other than the inguinal regions, abdomen, or arm-pits, etc.), should be stirred by striking it on the head with an Aṣṭhīlá a round stone, - a short hammer according to certain authorities), or with a stone or hammer, and should be taken out by the way of its penetration. **9**

विमृदितकर्णानि कर्णवन्त्यनाबाधकरदेशोत्तुण्डितानि पुरस्तादेव।।१०।।

The feather of a barbed shaft, lying embedded in a bone situated at a part of the organism where the existence of such a foreign matter is calculated not to create any special discomfort, should be first crushed by putting pressure on the heaved up or protruded flesh, and the shaft then should be gently pulled out of its seat of lodgment. **10**

जातुषे कण्ठासक्ते कण्ठे नाडीं प्रवेश्याग्नितप्ताञ्च शलाकां तथावगृह्य शीताभिरद्भिः परिषिच्य स्थिरीभूतामुद्धरेत्। अजातुषं जतुमधूच्छिष्टलिप्तया शलाकया पूर्वकल्पेनेत्येके॥११॥

In the case of a bit of shellac being accidentally pricked into the pharynx, a metal tube should be first inserted into the passage, and then a heated metallic rod should be reached down to the obstructing shellac through its inside. The shellac, thus melted by the heat of the inserted rod, would naturally stick fast to it, which should be then condensed by an injection of cold water poured down through the aforesaid tube; after that the rod should be withdrawn thus carrying away the melted shellac at its end.

According to certain authorities, any other obstructing foreign matter accidentally introduced into the pharynx should be withdrawn with the help of a rod, soaked in melted wax or shellac, and then inserted into that passage, all other procedure being the same as in the preceding instance. **11**

अस्थिशल्यमन्यद् वा तिर्य्यक्कण्ठासक्तमवेक्ष्य केशोण्डुकं दृढैकसूत्रबद्धं द्रवभक्तोपहितं पाययेदाकण्ठात्। पूर्णकोष्ठं वामयेद् वमतश्च

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शल्यैकदेशसक्तं ज्ञात्वा सूत्रं सहसा त्वाक्षिपेत्। मृदुना वा दन्तधावन-कूर्च्चकेनापहरेत् प्रणुदेद्वान्तः। क्षतकण्ठाय च मधुसर्पिषी लेढुं प्रयच्छेत् त्रिफलाचूर्णं वा मधुशर्करामिश्रम्।।१२।।

In the case of a bone Śalya (such as the bone of fish etc.) having accidentally stuck fast in the throat, a bundle of hair, tied to a string of thread, should be inserted into the gullet of the patient, the physician holding the other end of the string in his hand. Then a copicus quantity of water, or of any other liquid substance, should be poured down into his throat, so as to entirely fill his stomach. After that some kind of emetic should be given to the patient, and the string should be pulled out as soon as the bundle of hair would be felt to have struck below the obstructing bone or Śalya, which would naturally come out with the pull. As an alternative, the top end of a soft twig, as is generally used in cleansing the teeth, should be bruised into the shape of a brush, and the thorn or the Śalya should be removed with its help. The incidental wound should be treated by making the patient lick a compound of clarified butter and honey, or of the powders of the Triphalá, saturated with honey and sugar. 12

उदकपूर्णोदरमवाक्शिरसमवपीडयेद् धुनीयाद् वामयेद् वा भस्मराशौ वा निखनेदामुखात्।।१३।।

The body of the patient should be pressed or rubbed, or he should be whirled round by the ankles or generally measures, calculated to induce vomiting, should be adopted in a case where he would be found to have swallowed a stomachful of water (as in a case of drowning). As an alternative, he should be buried under the ashes up to his chin. 13

ग्रासशल्ये तु कण्ठासक्ते निःशङ्कमनवबुद्धं स्कन्धे मुष्टिनाभिहन्यात् स्नेहं मद्यं पानीयं वा पाययेत्। बाहुरज्जुलतापाशशल्ये तु कण्ठपीडनाद् वायुः प्रकुपितः श्लेष्माणं कोपयित्वा स्रोतो निरुणद्धि, लालास्रावं फेनागमनं संज्ञानाशञ्चापादयति। तमभ्यज्य संस्वेद्य शिरोविरेचनं तस्मै तीक्ष्णं दद्याद्रसञ्च वातघ्नं विदध्यादिति॥१४॥

Strong wine should be given to the patient, or he should be slapped on the shoulders, so as to cause him to suddenly start in a case

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where a morsel of food would be found to have obstructed and stuck fast in his gullet. A tight gripe about the throat of a person with a creeper, rope or the arm of an antagonist, tends to enrage the local (Kapha), which obstructs the cavity of the passage (Srota) producing salivation, foaming at the mouth and loss of consciousness. The remedy in such cases consists in lubricating and diaphorising the body of the patient with oil and heat, and in administering strong errhines (Śiro-Virecana), and the juice or extract of meat which is possessed of the virtue of subduing the deranged Váyu. 14

भवन्ति चात्र-

शल्याकृतिविशेषांश्च स्थानान्यावेक्ष्य बुद्धिमान्।
तथा यन्त्रपृथक्त्वञ्च सम्यक् शल्यमथाहरेत्।।१५।।

कर्णवन्ति तु शल्यानि दुःखाहार्य्याणि यानि च।
आददीत भिषक् तस्मात् तानि युक्तया समाहितः।।१६।।

Authoritative Verses on the Subject : An intelligent physician should removed a Śalya with due regard to its shape, location and the adaptability of the different types of surgical instruments to the case under treatement. A physician should exercise his own discretion in extracting feathered shafts (Śalyās) from their seats of lodgment, as well as those that are difficult of extraction. 15-16

ए तैरुपायैः शल्यन्तु नैव निर्घात्यते यदि।
मत्या निपुणया वैद्यो यन्त्रयोगैश्च निहरेत्।।१७।।

शोफपाकौ रुजश्चोग्राः कुर्य्याच्छल्यमनिहृतम्।
वैकल्यं मरणञ्चापि तस्माद् यत्नाद् विनिहरेत्।।१८।।

A physician is at liberty to exercise his own skill and wisdom, and to devise his own original means for the extraction of a Śalya with he help of any surgical instrument when the abovesaid measures would prove abortive. A Śalya, not removed from the body and left in its place of lodgment, brings on swelling, suppuration, mortification of the affected part, and a sort of excruciating pain, and may ultimately lead to death. Hence a physician should spare no pain to extract a Shalyam from its seat of lodgment. 17-18

इति सुश्रुतसंहितायां सूत्रस्थाने शल्यापनयनीयो नाम सप्तविंशोऽध्यायः॥२७॥

Thus ends the twenty-seventh Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of extraction of Śalya.

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SŪTRASTHĀNA

CHAPTER XXVIII

अष्टाविंशोऽध्यायः

अथातो विपरीताविपरीतव्रणविज्ञानीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which deals with the favourable or unfavourable prognosis of an ulcer. (**Viparītāviparīta-Vraṇa-Vijñānīya-adhyáya**). **1**

फलाग्निजलवृष्टीनां पुष्पधूमाम्बुदा यथा।
ख्यापयन्ति भविष्यत्त्वं तथा रिष्टानि पञ्चताम्।।२।।

तानि सौक्ष्म्यात् प्रमादाद् वा तथैवाशु व्यतिक्रमात्।
गृह्यन्ते नोद्गतान्यज्ञैर्मुमूर्षोर्न त्वसम्भवात्।।३।।

Metrical Text : Certain fatal or unfavourable symptoms (**Ariṣṭas**)[1] unmistakably presage the death of an ulcer-patient, as a flower, smoke and cloud respectively herald a fruit, fire and rain. In most cases, the ignorant cannot interpret aright these fatal symptoms owing to their extremely subtile nature, or out of ignorance or stupidity, or because such symptoms are very closely followed by the death of the patient. **2-3**

ध्रुवन्तु मरणं रिष्टे ब्राह्मणैस्तत् किलामलैः।
रसायनतपोजप्यतत्परैर्वा निवार्य्यते।।४।।

1. *The symptoms which are developed by the deranged bodily humours in the organism of a man at a time when they have passed beyond all medical cure, and when the body serves as a mere passive back-ground for those phenomena, awaiting its impending dissolution, are called* ***Ariṣṭas.***

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These fatal indications serve as sure precursors of death in a patient, unless warded off by the blessings of holy Bráhmaṇas, who are free from low desires or animal propensities, and are also accustomed to practise the **Yoga** and other religious penances; or death may be averted with the help of men who are initiated into the mystery of concocting life-giving elixirs (Rasáyana). **4**

नक्षत्रपीडा बहुधा यथा कालाद् विपच्यते।
तथैवारिष्टपाकञ्च ब्रुवते बहवो जनाः।।५।।

असिद्धिमाप्नुयाल्लोके प्रतिकुर्व्वन् गतायुषः।
अतो रिष्टानि यत्नेन लक्षयेत् कुशलो भिषक्।।६।।

गन्धवर्णरसादीनां विशेषाणां स्वभावतः।
वैकृतं यत् तदाचष्टे व्रणिनः पक्वलक्षणम्।।७।।

Many such indications do not prove instantly fatal but bring on death in course of time, just as diseases, supposed by some to be due to the influence of malignant planets, take time before they become patent out of their incubative stages. An attempt to cure a doomed patient is only repaid by failure and the ridicule of the world, and hence an intelligent physician should make it worth his while to carefully observe and study these fatal indications. A contrariety of the natural smell, colour, taste, (sensation, sound, touch, etc.) of an ulcer indicates a near and fatal termination of the disease. **5-7**

कटुस्तीक्ष्णश्च विस्रश्च गन्धस्तु पवनादिभिः।
लोहगन्धिस्तु रक्तेन व्यामिश्रः सान्निपातिकः।।८।।

लाजातसीतैलसमाः किञ्चिद्विस्राश्च गन्धतः।
ज्ञेयाः प्रकृतिगन्धाः स्युरतोऽन्यद् गन्धवैकृतम्।।९।।

An ulcer emits a pungent, sharp, or fishy smell under the respective influences of the deranged Váyu, Pitta and Kapha. An ulcer, deranged by the action of the vitiated blood, emits a smell like that of iron (Loha-gandhi), while one, originated through the concerted action of the deranged humours, emits a smell characterised by the distinctive features of each of them. On the other hand, an ulcer, due to the joint action (of the deranged Váyu and Pitta), emits a smell like that of fried paddy; one, due to the action of the deranged Váyu and

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Kapha, emits a smell like that of linseed oil; whereas one, brought about by the action of the deranged Pitta and Kapha, smells like sesamum oil. All those odours, marked by a somewhat fishy character, should be deemed the natural odours of ulcers, and any other smell should be held as a contrary or unnatural one. 8-9

मद्यागुर्व्वाज्यसुमनः - पद्मचन्दनचम्पकैः।
सगन्धा दिव्यगन्धाश्च मुमूर्षूणां व्रणाः स्मृताः।।१०।।

श्ववाजिमूषिकध्वाङ्क्षपूतिवल्लूरमत्कुणैः ।
सगन्धाः पङ्कगन्धाश्च भूमिगन्धाश्च गर्हिताः।।११।।

An ulcer emitting a sweet smell like that of wine, or fragrant aloe wood (Aguru), clarified-butter, Játi flower, Campaka, Candan, otus or any celestial flower (Divyagandha), should be regarded as the precursor of death. Similarly, a smell like the one which characterises a dog, horse, mole, crow or a bug, or like the one emitted by dry, putrid meat, or resembling the smell of earth or slime, should be likewise deemed unfavourable or fatal in an ulcer. 10-11

ध्यामकुङ्कुमकङ्कुष्ठ-सवर्णाः पित्तकोपतः।
न दह्यन्ते न चूष्यन्ते भिषक् तान् परिवर्ज्जयेत्।।१२।।

कण्डूमन्तः स्थिराः श्वेताः स्निग्धाः कफनिमित्ततः।
दूयन्ते च विदह्यन्ते भिषक् तान् परिवर्ज्जयेत्।।१३।।

कृष्णाश्च ये तनुस्रावा वातजा मर्म्मतापिनः।
स्वल्पामपि न कुर्व्वन्ति रुजं तान् परिवर्ज्जयेत्।।१४।।

A physician should give up a case where an ulcer, though it has assumed a blackish, saffron or Kaṅkuṣṭha colour (a sort of mountain earth) through the action of the aggravated Pitta, is divested of the burning, sucking and drawing pain, which is peculiar to that morbiferous diathesis. Similarly, an ulcer, which, though brought about through the action of the deranged Kapha, has become cold, hard and whitish as natural in one of the Kaphaja type, should be given up as soon as it is marked by a burning pain. Likewise an ulcer, due to the action of the deranged Váyu, and characterised by a blackish hue and a thin secretion, and which is found to invade the vital principles of the body, should be abandoned by a physician, whenever found to be entirely

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devoid of pain. 12-14

क्ष्वेडन्ति घुर्घुरायन्ते ज्वलन्तीव च ये व्रणाः।
त्वङ्मांसस्थाश्च पवनं सशब्दं विसृजन्ति ये।।१५।।

ये च मर्म्मस्वसम्भूता भवन्त्यत्यर्थवेदनाः।
दह्यन्ते चान्तरत्यर्थं बहिःशीताश्च ये व्रणाः।।१६।।

दह्यन्ते बहिरत्यर्थं भवन्त्यन्तश्च शीतलाः।
शक्तिध्वजरथाः कुन्तवाजिवारणगोवृषाः।।१७।।

येषु चाप्यवभासेरन् प्रासादाकृतयस्तथा।
चूर्णावकीर्णा इव ये भान्ति वा न च चूर्णिताः।।१८।।

An ulcer, which makes a gurgling or groaning sound, or one which is characterised by an extreme burning sensation, or is confined to the skin and the flesh, and is marked by the emission of wind with a loud report, is sure to have a fatal termination. Likewise, one which is characterised by extreme pain, though not otherwise seated about any of the vital parts of the body, or which is cold on the surface, though attended with an extremely burning sensation in its inside and vice versa, should be deemed the precursor of death. Similarly, an ulcer should be regarded as fatal, that is shaped like the barb of a spear, or a Kunta (a kind of barbed dart or spear), or like a banner, chariot, horse, or an elephant, or like a cow, an ox, a temple, or a palace. 15-18

प्राणमांसक्षयश्वासकासारोचकपीडिताः ।
प्रवृद्धपूयरुधिरा व्रणा येषाञ्च मर्म्मसु।।१९।।

क्रियाभिः सम्यगारब्धा न सिध्यन्ति च ये व्रणाः।
वर्ज्जयेत् तान् भिषक् प्राज्ञः संरक्षन्नात्मनो यशः।।२०।।

A wise physician, with any regard to his own reputation, should abandon a patient laid up with an ulcer which appears to have been dusted over with a sort of pulverised crust, or who has been suffering from one accompanied by loss of flesh and strength, cough, difficult respiration and aversion to food. An ulcer, which occurring at any of the vital parts of the body secretes a copious quantity of pus and blood, and refuses to be healed even after a course of proper and persistent

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medical treatment, is sure to have a fatal termination. 19-20

इति सुश्रुतसंहितायां सूत्रस्थाने विपरीताविपरीतव्रणविज्ञानीयो नामाष्टाविंशोऽध्यायः॥२८॥

Thus ends the twenty-eighth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which deals with the favourable and unfavourable prognosis of ulcers.

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SŪTRASTHĀNA

CHAPTER XXIX

एकोनत्रिंशोऽध्यायः

अथातो विपरीताविपरीतदूतस्वप्ननिदर्शनीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of favourable or unfavourable prognosis in diseases, as known from messengers, omens and dreams etc. (**Viparītāviparīta-Dūta-Śakuna-Svapna-Nidarśanīya adhyáya**). 1

दूतदर्शनसम्भाष-वेशाश्चेष्टितमेव च।
ऋक्षं वेला तिथिश्चैव निमित्तं शकुनोऽनिलः।।२।।
देशो वैद्यस्य वाग्देह-मनसाञ्च विचेष्टितम्।
कथयन्त्यातुरगतं शुभं वा यदि वाऽशुभम्।।३।।

Metrical Texts : The favourable or unfavourable termination of a disease may be predicted from the appearance, speech, dress and demeanour of the messenger sent to call in a physician, or from the nature of the asterism and the lunar phase marking the time of his arrival, or from the direction of the wind (Anila) blowing at the time, or from the nature of omens (Śakuna) seen by him on the road, or from the posture, temperament or speech of the physician himself. **2-3**

पाषण्डाश्रमवर्णानां सपक्षाः कर्म्मसिद्धये।
त एव विपरीताः स्युर्दूताः कर्म्मविपत्तये।।४।।

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A messenger belonging to the same caste as the patient[1] should be regarded as an auspicious omen, whereas one from a different caste would indicate a fatal or an unfavourable termination of the disease. 4

नपुंसकं स्त्री बहवो नैककार्य्या असूयकाः।
गर्द्दभोष्ट्ररथप्राप्ताः प्राप्ता वा स्युः परम्पराः।।
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः।।५।।

A eunuch, a husband of many wives, a messenger sent on a different errand and incidentally calling at a physician's house, or one who has quarrelled on the road, or messengers who come riding on camels, donkeys or in carts, or on foot in one unbroken line, should be looked upon as inauspicious messengers. 5

पाशदण्डायुधधराः पाण्डुरेतरवाससः।
आर्द्रजीर्णापसव्यैक - मलिनोद्धस्तवाससः।।६।।
न्यूनाधिकाङ्गा उद्विग्ना विकृता रौद्ररूपिणः।
रूक्षनिष्ठुरवक्तारस्त्वमाङ्गल्याभिधायिनः ।।७।।

Similarly, messengers, who call at the house of a physician, holding in their hands a rope, club, or any other weapon, or who come dressed in black, red, yellow, wet, dirty or torn garments, or with the upper sheets placed or arranged on their right shoulders (Apasavya), or clad in single cloths without such upper sheets on, as well as those, who are possessed of additional or smaller number of limbs, or look disturbed and agitated, or whose bodies are in any way mutilated or such, as look fierce and haughty, or speak in a rough and harsh tone, or utter any term implying death, should be regarded as augurs of evil. 6-7

छिन्दन्तस्तृणकाष्ठानि स्पृशन्तो नासिकां स्तनम्।
वस्त्रान्तानामिकाकेश - नखरोमदशास्पृशः।।८।।
स्रोतोऽवरोधहृद्गण्ड - मूर्द्धोरःकुक्षिपाणयः।
कपालोपलभस्मास्थि-तुषाङ्गारकराश्च ये।।९।।

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1. *A Pâṣanda messenger should be despatched to call in a physician where a member of the same community would fall ill; a householder, in the case of a patient of the same social order; a Brâhmaṇa, in the case of a Brâhmaṇa patient, and so on; while an infringement of the rule would be looked upon as an evil omen.*

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विलिखन्तो महीं किञ्चिन्मुञ्चन्तो लोष्टभेदिनः।
तैलकर्दमदिग्धाङ्गा रक्तास्रगनुलेपनाः।।१०।।
फलं पक्वमसारं वा गृहीत्त्वाऽन्यच्च तद्विधम्।
नखैर्नखान्तरं वापि करेण चरणं तथा।।११।।
उपानच्चर्म्महस्ता वा विकृतव्याधिपीडिताः।
वामाचारा रुदन्तश्च श्वासिनो विकृतेक्षणाः।।१२।।
याम्यां दिशि प्राञ्जलयो विषमैकपदे स्थिताः।
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः।।१३।।
दक्षिणाभिमुखं देशे त्वशुचौ वा हुताशनम्।
ज्वलयन्तं पचन्तं वा क्रूरकर्म्मणि चोद्यतम्।।१४।।

Likewise, a messenger, tearing off a blade of grass or a chip of wood with his fingers, or handling the tip of his nose or the nipples of his breast, or pulling the ends of his cloth or hair, or the ring-finger of his hand, or brushing his nails and hair, or standing with his fingers in his ears or nostrils, or waiting with his hands placed on his cheeks, chest or head, or about the regions of the arm-pits, as well as one, who has arrived at the house of the physician with bits of human skull or stone, or with ashes, bones, paddy husks or charcoal in the palms of his hands, or one, who digs into the earth with his toe-nails, or wantonly breaks stones or brickbats, while waiting at the physician's house, should be regarded as a messenger of evil augury.

A messenger, who at the time of visiting a physician for his professional help comes smeared with oil, or with red sandal paste or mud, and carries a red garland or a ripe but sapless fruit, or any other thing of like nature in his hand, or brushes together the nails of his fingers or touches his legs with the hand, or carries a shoe in his hand, or who appears to have been suffering from a foul or loathsome disease, further one, who breathes heavily, or weeps or behaves contrarily, or stands with the palms of his hands united and his face turned towards the south, or waits on one leg on an uneven ground with the other raised and placed on a higher support, should be looked upon as the precursor of evil. 8-14

नग्नं भूमौ शयानं वा वेगोत्सर्गेषु वाऽशुचिम्।

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प्रकीर्णकेशमभ्यक्तं स्विन्नं विक्लवमेव च।
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः।।१५।।

A messenger, reporting his errand to the physician while he is facing the south, or who is in an unclean state of the body, or engaged in kindling a fire or in killing an animal, or is remaining in a nude state, or is found to be lying on the bare floor of his chamber, or performing an affection after attending to a call of nature, or anointing himself with oil, or perspiring, or sitting with his hair dishevelled, or in a state of mental perturbation is to be looked upon as a messenger foreboding evil. 15

वैद्यस्य पैत्र्ये दैवे वा कार्य्ये चोत्पातदर्शने।
मध्याह्ने चार्द्धरात्रे वा सन्ध्ययोः कृत्तिकासु च।।१६।।
आर्द्राश्लेषामघामूल-पूर्व्वासु भरणीषु च।
चतुर्थ्यां वा नवम्यां वा षष्ठ्यां सन्धिदिनेषु च।
वैद्यं य उपसर्पन्ति दूतास्ते चापि गर्हिताः।।१७।।

A messenger, seeking the interview of a physician while he is engaged in offering oblations to his departed manes, or to the gods, or one who calls on him at noon or at midnight, at morning or at evening, or during the happening of any abnormal physical phenomenon, or at an hour under the influence of any of the following asterisms (lunar mansions), viz. the Árdra, the Aśleṣá, the Maghá, the Mulá, the two Pūrvás, and the Bharaṇī, or on the day of the fourth, ninth, or the sixth phase of the moon (whether on the wane or on the increase), as well as on the last days of months and fortnights, should be considered as a messenger of evil augury. 16-17

स्विन्नाभितप्ता मध्याह्ने ज्वलनस्य समीपतः।
गर्हिताः पित्तरोगेषु दूता वैद्यमुपागताः।।१८।।
त एव कफरोगेषु कर्म्मसिद्धिकराः स्मृताः।
एतेन शेषं व्याख्यातं बुद्धा संविभजेत् तु तत्।।१९।।
रक्तपित्तातिसारेषु प्रमेहेषु तथैव च।
प्रशस्तो जलरोधेषु दूतवैद्यसमागमः।
विज्ञायैवं विभागन्तु शेषं बुध्येत पण्डितः।।२०।।

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A messenger, hot and perspiring from being seated near a blazing fire, and calling upon a physician in the midday, should be deemed as an inauspicious one in the case of a Pittaja distemper; whereas a messenger of similar description should be looked upon as foreboding the favourable termination of a disease, if due to the action of the deranged Kapha. The favourable character of a messenger should be likewise determined in diseases originated through the action of the deranged Váyu,[1] etc.; and an intelligent physician is at liberty to exercise his own discretion in determining the omen. Similarly in a case of haemoptysis, dysentery or any morbid discharge from the urethra (Prameha), the first interview between a messenger and a physician near a reservoir of water is an omen of happy augury. A learned physician shall thus determine the ominous character of a messenger in connection with other diseases as well. **18-20**

शुक्लवासाः शुचिर्गौरः श्यामो वा प्रियदर्शनः।
स्वस्यां जातौ स्वगोत्रो वा दूतः कार्य्यकरः स्मृतः।।२१।।
गोयानेनागतस्तुष्टः पादाभ्यां शुभचेष्टितः।
स्मृतिमान् विधिकालज्ञः स्वतन्त्रः प्रतिपत्तिमान्।
अलङ्कृतो मङ्गलवान् दूतः कार्य्यकरः स्मृतः।।२२।।
स्वस्थं प्राङ्मुखमासीनं समे देशे शुचौ शुचिम्।
उपसर्पति यो वैद्यं स च कार्य्यकरः स्मृतः।।२३।।

Messengers of happy augury : A fair and handsome messenger, who is clad in clean and white garments, and belongs to the same caste or spiritual clan (Svagotra) as the patient himself, forebodes the successful termination of the disease (for which the medical aid is needed). A messenger, calling on a physician either on foot or in a bullock cart, and who is contented, intelligent, capable of acting according to the rules of decorum, time and circumstances, and is independent and original in his thoughts and ideas, and carries ornaments, and other auspicious articles about his person, is alone capable of rendering the best services in connection with the calling in of a physician. A messenger, for the first time, interviewing a

1. *A messenger, visiting a physician in the afternoon or during a heavy rain or storm, or at a time when the vital winds is naturally disturbed and agitated, indicates an unfavourable prognosis.*

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physician, when the latter is complacently seated with his face towards the east, and on a clean and even ground, should be regarded as a messenger of happy augury. 21-23

मांसोदकुम्भातपत्र - विप्रवारणगोवृषाः।
शुक्लवर्णाश्च पूज्यन्ते प्रस्थाने दर्शनं गताः।।२४।।
स्त्री पुत्रिणी सवत्सा गौर्वर्द्धमानमलङ्कृता।
कन्या मत्स्याः फलञ्चामं स्वस्तिकं मोदका दधि।।२५।।
हिरण्याक्षतपात्रं वा रत्नानि सुमनो नृपः।
अप्रशान्तोऽनलो वाजी हंसश्चापः शिखी तथा।।२६।।
ब्रह्मदुन्दुभिजीमूत - शङ्खवेणुरथस्वनाः।
सिंहगोवृषनादश्च ह्रेषितं गजबृंहितम्।।२७।।
शस्तं हंसरुतं नृणां कौशिकश्चैव वामतः।
प्रस्थाने यायिनः श्रेष्ठा वाचश्च हृदयङ्गमाः।।२८।।

Raw meat, a pitcher full of water, an umbrella, a Bráhmaṇa, an elephant, a cow, an ox and an article of a white colour, should be deemed auspicious sights by a physician on his way to the house of a patient. A mother, a cow with her calf, a small pitcher of water, a decorated virgin, fish, unripe fruits, a Svastika (a cross shaped religious insignia), sweetmeat, curd, gold, a vessel full of sun-dried rice, gems, flowers (according to certain commentators a well disposed king), a blazing fire, a horse, a swan, a peacock, a bird of the Chásha species, chantings of Vedic verses, claps of thunder, blowings of conch-shells, notes of lutes, sounds of chariot wheels, roar of lions, lowings of cows and bullocks, neighings of horses, trumpeting of elephants, cacklings of geese, hooting of owls, and the pleasant conversation of persons going to the palace of a king, should be regarded as lucky sights and sounds by a physician on his way (to the house of a patient). 24-28

पत्रपुष्पफलोपेतान् सक्षीरान् निरुजो द्रुमान्।
आश्रिता वा नभोवेश्म-ध्वजतोरणवेदिकाः।।२९।।
दिक्षु शान्तासु वक्तारो मधुरं पृष्ठतोऽनुगाः।
वामा वा दक्षिणा वापि शकुनाः कर्म्मसिद्धये।।३०।।

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Similarly, harmonious melodies of birds chirping on the boughs of healthy Kṣīra trees, bent under the weight of fruit, and looking gladsome with their dowry of beautiful blossoms and foliage, or notes of birds perched on the terraces of palace towers or on the tops of banner poles singing melodiously, or birds following the messenger with their songs or singing seated from the auspicious quarters of the heavens, or following him on his left, should be equally regarded as sights and notes of happy foreboding. **29-30**

वृक्षेऽशनिहते पत्रे वल्लीनद्धे सकण्टके।
शुष्केऽथवाश्मभस्मास्थि-विट्तुषाङ्गारपांशुषु।।३१।।
चैत्यवल्मीकविषम-स्थिता दीप्तखरस्वराः।
पुरतो दिक्षु दीप्तासु वक्तारो नार्थसाधकाः।।३२।।

A bird, seated on the withered trunk of a blighted or thunder-blasted tree, or on a thorny knoll covered over with creepers, or on ashes or stones, or amidst ordure or husks of grain, or on dried skeletons, and singing in a harsh voice with its head turned towards the blazing or inauspicious quarter of the sky, should be deemed as portending evil. **31-32**

पुन्नामानः खगा वामाः स्त्रीसंज्ञा दक्षिणाः शुभाः।
दक्षिणाद् वामगमनं प्रशस्तं श्वश्रृगालयोः।।३३।।
वामं नकुलचाषाणां नोभयं शशसर्पयोः।
भासकौशिकयोश्चैव न प्रशस्तं किलोभयम्।।
दर्शनं वा रुतञ्चापि न गोधाकृकलासयोः।।३४।।

Similarly, birds, which are possessed of names of masculine terminations are happy omens if seen on the left by a physician on his way to the house of a patient, while birds, on a similar occasion, whose names have feminine endings, are auspicious if seen by him on the right. A dog or a jackal, seen running from the right to the left, is a happy omen, and so is a mongoose or a Cāṣa bird if seen on the left. A hare, a serpent, or an owl, seen on either side of the road, is an inauspicious sight. The sight and the sound of a Godhá or a Kṛkalása (an animal of the lizard species) are both inauspicious. **33-34**

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दूतैरनिष्टैस्तुल्यानामशस्तं दर्शनं नृणाम्।
कुलत्थतिलकार्पास - तुषपाषाणभस्मनाम्।।३५।।
पात्रं नेष्टं तथाऽङ्गार-तैलकर्दमपूरितम्।
प्रसन्नेतरमद्यानां पूर्णं वा रक्तसर्षपैः।।३६।।
शवकाष्ठपलाशानां शुष्काणां पथि सङ्गमाः।
नेष्यन्ते पतितान्तस्थ-दीनान्धरिपवस्तथा।।३७।।
मृदुः शीतोऽनुकूलश्च सुगन्धश्चानिलः शुभः।
खरोष्णोऽनिष्टगन्धश्च प्रतिलोमश्च गर्हितः।।३८।।

If a man, other than a messenger of inauspicious character but possessed of features alike unfavourable, should happen to cross the way of a physician, just starting on a professional call, he should be regarded as equally indicative of evil. The sight of a vessel full of Kuluttha pulse, or of husks of grain, or of stone, ashes, clay or charcoal, or of oil, is inauspicious. Similarly, the sight of a vessel filled with red mustard or with wine other than which is clear and mild (Prasanna) should be deemed an omen of evil augury.

Similarly, the sight of a parched corpse, or of a withered tree or Palâśa branch, is equally inauspicious. A physician, meeting a member of any of the vile or degraded castes or a blind or indigent person, or a man inimically disposed towards him, should consider the character of the disease to be unfavourable.

A gentle, cool and fragrant breeze, blowing from the direction of his destination, should be regarded as an auspicious omen by a physician. A wind, which is hot, dry, and is charged with the fetid exalations of putrid matter, and which blows from the direction of his starting point, should be regarded as an evil omen. 35-38

ग्रन्थ्यर्ब्बुदादिषु सदा च्छेदशब्दश्च पूजितः।
विद्रध्युदरगुल्मेषु भेदशब्दस्तथैव च।।३९।।
रक्तपित्तातिसारेषु रुद्धशब्दः प्रशस्यते।
एवं व्याधिविशेषेण निमित्तमुपधारयेत्।।४०।।
तथैवाक्रुष्टहाकष्टमाक्रन्दरुदितस्वनाः ।
छर्द्यां वातपुरीषाणां शब्दो वै गर्द्दभोष्ट्रयोः।।४१।।

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प्रतिषिद्धं तथा भग्नं क्षुतं स्खलितमाहतम्।
दौर्म्मनस्यञ्च वैद्यस्य यात्रायां न प्रशस्यते।।४२।।

The word "cut", used by another and accidentally heard by a physician (on his way) to the bed-side of a patient laid up with Granthi (aneurism) or Arbuda (tumour), should be regarded as a good omen; while the term "open", heard under similar circumstances and in connection with a case of Vidradhi (abscess), or Gulma (abdominal gland), or Udara (ascites), should be regarded as an equally auspicious portent. Similarly, the term "stopped" is commended in a case of dysentery or haemoptysis. Thus the physician should interpret the auguries according to the nature of each individual case.

A curse, imprecation, or wailing like "woe to me", as well as sobs, groans, reports of defecation or vomiting, the brayings of an ass, the frightened sound of a camel, an obstacle or impediment in the path of a physician, or a sudden breakage, collapse, or the falling of any article from a cupboard, and a sad or dejected spirit of the physician without any assignable cause, should be regarded as evil omens at the time of his starting. 39-42

प्रवेशेऽप्येतदुद्देशादावेक्ष्यञ्च तथाऽतुरे।
प्रतिद्वारं गृहे वास्य पुनरेतन्न गण्यते।।४३।।
केशभस्मास्थिकाष्ठाश्म-तुषकार्पासकण्टकाः।
खद्वोर्द्धपादा मद्यापो वसा तैलं तिलास्तृणम्।।४४।।
नपुंसकव्यङ्गभग्न - नग्नमुण्डासिताम्बराः।
प्रस्थाने वा प्रवेशे वा नेष्यन्ते दर्शनं गताः।।४५।।
भाण्डानां सङ्करस्थानां स्थानात् सञ्चरणं तथा।
निखातोत्पाटनं भङ्गः पतनं निर्गमस्तथा।।४६।।
वैद्यासनावसादो वा रोगी वा स्यादधोमुखः।
वैद्यं सम्भाषमाणोऽङ्गं कुड्यमास्तरणानि वा।।४७।।
प्रमृज्याद् वा धुनीयाद् वा करौ पृष्ठं शिरस्तथा।
हस्तञ्चाकृष्य वैद्यस्य न्यसेच्छिरसि चोरसि।।४८।।
यो वैद्यमुन्मुखः पृच्छेदुन्मार्ष्टि स्वाङ्गमातुरः।
न स सिध्यति वैद्यो वा गृहे यस्य न पूज्यते।।४९।।

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भवने पूज्यते वापि यस्य वैद्यः स सिध्यति।
शुभं शुभेषु दूतादिष्वशुभं ह्यशुभेषु च।
आतुरस्य ध्रुवं तस्माद् दूतादींल्लक्षयेद् भिषक्।।५०।।

These omens should be observed or attended to at the time of first entering the house of a patient, or at the threshold or within its walls, but not after the physician has once commenced the medical treatment. The sight of a knot of torn hairs, ashes, bones, wood, stone, husks of grain, cotton, thorns, a bedstead with its legs upturned, wine, water, fat, oil, sesamum, dried grass, straw, a eunuch, a deformed person or one with a broken limb, a nude man, or one with a clean shaved head, or clad in a black garment, should be regarded as evil omens by a physician, whether noticed by him at the time of starting or after getting into a sick-room. Pots or utensils placed in pendent brackets, and found to be spontaneously moving about without any definite cause, as well as any other fallen articles digged in, smashed in or thrown out of the sick-room; a physician sitting dejected and gathered up in his seat, and the patient sitting with a downcast face, or pricking his body or at the bed clothes while talking with the physician, or shaking his hands, back or head, or taking hold of or placing the hands of the physician in his own, or on his breast, or interrogating the physician with an up-turned face, or pressing his own limbs, when he is interrogated by the physician in return, should be considered as unfavourable signs.

The patient, in whose house a physician is not duly honoured, can never rally. The due honouring of a physician leads to a speedy recovery. A messenger of good omen forebodes the favourable termination of a disease, while the contrary is indicated by a messenger of the opposite type. Hence a physician shall carefully observe the ominous character of a messenger (despatched to seek his aid). **43-50**

स्वप्नानतः प्रवक्ष्यामि मरणाय शुभाय च।
सुहृदो यांश्च पश्यन्ति व्याधितो वा स्वयं तथा।।५१।।
स्नेहाभ्यक्तशरीरस्तु करभव्यालगर्दभैः।
वराहैर्महिषैर्वापि यो यायाद् दक्षिणामुखः।।५२।।
रक्ताम्बरधरा कृष्णा हसन्ती मुक्तमूर्द्धजा।
यं वा कर्षति बद्ध्वा स्त्री नृत्यन्ती दक्षिणामुखम्।।५३।।

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अन्तावसायिभिर्यो वा कृष्यते दक्षिणामुखः।
परिष्वजेरन् यं वापि प्रेताः प्रव्रजितास्तथा।।५४।।
मूर्द्धन्याघ्रायते यस्तु श्वापदैर्विकृताननैः।
पिबेन्मधु च तैलञ्च यो वा पङ्केऽवसीदति।।५५।।
पङ्कप्रदिग्धगात्रो वा प्रनृत्येत् प्रहसेत् तथा।
निरम्बरश्च यो रक्तां धारयेच्छिरसा स्रजम्।।५६।।
यस्य वंशो नलो वापि तालो वोरसि जायते।
यं वा मत्स्यो ग्रसेद् यो वा जननीं प्रविशेन्नरः।।५७।।
पर्व्वताग्रात् पतेद् यो वा श्वभ्रे वा तमसावृते।
ह्रियते स्रोतसा यो वा यो वा मौण्ड्यमवाप्नुयात्।।५८।।
पराजीयेत बध्येत काकादैर्यो वाभिभूयते।
पतनं तारकादीनां प्रणाशं दीपचक्षुषोः।।५९।।
यः पश्येद् देवतानां वा प्रकम्पमवनेस्तथा।
यस्य च्छर्द्दिर्विरेको वा दशनाः प्रपतन्ति वा।।६०।।
शाल्मलीं किंशुकं यूपं वल्मीकं पारिभद्रकम्।
पुष्पाढ्यं कोविदारं वा चितां वा योऽधिरोहति।।६१।।
कार्पासतैलपिण्याक-लोहानि लवणं तिलान्।
लभेताश्नीत वा पक्वमन्नं यश्च पिबेत् सुराम्।
स्वस्थः स लभते व्याधिं व्याधितो मृत्युमृच्छति।।६२।।

Dreams : Now I shall describe the **dreams**, which either being dreamt by the patient, or by his relations, portend fatal or a successful close of the malady. The patient, who dreams of going towards the south on the back of an elephant, or on that of any carnivorous animal, or of riding on a boar or on a buffalo, or sees himself carried towards the quarter by a dark woman with dishevelled hair and clad in a blood-red garment-laughing and dancing, soon meets his doom. A dream by a patient that members of vile castes have been drawing him southward, or that ghosts or anchorites have been embracing him, or that savage beasts with diabolical faces have been smelling his head, predicts that his earthly days are numbered, while such dreams occurring in a healthy subject indicate an impending disease.

Similarly, the patient, who dreams of drinking oil or honey, or

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of diving into a bed of dank or oozy slime, or of laughing and dancing mud-besplattered, is at the threshold of death. A dream of having entwined a wreath of red flowers round one's head, though otherwise nude or stripped of clothes, or of seeing reeds, bamboos, or palm trees growing on his chest, portends the impending death of a patient. On the other hand, such dreams, occurring in a healthy subject, forebode the advent of disease. Likewise, the patient, who dreams of being eaten up by fish, or who fancies himself again entering into the womb of his mother, or thinks he is falling from the summit of a mountain or into a dark and dismal cave, or as being carried away by the current of a river, or assailed and overwhelmed by a pack of crows, is already a doomed being. The dream of a clean shaved head, or of falling stars, or of dying lamp light, or of the extraction of one's own eyes, or of shaking divine images, or of earthquakes, purgings, vomitings or falling out of one's own teeth, is always fatal. The patient, who dreams of climbing a Śálmali, Kinśuka, or Páribhadra tree, or of ascending an ant-hill or a funeral pyre, or of witnessing himself bound to a sacrificical stake, or of receiving or eating cotton, levigated sesamum paste, iron, salt, sesamum, boiled rice, or drinking oil or wine (Surá), as the case may be, should consider himself as a doomed being, while such dreams in a healthy subject indicate the impending attack of a disease. **51-62**

यथास्वं प्रकृतिस्वप्नो विस्मृतो विहतश्च यः।
चिन्ताकृतो दिवा दृष्टो भवन्त्यफलदास्तु ते।।६३।।

A dream should be regarded as ineffectual which is quite in conformity with the physical temperament of the dreamer (such as, one of scaling the heavens by person of Vátaja temperament; one of seeing a blazing fire, a flash of lightning, or a meteor-fall by a man of Pittaja temperament; and one of witnessing reservoirs of water, etc. by a man of Kaphaja temperament) as well as one which has been forgotten or followed by another of an auspicious type or is the outcome of premeditated thought like one dreamt in the day time. **63**

ज्वरितानां शुना सख्यं कपिसख्यन्तु शोषिणाम्।
उन्मादे राक्षसैः प्रेतैरपस्मारे प्रवर्त्तनम्।।६४।।

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मेहातिसारिणां तोय-पानं स्नेहस्य कुष्ठिनाम्।
गुल्मेषु स्थावरोत्पत्तिः कोष्ठे मूर्द्धि शिरोरुजि।।६५।।
शष्कुलीभक्षणं छर्द्यामथ्वा श्वासपिपासयोः।
हारिद्रं भोजनं वापि यस्य स्यात् पाण्डुरोगिणः।।६६।।
रक्तपित्ती पिबेद् यश्च शोणितं स विनश्यति।
स्वप्नानेवंविधान् दृष्ट्वा प्रातरुत्थाय यत्नवान्।।६७।।
दद्यान्माषांस्तिलान् लोहं विप्रेभ्यः काञ्चनं तथा।
जपेच्चापि शुभान् मन्त्रान् गायत्रीं त्रिपदां तथा।।६८।।

A fever patient dreaming of friendship with a dog, a consumptive one dreaming of making friends with a monkey or a monster; a hysteric patient who dreams of making friendship with a ghost; a Prameha or dysentery patient dreaming of drinking water; a leper dreaming of drinking oil, or a Gulma patient dreaming of a tree grow on his belly, should count his days as numbered. A person afflicted with any disease of the head, and dreaming of a tree growing on his head, or one suffering from vomiting and dreaming of eating sesamum cakes; or an asthma patient, or a person, afflicted with thirst, dreaming of making a journey on foot; or a jaundice patient dreaming of eating a food prepared with turmeric; or a person suffering from haemoptysis and dreaming of drinking blood, should be considered as about to depart this life. A patient having had any of the aforesaid dreams, under the circumstances, should get up in the morning and make a gift of Máṣa-pulse, sesamum, iron and gold to the Bráhmaṇās, and repeat the blessed Tripadā Gáyatri (Mantras). 64-68

दृष्ट्वा च प्रथमे यामे सुप्याद् ध्यात्वा पुनः शुभम्।
जपेद् वान्यतमं देवं ब्रह्मचारी समाहितः।।६९।।
न चाचक्षीत कस्मैचिद् दृष्ट्वा स्वप्नमशोभनम्।
देवतायतने चैव वसेद् रात्रित्रयं तथा।
विप्रांश्च पूजयेन्नित्यं दुःस्वप्नात् प्रविमुच्यते।।७०।।

Having dreamt a bad dream in the first watch of the night, a person should meditate upon a holy or auspicious subject, and then lie down again with all his senses fully controlled, and repeat the Mantrās sacred to any of the gods. An evil dream should not be related to

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another. The dreamer of the dream should reside in a holy temple for three consecutive nights, and worship the deity with the most fervent devotion, whereby its evil effects would become nullified. 69-70

अत ऊर्द्ध्वं प्रवक्ष्यामि प्रशस्तं स्वप्नदर्शनम्।
देवान् द्विजान् गोवृषभान् जीवतः सुहृदो नृपान्।।७१।।
समिद्धमग्निं विप्रांश्च निर्म्मलानि जलानि च।
पश्येत् कल्याणलाभाय व्याधेरपगमाय च।।७२।।

मांसं मत्स्यान् स्रजः श्वेता वासांसि च फलानि च।
लभेत धनलाभाय व्याधेरपगमाय च।।७३।।

Now we shall describe the dreams, which are of auspicious nature. Members of the twice born castes, gods, cows, bullocks, kings, one's own living friends and relations, a blazing fire, a Bráhmaṇa, or a sheet of clear water seen in a dream by a healthy person predict or predicts to him a pecuniary gain in the near future, while such dreams occurring in a diseased person indicate a speedy recovery of the disease he has been suffering from. Similarly, dreams of meat, fish, garlands of white flowers, cloths and fruits predict a gain or a speedy cure, as the case may be. 71-73

महाप्रासादसफल - वृक्षवारणपर्व्वतान्।
आरोहेद् द्रव्यलाभाय व्याधेरपगमाय च।।७४।।

नदीनदसमुद्रांश्च क्षुभितान् कलुषोदकान्।
तरेत् कल्याणलाभाय व्याधेरपगमाय च।।७५।।

उरगो वा जलौको वा भ्रमरो वापि यं दशेत्।
आरोग्यं निर्द्दिशेत् तस्य धनलाभञ्च बुद्धिमान्।।७६।।

एवंरूपान् शुभान् स्वप्नान् यः पश्येद् व्याधितो नरः।
स दीर्घायुरिति ज्ञेयस्तस्मै कर्म्म समाचरेत्।।७७।।

Dreams of ascending the terrace of a royal palace, of climbing a tree or a hill, or of riding an elephant predict similar results as above. A dream of one's sailing over a river, pool or sea of turbid water predicts a money gain or cure, according as one is healthy or diseased. A dream of having been bit or stung by a serpent, by leeches, or by a

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bee, indicates bliss or cure, according to one's good or bad health at the time. The man, who usually gets such auspicious dreams, should be looked upon as a long-lived man, and may be unhesitatingly taken under medical treatment by a physician. **74-77**

इति सुश्रुतसंहितायां सूत्रस्थाने विपरीताविपरीतदूतस्वप्नादिनिदर्शनीयो नामैकोनत्रिंशोऽध्यायः॥२३॥

Thus ends the twenty-ninth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which deals with favourable or unfavourable prognosis from messengers, birds, omens etc.

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SŪTRASTHĀNA

CHAPTER XXX

त्रिंशोऽध्यायः

अथातः पञ्चेन्द्रियार्थविप्रतिपत्तिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which treats of the prognosis that can be obtained from the perverted functions of the five sense organs (**Pañcendriyártha-Vipratipatti-adhyáya**). 1

शरीरशीलयोर्यस्य प्रकृतेर्विकृतिर्भवेत्।
तत् त्वरिष्टं समासेन व्यासतस्तु निबोध मे।।२।।

Metrical texts : A perversion or contrariety of the functions of the mind or brain (Śīla), and of the organs of sense-perception, is called **Arişţa** (an unfavourable symptom foreboding death). Now hear me describe, in brief detail, the symptoms which are called **Arişţa** (fatal indications). 2

श्रृणोति विविधान् शब्दान् यो दिव्यानामभावतः।
समुद्रपुरमेघानामसम्यक्तौ च निःस्वनान्।।३।।
तान् स्वनान् नावगृह्णाति मन्यते चान्यशब्दवत्।
ग्राम्यारण्यस्वनांश्चापि विपरीतान् श्रृणोत्यपि।।४।।
द्विषच्छब्देषु रमते सुहृच्छब्देषु कुप्यति।
न श्रृणोति च योऽकस्मात् तं ब्रुवन्ति गतायुषम्।।५।।

The man, who hears a variety of divine sounds even in the absence of any of the celestial beings (such as, the Siddhas, the

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Gandharvas etc.), or thinks that he is hearing the uproar of a city, or the moanings of the sea, or the rumbling of a rain cloud, without their actual presence or proximity, or who is incapable of catching their sounds even when they are actually present and sounding, or assigns to them causes other than the actual ones, should be regarded as a doomed being. The person, who interprets the uproar of a city or the rustling forest as sounds emanating from other sources, or rejoices at the voice of his enemies, and is annoyed at that of his own devoted friends, or who suddenly loses the faculty of hearing without any maninest or tangible reason, should be deemed as already on the threshold of death. **3-5**

यस्तूष्णमिव गृह्णाति शीतमुष्णञ्च शीतवत्।
सञ्जातशीतपिडको यश्च दाहेन पीड्यते।।६।।

उष्णगात्रोऽतिमात्रञ्च यः शीतेन प्रवेपते।
प्रहारान् नाभिजानाति योऽङ्गच्छेदमथापि वा।।७।।

पांशुनेवावकीर्णानि यश्च गात्राणि मन्यते।
वर्णान्यभावो राज्यो वा यस्य गात्रे भवन्ति हि।।८।।

स्नातानुलिप्तं यञ्चापि भजन्ते नीलमक्षिकाः।
सुगन्धिर्वाति योऽकस्मात् तं ब्रुवन्ति गतायुषम्।।९।।

The man, who feels cold when touching a hot or warm substance, and, *vice versa*, complains of a burning sensation even when suffering from a boil, or a postule of the Kaphaja type (characterised by numbness, shivering, etc.), or shivers when the temperature of his body is felt to be considerably high, should be looked upon as already on the point of death. The person, who has lost the faculty of touch, and does not feel any pain in any part of the body when it is struck or amputated, or feels as if his body had been strewn over with particles of dust, or suffers from discoloration of the skin which becomes marked with blue or red stripes, and who is harassed by hosts of blue flies after a bath or an anointment, should be regarded as one who has already passed the confines of life. **6-9**

विपरीतेन गृह्णाति रसान् यश्चोपयोजितान्।
उपयुक्ताः क्रमाद् यस्य रसा दोषाभिवृद्धये।।१०।।

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यस्य दोषाग्निसाम्यञ्च कुर्य्युर्मिथ्योपयोजिताः।
यो वा रसान् न संवेत्ति गतासुं तं प्रचक्षते।।११।।

Similarly, the man whose body emits a fragrant smell without having been rubbed with any kind of perfume, or to whom a sweet thing tastes acid, and an acid tastes sweet, or who exhibits symptoms of a general perversion of the faculty of taste, or in whom (articles of) different tastes (administered in their officinal order of enumeration) tend to aggravate the deranged bodily humours, or bring about their pacification and a dullness of appetite if partaken of in the inverted order, should be regarded as a departed soul, like the one who has lost the faculty of taste. **10-11**

सुगन्धं वेत्ति दुर्गन्धं दुर्गन्धस्य सुगन्धिताम्।
गृह्णीते योऽन्यथा गन्धं शान्ते दीपे च नीरुजः।
यो वा गन्धं न जानाति गतासुं तं विनिर्द्दिशेत्।।१२।।

The man, who deems a fetid odour to be a fragrant perfume, or one fragrant to be fetid, or one who does not feel any discomfort even at the smell of a burning lamp wick that has just been extinguished, or who has entirely lost the faculty of smell, should be looked upon as a dead man. **12**

द्वन्द्वान्युष्णहिमादीनि कालावस्था दिशस्तथा।
विपरीतेन गृह्णाति भावानन्यांश्च यो नरः।।१३।।
दिवा ज्योतींषि यश्चापि ज्वलितानीव पश्यति।
रात्रौ सूर्य्यं ज्वलन्तं वा दिवा वा चन्द्रवर्च्चसम्।।१४।।
अमेघोपप्लवे यश्च शक्रचापतडिद् गुणान्।
तडित्वतोऽसितान् यो वा निर्म्मले गगने घनान्।।१५।।
विमानयानप्रासादैर्यश्च सङ्कुलमम्बरम्।
यश्चानिलं मूर्त्तिमन्तमन्तरीक्षञ्च पश्यति।।१६।।
धूमनीहारवासोभिरावृतामिव मेदिनीम्।
प्रदीप्तमिव लोकञ्च यो वाप्लुतमिवाम्भसा।।१७।।
भूमिमष्टापदाकारां लेखाभिर्यश्च पश्यति।
न पश्यति सनक्षत्रां यश्च देवीमरुन्धतीम्।
ध्रुवमाकाशगङ्गां वा तं वदन्ति गतायुषम्।।१८।।

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The man, to whom the twin attributes of heat and cold, pleasure and pain, as well as the peculiarities of weather (as storm, drought, snowfall, etc.), and the different quarters of the sky appear to be reversed or inverted; one who has lost all distinctions (of joy and misery, storm and sunshine, heat and cold, etc.), or to whom the specific attributes of things appear to be contrary and reversed, should be regarded as on the point of death. The man, who sees stars ablaze in the broad day-light or fancies seeing the fiery orb of the sun by night and the mellow disc of the moon by day, or who seems to witness the phenomena of rainbow and lightning even in the absence of any rain cloud, or the formation of a lightning-spangled rain-cloud even in a clear blue sky, is sure to be speedily gathered to his rest. The man, who observes the reflected images of chariots, palaces and aerial cars in the heavens, or sees the embodied images of the fire and sky gods, or to whom the earth appears to be enveloped in frost or smoke, or enshrouded in a sheet of fine linen, or chequered with cross lines, or blazing with fire, or flooded with water, or to whose sight the Pole Star and the asterism Arundhati (one of the Plides) and the Milky Way remain invisible, should be reckoned as already with the dead. **13-18**

ज्योत्स्नादर्शोष्णतोयेषु च्छायां यश्च न पश्यति।
पश्यत्येकाङ्गहीनां वा विकृतां वाऽन्यसत्त्वजाम्।।१९।।
श्वकाककङ्कगृध्राणां प्रेतानां यक्षरक्षसाम्।
पिशाचोरगनागानां भूतानां विकृतामपि।।२०।।
यो वा मयूरकण्ठाभं विधूमं वह्निमीक्षते।
आतुरस्य भवेन् मृत्युः स्वस्थो व्याधिमवाप्नुयात्।।२१।।

The man, who fails to see his own image reflected in a mirror, in the moonlight, or in hot water, or sees but distorted reflections of himself or of any other animal, or of dogs, cows, storks, vultures, ghosts, Yakṣas, Rakṣas, Piśáchas and Nágas, should be regarded as about to depart this life. The man, to whom fire appears to be free of its natural accompaniment of smoke, or that it is possessed of a colour resembling the hue of the breast feathers of a peacock, should be regarded as doomed, (if happening to be suffering from any disease). On the other hand, these phenomena indicate the approach of a disease in one, who is found to be as yet in the enjoyment of apparent

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health. **19-21**

इति सुश्रुतसंहितायां सूत्रस्थाने पञ्चेन्द्रियार्थविप्रतिपत्तिर्नाम त्रिंशोऽध्यायः॥३०॥

Thus ends the thirtieth Chapter of the Sūtrasthána in the Suśruta Saṁhitá which deals with prognosis from the perverted functions of the five sense organs.

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SŪTRASTHĀNA

CHAPTER XXXI

एकत्रिंशोऽध्यायः

अथातश्छायाविप्रतिपत्तिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which deals with the prognosis to be gathered from the altered condition of features **(Cháyá-Vipratipatti-adhyáya)**.[1] 1

श्यावा लोहितिका नीला पीतिका वापि मानवम्।
अभिद्रवन्ति यं छायाः स परासुरसंशयम्।।२।।

हीरपक्रमते यस्य प्रभास्मृतिधृतिश्रियः।
अकस्माद् यं भजन्ते वा स परासुरसंशयम्।।३।।

यस्याधरौष्ठः पतितः क्षिप्तश्चोर्ध्वं तथोत्तरः।
उभौ वा जाम्बवाभासौ दुर्लभं तस्य जीवितम्।।४।।

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1. *Physicians of the Áyurvedic School, however, observe a distinction between Cháyá (shade of complexion), Prabhá (healthful glow of the complexion), and Varṇa (natural colour of the complexion) itself. The Cháyá or the shade of one's complexion may be easily distinguished as clear, rough or cool, etc. and can be detected only on a close view. The Prabhá, on the other hand, is visible from a distance and admits of being divided into seven different types, such as red, yellow, white, brown, greenish, pale, and black. The Varṇa or the natural colour of the complexion of a man is found to be either fair, black, dusky learning towards the fair, according to his race and habitation. The term also includes natural modesty, look and ease.*

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आरक्ता दशना यस्य श्यावा वा स्युः पतन्ति च।
खञ्जनप्रतिमा वापि तं गतायुषमादिशेत्।।५।।

Metrical Text : The man, whose complexion suddenly assumes a brown, red, blue or yellow shade, should be regarded as already gathered to his rest. The man, who has lost all sense of modesty or propriety, and whose complexion, and whose strength (ojah) and memory have suddenly undergone discolouration or extreme deterioration, should be counted with the dead. Little chance there is of the life of a patient whose lower lip hangs down while the upper one is drawn or turned up, and both of them have assumed a black colour like that of a jamboline fruit. The patient, whose teeth fall out or which have assumed a reddish or a dark brown colour, or a colour like that of a Khañjana bird (dark blue), should be reckoned as already gathered to his fathers. **2-5**

कृष्णा स्तब्धावलिप्ता वा जिह्वा शूना च यस्य वै।
कर्कशा वा भवेद् यस्य सोऽचिराद् विजहात्यसून्।।६।।

कुटिला स्फुटिता वापि शुष्का वा यस्य नासिका।
अवस्फूर्ज्जति मग्ना वा न स जीवति मानवः।।७।।

सङ्क्षिप्ते विषमे स्तब्धे रक्ते स्रस्ते च लोचने।
स्यातां वा प्रस्रुते यस्य स गतायुर्नरो ध्रुवम्।।८।।

केशाः सीमन्तिनो यस्य सङ्क्षिप्ते विनते भ्रुवौ।
लुण्डन्ति चाक्षिपक्ष्माणि सोऽचिराद् याति मृत्यवे।।९।।

The patient, whose tongue has become furred, swollen, or inert, or is of a black colour, should be considered as already at the gate of death. The patient, whose nose has sunk or become bent, cracked, dried, or who when breathing makes a gurgling sound through the nostrils, should be given up as lost. A patient is certainly quitting this life whose eyes appear to be contracted, or unequal, oblique, or inert, insensitive to light or touch, sunk in their sockets, or bloody, or marked by a copious lachrymation. The patient whose hair appears to have been glued to his head, whose eyebrows are contracted and hang down, and whose eyelashes are listless should be considered as about to leave his mortal frame. **6-9**

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नाहरत्यन्नमास्यस्थं न धारयति यः शिरः।
एकाग्रदृष्टिर्मूढ़ात्मा सद्यः प्राणान् जहाति सः।।१०।।

बलवान् दुर्ब्बलो वापि सम्मोहं योऽधिगच्छति।
उत्थाप्यमानो बहुशस्तं पक्वं भिषगादिशेत्।।११।।

उत्तानः सर्व्वदा शेते पादौ विकुरुते च यः।
विप्रसारणशीलो वा न स जीवति मानवः।।१२।।

शीतपादकरोच्छ्वास-च्छिन्नश्वासश्च यो भवेत्।
काकोच्छ्वासश्च यो मर्त्यस्तं धीरः परिवर्ज्जयेत्।।१३।।

The patient, who is incapable of swallowing any food or of holding up his head, and who looks with a kind of fixed stare, with all memories of life fully obliterated, should be deemed as dying on that very day. A wise or prudent physician should give up the medical treatment of a patient, no matter whether strong or weak, who is found to be fainting away every time he is lifted up or seated. The patient, who constantly extends or draws up his lower extremities, or keeps them in a gathered up posture, should be looked upon as rapidly succumbing. A wise physician should abandon a patient, characterised by the coldness of his breath and extremities and a hurried and intermittent respiration, or who is found breathing with his mouth open, or lips separated. **10-13**

निद्रा न च्छिद्यते यस्य यो वा जागर्त्ति सर्व्वदा।
मुह्येद् वा वक्तुकामस्तु प्रत्याख्येयः स जानता।।१४।।

उत्तरौष्ठञ्च यो लिह्यादुत्कारांश्च करोति यः।
प्रेतैर्वा भाषते सार्द्धं प्रेतरूपं तमादिशेत्।।१५।।

खेभ्यः सरोमकूपेभ्यो यस्य रक्तं प्रवर्त्तते।
पुरुषस्याविषार्त्तस्य सद्यो जह्यात् स जीवितम्।।१६।।

Similarly, a patient affected with a kind of stupor or insomnia and remaining drowsy, all day long, or fainting at the least attempt of speaking, should be counted with the dead. The patient, who licks his upper lip, or is troubled with eructations, or holds conversations with the departed, should be deemed as already entered into the region of

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the dead. A man, spontaneously bleeding through the roots of his hair (pores of the skin) otherwise than in a case of poisoning, should be deemed as dying on that day. **14-16**

वाताष्ठीला तु हृदये यस्योर्ध्वमनुयायिनी।
रुजान्नविद्वेषकरी स परासुरसंशयम्।।१७।।

A patient, affected with an up-coursing pain about the cardiac region, like the one which distinguishes a case of Vátáṣṭhilá (appearance of a stone-like lump rising or seated within the thorax and ascribed to the action of the deranged Váyu), accompanied by an aversion to food, etc., should be already reckoned among the dead. **17**

अनन्योपद्रवकृतः शोफः पादसमुत्थितः।
पुरुषं हन्ति नारीन्तु मुखजो गुह्यजो द्वयम्।।१८।।

An idiopathic swelling (Śopha) first occurring in either of the lower extremities in a male patient not as a complication of any other disease[1], as well as a similar swelling first appearing at the face, or about the region of the anus in a male or a female patient, is sure to have a fatal termination. **18**

अतिसारो ज्वरो हिक्काच्छर्दिः शूनाण्डमेढ्रता।
श्वासिनः कासिनो वापि यस्य तं क्षीणमादिशेत्।।१९।।

स्वेदो दाहश्च बलवान् हिक्का श्वासश्च मानवम्।
बलवन्तमपि प्राणैर्वियुञ्जन्ति न संशयः।।२०।।

श्यावा जिह्वा भवेद् यस्य सव्यञ्चाक्षि निमज्जति।
मुखञ्च जायते पूति यस्य तं परिवर्ज्जयेत्।।२१।।

A patient, suffering from cough or asthma attended with dysentery, fever, hic-cough, vomiting and swelling of the penis and the scrotum, should be given up as lost. Excessive perspiration, burning, hic-cough, dyspnoea and hyperpyrexia with a burning sensation of the body, are undoubtedly capable of extinguishing the vital spark even in a strong patient. Similarly a patient, with a black coated tongue and the left eye sunk in its socket and a foul smell from the mouth, should be given up as lost. **19-21**

1. *Such as Chlorosis, Ascites, Hoemorrhoids.*

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वक्त्रमापूर्य्यतेऽश्रुणा स्विद्यत्क्षरणावुभौ।
चक्षुश्चाकुलतां याति यमराष्ट्रं गमिष्यतः।।२२।।

The mouth of a man, who is on his way to the mansions of the god of death, becomes filled with tears, the legs are wet with perspiration, and the pupils of the eyes roll about or become listless. 22

अतिमात्रं लघूनि स्युर्गात्राणि गुरुकाणि च।
यस्याकस्मात् स विज्ञेयो गन्ता वैवस्वतालयम्।।२३।।

पङ्कमत्स्यवसातैल-घृतगन्धाश्च ये नराः।
मृष्टगन्धांश्च ये वान्ति गन्तारस्ते यमालयम्।।२४।।

The patient, whose limbs become all of a sudden abnormally light or heavy, is sure to go to the region of the son of the day-god (Yama). The patient, whose body emits a fishy, dirty or a fragrant smell, or smells like fat, oil, or clarified-butter, is on the way to the mansions of Death. 23-24

यूका ललाटमायान्ति बलिं नाश्नन्ति वायसाः।
येषां वापि रतिर्नास्ति यातारस्ते यमालयम्।।२५।।

ज्वरातिसारशोफाः स्युर्यस्यान्योन्यावसादिनः।
प्रक्षीणबलमांसस्य नासौ शक्यश्चिकित्सितुम्।।२६।।

क्षीणस्य यस्य क्षुत्तृष्णो हृदैचर्मिष्टैर्हितैस्तथा।
न शाम्यतोऽन्नपानैश्च तस्य मृत्युरुपस्थितः।।२७।।

प्रवाहिका शिरःशूलं कोष्ठशूलञ्च दारुणम्।
पिपासा बलहानिश्च तस्य मृत्युरुपस्थितः।।२८।।

विषमेणोपचारेण कर्म्मभिश्च पुरा कृतैः।
अनित्यत्वाच्च जन्तूनां जीवितं निधनं व्रजेत्।।२९।।

The patient on whose forehead lice freely move about, or whose offerings the crows do not eat, or who does not find comfort in any position or place, goes to the mansions of the god of death. A patient, who has become emaciated and enfeebled, or has been suffering from a complication of such diseases as fever, dysentery, oedema, etc., one supervening another pre-existing malady, should be deemed as beyond

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the pale of medicine. A ravenous hunger or an unquenchable thirst in a weak patient, who refuses to be appeased or satisfied with sweet, whole-some and palatable food or drink, should be regarded as a fatal indication. A patient exhibiting such symptoms as diarrhoea, an excruciating headache, colic in the intestines, thirst and gradual failing of strength, stands in danger of imminent death. Death is due to the transitory character of life, or it may be attributed to irregular conduct, or to the deeds of one's previous existence transformed into the dynamics of fate. **25-29**

प्रेता भूताः पिशाचाश्च रक्षांसि विविधानि च।
मरणाभिमुखं नित्यमुपसर्पन्ति मानवम्।।३०।।
तानि भेषजवीर्य्याणि प्रतिघ्नन्ति जिघांसया।
तस्मान्मोघाः क्रियाः सर्व्वा भवन्त्येव गतायुषः।।३१।।

Ghosts, evil spirits, Piśáchas and monsters of various shapes and denomination, constantly lead men to death. These evil spirits, owing to their natural killing propensities, nullify the efficacies of medicines; and hence it is futile to take in hand the medical treatment of a man who exhibits any of the abovesaid fatal symptoms, and thereby testifies that he has fallen into the clutches of such evil spirits. **30-31**

इति सुश्रुतसंहितायां सूत्रस्थाने च्छायाविप्रतिपत्तिर्नामैकत्रिंशोऽध्यायः॥३१॥

Thus ends the Thirty-first Chapter of the Sūtrasthána in the Suśruta-Samhitá which deals with prognosis from perverted features.

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SŪTRASTHĀNA

CHAPTER XXXII

द्वात्रिंशोऽध्यायः

अथातः स्वभावविप्रतिपत्तिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which treats of the prognosis based on the perversion of the external appearances of the body (**Svabháva-vipratipatti-adhyáya**). 1

स्वभावप्रसिद्धानां शरीरैकदेशानामन्यभावित्वं मरणाय। तद्यथा;— शुक्लानां कृष्णता, कृष्णानां शुक्लता, रक्तानामन्यवर्णत्वम्, स्थिराणां मृदुत्वम्, मृदूनां स्थिरता, चलानामचलत्वमचलानां चलता, पृथूनां सङ्क्षिप्तत्वम्, सङ्क्षिप्तानां पृथुता, दीर्घाणां ह्रस्वत्वम्, ह्रस्वानां दीर्घता, अपतनधर्म्मिणां पतनधर्म्मित्वम्, पतनधर्म्मिणामपतनधर्म्मित्वम्; अकस्माच्च शैत्यौष्ण्यस्नैग्ध्यरौक्ष्यप्रस्तम्भवैवर्ण्यावसदनञ्चाङ्गानाम्।।२।।

A contrariety of the natural features of any part or member of the body should be looked upon as a fatal indication. The blackness of a limb or a part which is naturally white,[1] or the whiteness of a black[2] part, or a naturally red[3] part, or member, etc. assuming any other colour, or a hard[4] part becoming soft, and vice versa[5], or a movable[6] part suddenly becoming fixed, and vice versa,[7] or the contraction (flexion) of an extended part, or the extension or expansion of a contracted (flexible) part, or a short[8] part suddenly becoming

1. The teeth and the cornea. 2. The iris. 3. The tongue and the palate, etc. 4. Bones, teeth, etc. 5. Soft parts such as the flesh, fat, etc. 6. Joints, etc. 7. Nose, ears and flesh, etc. 8. Head and forehead, etc.

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elongated[9], and vice versa, or a sudden hanging down of a part or member of the body which does not naturally[10] hang down, and vice versa[11], or a sudden increase or decrease of natural temperature of any part, member, or organ of the body, as well as its sudden glossiness, roughness, numbness, discolouration, weakness, or weariness, should be looked upon as fatal symptoms. 2

स्वेभ्यः स्थानेभ्यः शरीरैकदेशानामवस्रस्तोत्क्षिप्तभ्रान्तावक्षिप्त-पतितविमुक्तनिर्गतान्तर्गतगुरुलघुत्वानि, प्रवालवर्णव्यङ्गप्रादुर्भावोऽप्य-कस्मात्। शिराणाञ्च दर्शनं ललाटे, नासावंशे वा पिडकोत्पत्तिः। ललाटे प्रभातकाले वा स्वेदः। नेत्ररोगाद् विना वाश्रुप्रवृत्तिः। गोमयचूर्णप्रकाशस्य वा रजसो दर्शनमुत्तमाङ्गे निलयनं वा कपोतकङ्क-प्रभृतीनाम्। मूत्रपुरीषवृद्धिरभुञ्जानानां तत्प्रणाशो भुञ्जानानाम्। स्तन-मूलहृदयोरःसु च शूलोत्पत्तयः। मध्ये शूनत्वमन्तेषु परिम्लायित्वं विपर्य्ययो वा तथार्द्धाङ्गे श्वयथुः। शोषोऽङ्गपक्षयोर्वा, नष्टहीनविकल-विकृतस्वरता वा विवर्णपुष्पप्रादुर्भावो वा दन्तमुखनखशरीरेषु।।३।।

(Similarly) a limb or a part of the body, hanging down from its natural position, or becoming raised or twisted round, or cast obliquely from its natural seat, or dislocated, or protruded, or drawn inward, or suddenly becoming light or heavy without any definite or assignable cause, or a sudden eruption of a coral-coloured rash or Vyaṅga, should be regarded as indicating a speedy dissolution of the patient in whom they are exhibited.

Likewise, the appearance of veins in the region of the forehead, or an eruption of postules on the ridge of the nose, perspiration on the forehead in the morning, copious lachrymation without any ocular complaint, a sense of being dusted with dried and pulverised cowdung over the face, or the flying of pigeons, Kaṅkas, etc., over one's head, or excessive micturitions or motions of the bowels from an empty stomach, or a suppression of urine or feces even after a hearty meal or draught, is fatal. So also, pain and aching about the breast and the chest, emaciation of the extremities and an oedema of the middle part of the trunk, and vice versa; or an oedema of the upper trunk and emaciation of the lower part, and vice versa; or an oedema of the left

9. Pupils, etc. 10. Hair, nails, etc. 11. Perspiration, urine and feces etc.

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half of the body and emaciation of the right, and vice versa; or hoarseness, huskiness, or loss of voice, discolouring of the teeth, nails or of the skin, eruption of white patches on the chest, etc., of the body, should be deemed as signs which forebode the approaching dissolution of an individual. 3

यस्य वाऽप्सु कफपुरीषरेतांसि निमज्जन्ति। यस्य वा दृष्टिमण्डले भिन्नविकृतानि रूपाण्यालोक्यन्ते। स्नेहाभ्यक्तकेशाङ्ग इव यो भाति। यश्च दुर्ब्बलो भक्तद्वेषातिसाराभ्यां पीड्यते कासमानश्च तृष्णाभिभूतः। क्षीणश्छर्द्दिभक्तद्वेषयुक्तः सफेनपूयरुधिरोद्गामी हतस्वरः शूलाभिपन्नश्च मनुष्यः। शूनकरचरणवदनः क्षीणोऽन्नद्वेषी स्रस्तपिण्डकांसपाणिपादो ज्वरकासाभिभूतः। यस्तु पूर्व्वाह्णे भुक्तमपराह्णे च्छर्दयत्यविदग्धमतिसार्य्यते वा ज्वरकासाभिभूतः स श्वासात् म्रियते।।४।।

Moreover the patient, whose semen or expectorated or fecal matter does not float on water, or who sees the distorted or bifurcated images of objects, or whose hair shines with a gloss as if anointed with oil, finds his relief in death. A weak dysentery patient with a complete aversion to food, or one who is tormented with thirst even when suffering from a cough, or a man suffering from chronic catarrh with a complete loathing for food, or from gastritis (Śūla) with aphonia, and vomiting frothy blood and pus, should be regarded as past all cure. A patient, enfeebled and emaciated through fever, cough and an oedematous swelling of the face and the extremities, and showing the greatest aversion to food, and the muscles of whose calves, shoulders and thighs have grown loose and flabby, should be considered as awaiting the call of death. A patient, suffering from fever, cough, and vomiting, or passing with the stool, in the evening, undigested food matter eaten in the morning, would die of asthma. 4

बस्तवद् विलपन् यश्च भूमौ पतति स्रस्तमुष्कः स्तब्धमेढ्रो भग्नग्रीवः प्रनष्टमेहनश्च मनुष्यः। प्राग्विशुष्यमाणहृदय आर्द्रशरीरः। यश्च लोष्टं लोष्टेणाभिहन्ति काष्ठं काष्ठेन तृणानि वा च्छिनत्ति। अधरोष्ठं दशत्युत्तरोष्ठं वा लेढि। आलुञ्चति वा कर्णौ केशांश्च। देवद्विजगुरुसुहृद्वैद्यांश्चद्वेष्टि। यस्य वक्रानुवक्रगा ग्रहा गर्हितस्थानगताः पीडयन्ति। जन्मर्क्षं वा यस्योल्काशनिभ्यामभिहन्यते होरा वा।

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गृहदारशयनासनयानवाहन-मणि-रत्नोपकरणगर्हितलक्षणनिमित्तप्रादुर्भावो वेति॥५॥

The patient, who falls to the ground bleating like a goat, and exhibits such symptoms as a rupture of the testes, numbness of the penis, drooping of the neck and introsusception of the penis, should be considered as past all cure. The patient, whose heart is first felt dry followed by becoming covered with a slimy moisture of the whole body, as well as one who strikes a stone with a stone, or a piece of wood with a piece of wood, or who cleaves in two blades of dried grass, or one who bites his lower lip and licks the upper one, or draws his ears and tears his hair, or dishonours the gods and the Brâhmaṇas, as well as his own physician, friends and relations, should be regarded as beyond the pale of medicine.

Similarly, a disease, due to the influence of a malignant planet occupying either through its retrogade or zigzag movement, an inauspicious position in relation to the natal asterism of the patients, is sure to terminate in death. A man, struck by lightning or a falling meteor, baffles all medicinal skill. Similarly, a disease due to the fact of one's own house, wife, bed, seat, conveyance, or riding-animal assuming any ill-omened features, or a disease originated through the use of gems, utensils, garments, etc. of forbidden or inauspicious character usually ends in death (Ariṣṭa). **5**

भवन्ति चात्र-

चिकित्स्यमानः सम्यक् च विकारो योऽभिवर्द्धते।
प्रक्षीणबलमांसस्य लक्षणं तद्गतायुषः।।६।।

Authoritative verses on the Subject : A disease, appearing in an enfeebled and emaciated subject and refusing to yield to a course of proper medicinal treatment, and which becomes rather aggravated by the administration of proper medicinal remedies or antidotes, necessarily portends the death of the patient. **6**

निवर्त्तते महाव्याधिः सहसा यस्य देहिनः।
न चाहारफलं यस्य दृश्यते स विनश्यति।।७।।

एतान्यरिष्टरूपाणि सम्यग् बुध्येत यो भिषक्।
साध्यासाध्यपरीक्षायां स राज्ञः सम्मतो भवेत्।।८।।

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A Mahávyádhi[1] (lit :- a deep seated disease) suddenly abating in a person in whom nourishment fails to produce any perceptible effect forebodes a fatal termination. The physician, who can detect and fully interpret these fatal indications, is honoured by the king for determining the curable or incurable nature of a disease. **7-8**

1. *Any deep seated disease, which seriously affects the vital principles of a man, is called Mahávyádhi. Diseases such as Prameha, Vátavyādhi, Śoṣa, etc. have also been included within the category in the Chapter on Káya-chikitsá. A general amelioration or recovery in these cases being natural, on account of their deep-seated character, a sudded abatement is usually fraught with fatal consequences. (Ariṣṭa).*

इति सुश्रुतसंहितायां सूत्रस्थाने स्वभावविप्रतिपत्तिर्नाम द्वात्रिंशोऽध्यायः॥३२॥

Thus ends the thirty second Chapter of Sūtrasthāna in the Suśruta-Saṁhitā which deals with the prognosis based on perversion of the natural appearances of the body.

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SŪTRASTHĀNA

CHAPTER XXXIII

त्रयस्त्रिंशोऽध्यायः

अथातोऽवारणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which treats of incurable diseases (**Ávaranīya-adhyāya**). 1

उपद्रवैस्तु ये जुष्टा व्याधयो यान्त्यवार्य्यताम्।
रसायनाद् विना वत्स ! तान् शृण्वेकमना मम।।२।।

वातव्याधिः प्रमेहश्च कुष्ठमर्शो भगन्दरः।
अश्मरी मूढगर्भश्च तथैवोदरमष्टमम्।
अष्टावेते प्रकृत्यैव दुश्चिकित्स्या महागदाः।।३।।

प्राणमांसक्षयश्वास - तृष्णाशोषवमिज्वरः।
मूर्च्छातिसारहिक्काभिः पुनश्चैतैरुपद्रताः।
वर्ज्जनीया विशेषेण भिषजा सिद्धिमिच्छता।।४।।

शूनं सुप्तत्वचं भग्नं कम्पाध्माननिपीडितम्।
नरं रुजार्त्तमन्तश्च वातव्याधिर्विनाशयेत्।।५।।

Metrical texts : Hear me describe, Oh child, the diseases which being attended with many a distressing and supervenient symptom, and being treated without rejuvenating and restorative medicines, speedily assume incurable character. The following eight diseases, viz:-**Mahā-Váta-vyádhi** (paralysis or diseases affecting the nervous system in general), **Prameha** (morbid discharges from the urethra),

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Kuṣṭha, Arśa (piles) **Bḥagandara** (fistula in ano), **Aśmarī** (stone in the bladder), **Muḍha-garbha** (false presentations) and the eight kinds of **Udari** (abdominal dropsy) are, by their very nature, extremely hard to cure. A physician with any regard to professional success should abandon a patient laid up with any of the preceding diseases, marked by complications such as, emaciation of the body, loss of strength, dyspnoea, palpitation, wasting, vomiting, dysentery and hic-cough, fever and swoon. A case of Vátavyádhi developing symptoms, such as oedematous swelling, complete anesthesia of the affected part, breaking and palsy (shaking) of the affected limbs, distention of the abdomen, with aching and colic pain, usually ends in death. **2-5**

यथोक्तोपद्रवाविष्टमतिप्रस्रुतमेव वा।
पिडकापीडितं गाढं प्रमेहो हन्ति मानवम्।।६।।

A case of Prameha, attended with indications as are to be found under the head of that disease, as well as an increased secretion of urine charged with semen, albumen, etc. and eruptions of specific abcesses (known as Śarávikā etc.) is sure to have a fatal termination. **6**

प्रभिन्नं प्रस्रुताङ्गञ्च रक्तनेत्रं हतस्वरम्।
पञ्चकर्म्मगुणातीतं कुष्ठं हन्तीह कुष्ठिनम्।।७।।

तृष्णारोचकशूलार्त्तमतिप्रस्रुतशोणितम् ।
शोफातीसारसंयुक्तमर्शोव्याधिर्विनाशयेत् ।।८।।

A case of Kuṣṭha (leprosy) characterised by spontaneous bursting of the affected parts, hoarse voice, and blood-shot eyes, and not proving itself amenable to the five-fold appliances of emetics, purgatives, etc. (Pañca-Karma), usually ends in death. A case of piles attended with thirst, aversion to food, colic pain, excessive haemorrhage, anasarca (Śopha) of the locality, and dysentery is soon relieved by death. **7-8**

वातमूत्रपुरीषाणि क्रिमयः शुक्रमेव च।
भगन्दरात् प्रस्रवन्ति यस्य तं परिवर्ज्जयेत्।।९।।

प्रशूननाभिवृषणं रुद्धमूत्रं रुगन्वितम्।
अश्मरी क्षपयत्याशु सिकताशर्करान्विता।।१०।।

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A patient suffering from an attack of fistula in ano, characterised by an emission of flatus (Váyu), urine, fecal matter, worms and semen through the ulcerated locality, should be given up as lost. A patient suffering from the presence of stone, gravel, or urinary concretions (Śarkará) in the bladder and attended with oedema of the scrotum and the umbilicus, retention of urine, and colic pain in that organ, is soon relieved of his pain by death. **9-10**

गर्भकोषपरासङ्गे मक्कल्लो योनिसंवृतिः।
हन्युः स्त्रियं मूढगर्भे यथोक्ताश्चाप्युपद्रवाः।।११।।

In a case of false presentation (Mūḍhagarbha) an extreme constriction of the mouth of the uterus (or uteri), development of the peculiar pain of child-birth, which is known as Makkalla, tonic rigidity of the vagina, and situation of the placenta (Aparā) at a wrong place (false pregnancy) and other symptoms (convulsions, cough, dyspnoea, vertigo etc.) described in the Chapter on the Etiology of that disease, forebode the death of the parturient woman. **11**

पार्श्वभङ्गान्नविद्वेष - शोफातिसारपीडितम्।
विरिक्तं पूर्य्यमाणञ्च वर्ज्जयेदुदरार्दितम्।।१२।।

यस्ताम्यति विसंज्ञश्च शेते निपततोऽपि वा।
शीतार्दितोऽन्तरुष्णश्च ज्वरेण म्रियते नरः।।१३।।

A patient suffering from abdominal dropsy (ascites) marked by pain at the sides, aversion to food, oedematous swelling of the limbs, dysentery and fresh accumulation of water even after he had been tapped, or evacuated with the exhibition of purgatives, should be given up as incurable. A case of fever in which the patient becomes restless and tosses about in the bed in an unconscious state, and lies extremely prostrate, or is incapable of sitting or of holding himself up in any other position and is besides afflicted with rigor through complaining of a burning sensation within, is sure to end in death. **12-13**

यो हृष्टरोमा रक्ताक्षो हृदि सङ्घातशूलवान्।
नित्यं वक्त्रेण चोच्छ्वस्यात् तं ज्वरो हन्ति मानवम्।।१४।।

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हिक्काश्वासपिपासार्त्तं मूढं विभ्रान्तलोचनम्।
सन्ततोच्छ्वासिनं क्षीणं नरं क्षपयति ज्वरः।।१५।।

Similarly, a fever patient developing such symptoms as, the appearance of goose flesh on the skin, an aching gathered-up pain in the cardiac region, blood-shot or congested eyes, and breathing through the mouth should be deemed as already at the threshold of death. Similarly, a case of fever, attended with hic-cough, dyspnoea, thirst, fits of unconsciousness or fainting, and rolling of the eye-balls, proves fatal in a weak and emaciated patient, who is found to breathe hurriedly through the mouth. **14-15**

आविलाक्षं प्रताम्यन्तं निद्रायुक्तमतीव च।
क्षीणशोणितमांसञ्च नरं नाशयति ज्वरः।।१६।।

श्वासशूलपिपासार्त्तं क्षीणं ज्वरनिपीडितम्।
विशेषेण नरं वृद्धमतीसारो विनाशयेत्।।१७।।

A case of fever proves fatal in a patient, found to be restless or to lie inert in an unconscious (subcomatose) state with dull, clouded, or tearful eyes, or prostrate, somnolent and extremely emaciated. A fever patient and especially an old one extremely enfeebled and emaciated, readily succumbs to an attack of dysentery in which laboured respiration, colic and thirst supervene. **16-17**

शुक्लाक्षमन्नद्वेष्टारमूर्द्ध्वश्वासनिपीडितम् ।
कृच्छ्रेण बहु मेहन्तं यक्ष्मा हन्तीह मानवम्।।१८।।

श्वासशूलपिपासान्नविद्वेषग्रन्थिमूढताः ।
भवन्ति दुर्ब्बलत्वञ्च गुल्मिनो मृत्युमेष्यतः।।१९।।

An attack of Phthisis (Yakṣmá) leads its victim to death in whom glossiness of the eyes, aversion to food, expiratory (subclavicle) dyspnoea, difficult and up-drawn breathing (**Ūrdhwa-Śvása**), and painful and excessive micturition (diarrhoea according to others), manifest themselves. A patient suffering from an attack of Gulma (abdominal gland), and on the verge of death, exhibits such symptoms as laboured and painful respiration, colic pain, unquenchable thirst, aversion to food, loss of consciousness, anaemia, and the sudden obliteration of the Granthi (tumorous or glandular formation). **18-19**

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आध्मातं बद्धनिष्यन्दं छर्दिहिक्कातृडन्वितम्।
रुजाश्वाससमाविष्टं विद्रधिर्नाशयेन्नरम्।।२०।।

पाण्डुदन्तनखो यश्च पाण्डुनेत्रश्च मानवः।
पाण्डुसङ्घातदर्शी च पाण्डुरोगी विनश्यति।।२१।।

A person laid up with an attack of Vidradhi (abscess) and exhibiting such fatal symptoms as distension of the abdomen, retention of urine, vomiting, hiccough, thirst, pain of a varied character (such as aching, excruciating, etc.) and dyspnoea, should be regarded as to have approached the goal of his life. A patient suffering from an attack of jaundice or chlorosis marked by yellowness of the teeth, nails, and of the conjunctivae, and seeing everything yellow, is not expected to long survive the occurrence of the attack. **20-21**

लोहितं छर्दयेद् यश्च बहुशो लोहितेक्षणः।
रक्तानाञ्च दिशां द्रष्टा रक्तपित्ती विनश्यति।।२२।।

अवाङ्मुखस्तून्मुखो वा क्षीणमांसबलो नरः।
जागरिष्णुरसन्देहमुन्मादेन विनश्यति।।२३।।

बहुशोऽपस्मरन्तन्तु प्रक्षीणं चलितभ्रुवम्।
नेत्राभ्याञ्च विकुर्व्वाणमपस्मारो विनाशयेत्।।२४।।

A person laid up with an attack of Haemoptysis, largely vomiting blood, and viewing everything red or blood-coloured with his blood-shot eyes, should be regarded as about to depart this life. A person, insane, extremely enfeebled and emaciated, and sitting up sleepless in the night, or with eyes constantly lifted upward or cast down, would be soon relieved of his earthly suffering. A case of Apasmára (epilepsy) proves fatal in a person, who is extremely emaciated, and whose eye-brows are constantly moving and whose eyes seem fixed in an unnatural (oblique) stare. **22-24**

इति सुश्रुतसंहितायां सूत्रस्थानेऽवारणीयो नाम त्रयस्त्रिंशोऽध्यायः॥३३॥

Thus ends the thirty-third Chapter of the Sūtrasthána in the Suśruta Saṁhitá which treats of incurable diseases.

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SŪTRASTHĀNA

CHAPTER XXXIV

चतुस्त्रिंशोऽध्यायः

अथातो युक्तसेनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which treats of the mode of preserving the life of a king whose soldiers are on march (**Jucta-Seniya-adhyáya**). 1

नृपतेर्युक्तसेनस्य परानभिजिगीषतः।
भिषजा रक्षणं कार्य्यं यथा तदुपदेक्ष्यते।।२।।

विजिगीषुः सहामात्यैर्यात्रायुक्तः प्रयत्नतः।
रक्षितव्यो विशेषेण विषादेव नराधिपः।।३।।

Metrical Texts : I shall presently describe the measures, which a physician in the king's service should adopt with a view to protect the life of his royal master, specially from acts of secret poisoning, while mobilizing his armies to invade the territory of a neighbouring monarch accompanied by his chiefs and ministers. 2-3

पन्थानमुदकं छायां भक्तं यवसमिन्धनम्।
दूषयन्त्यरयस्तच्च जानीयाच्छोधयेत् तथा।।
तस्य लिङ्गं चिकित्सा च कल्पस्थाने प्रवक्ष्यते।।४।।

A common practice of the enemy under such circumstances is to poison the wells on the roadside, the articles of food, the shades of trees (shadowy places) and the fuel and forage for cattle; hence it is

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incumbent on a physician marching with the troops, to inspect, examine and purify these before using any of them, in case they be poisoned. The symptoms and medical treatment will be fully described and discussed later on in the part, entitled the **Kapha Sthána. 4**

एकोत्तरं मृत्युशतमथर्व्वाणः प्रचक्षते।
तत्रैकः कालसंयुक्तः शेषा आगन्तवः स्मृताः।।५।।

दोषागन्तुजमृत्युभ्यो रसमन्त्रविशारदौ।
रक्षेतां नृपतिं नित्यं यत्तौ वैद्यपुरोहितौ।।६।।

Men, learned in the lore of the Atharva Veda, hold that death may be attributed to a hundred and one different causes, (lit : deaths of a hundred and one kinds) of which one (which is that of an old man naturally and spontaneously expiring) is called natural, while the rest are unnatural or traumatic in their origin. Physicians conversant with the curative virtues of drugs and minerals, and priests well versed in the Vedic Mantras, should jointly protect the king from death, whether due to idiopathic (Doṣaja) or extrinsic causeds. **5-6**

ब्रह्मा वेदाङ्गमष्टाङ्गमायुर्व्वेदमभाषत।
पुरोहितमते तस्माद् वर्त्तेत भिषगात्मवान्।।७।।

सङ्करः सर्व्ववर्णानां प्रणाशो धर्म्मकर्म्मणाम्।
प्रजानामपि चोच्छित्तिर्नृपव्यसनहेतुतः।।८।।

The god Brahmá disclosed to the world the Atharva Veda together with the eight allied branches of Vedic literature and the science of medicine. And since a priest (Bráhmaṇa) is well-versed in the aforesaid branches of study, a physician should act subserviently and occupy a subordinate position to the priest. The death of a king usually leads to a political revolution or to popular disturbances and brings about a confusion among the vocations of the different orders of society. The growth of population markedly suffers through such catastrophies. **7-8**

पुरुषाणां नृपाणाञ्च केवलं तुल्यमूर्त्तिता।
आज्ञा त्यागः क्षमा धैर्य्यं विक्रमश्चाप्यमानुषः।।९।।

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तस्माद् देवमिवाभीक्ष्णं वाङ्मनःकर्म्मभिः शुभैः।
चिन्तयेन्नृपतिं नित्यं श्रेयांसीच्छन् विचक्षणः।।१०।।

स्कन्धावारे च महति राजगेहादनन्तरम्।
भवेत् सन्निहितो वैद्यः सर्व्वोपकरणान्वितः।।११।।

तत्रस्थमेनं ध्वजवद्यशःख्यातिसमुच्छ्रितम्।
उपसर्पन्त्यमोहेन विषशल्यामयार्दिताः।।१२।।

स्वतन्त्रकुशलोऽन्येषु शास्त्रार्थेष्ववहिष्कृतः।
वैद्यो ध्वज इवाभाति नृपतद्विद्यपूजितः।।१३।।

As the external features of a king resemble those of a common person, while his (king's) commanding majesty, sacrifice, forbearance and fortune are super-human (in their nature and intensity), therefore a man should, who is prudent and seeks his own good, think reverentially of his king, and propitiate him with tokens of loyalty and allegiance as if he were a deity. A physician, fully equipped with a supply of medicine, should live in a camp not remote from the royal pavilion, and there the persons wounded by shafts of arrows or any other war projectiles, or suffering from the effects of any limbibed poison, should resort to him (the physician), conspicuous like a triumphant ensign for his fame and professional success. A physician, well versed in his own technical science, and commanding a fair knowledge of other allied branches of study as well, is glorified by his king and the Brâhmaṇas, and is like a banner of victory an ennobling ornament to the state. 9-13

वैद्यो व्याध्युपसृष्टश्च भेषजं परिचारकः।
एते पादाश्चिकित्सायाः कर्म्मसाधनहेतवः।।१४।।

गुणवद्भिस्त्रिभिः पादैश्चतुर्थो गुणवान् भिषक्।
व्याधिमल्पेन कालेन महान्तमपि साधयेत्।।१५।।

The physician, the patient, the medicine, and the attendants (nurses) are the four essential factors of a course of medical treatment. Even a dangerous disease is readily cured, or it may be expected to run a speedy course in the event of the preceding four factors being respectively found to be (qualified, self-controlled, genuine and

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intelligently watchful. **14-15**

वैद्यहीनास्त्रयः पादा गुणवन्तोऽप्यपार्थकाः।
उद्गातृहोतृब्रह्माणो यथाध्वर्य्युं विनाध्वरे।।१६।।

वैद्यस्तु गुणवानेकस्तारयेदातुरान् सदा।
प्लवं प्रतितरैर्हीनं कर्णधार इवाम्भसि।।१७।।

In the absence of a qualified physician the three remaining factors of treatment will prove abortive like a religious sacrifice performed with the help of an Udgátṛ[1], a Hotṛ,[2] and a Bráhmaṇa, in the absence of an Adhvaryu.[3] A qualified physician is alone capable of relieving the pain of many a suffering patient, just as only a helmsman is capable of taking his hoat across a river even without the help and co-operation of a single oarsman. **16-17**

तत्त्वाधिगतशास्त्रार्थो दृष्टकर्म्मा स्वयङ्कृती।
लघुहस्तः शुचिः शूरः सज्जोपस्करभेषजः।।१८।।
प्रत्युत्पन्नमतिर्धीमान् व्यवसायी विशारदः।
सत्यधर्म्मपरो यश्च स भिषक् पाद उच्यते।।१९।।

Qualities of a physician : A physician, who is well versed in the science of medicine and has attended to the demonstrations of surgery and medicine, and who himself practises the healing art, and is clean, courageous, light-handed, fully equipped with supplies of medicine, surgical instruments and appliances, and who is intelligent, well read, and is a man of ready resources, and one commands a decent practice, and is further endowed with all moral virtues, is alone fit to be called a physician. **18-19**

आयुष्मान् सत्त्ववान् साध्यो द्रव्यवानात्मवानपि।
आस्तिको वैद्यवाक्यस्थो व्याधितः पाद उच्यते।।२०।।

Patient : The patient, who believes in a kind and all-merciful

1. ***Udgátṛ :*** *One of the four principal priests at a sacrifice, who chants the hymns of the Sáma Veda.*
2. ***Hotṛ :*** *A priest, who recites the (Riks) prayers of the Ṛg Veda at a religious sacrifice.*
3. ***Adhvaryu :*** *A priest of the Yajur-Veda, whose duty is to cast the sacrificial beast into the fire.*

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Providence, and possesses an unshakable fortitude and strong vital energy, and who is laid up with a curable form of disease, and is not greedy, and who further commands all the necessary articles, at his disposal, and firmly adheres to the advice of his physician is a patient of the proper or commendable type. **20**

प्रशस्तदेशसम्भूतं प्रशस्तेऽहनि चोद्धृतम्।
युक्तमात्रं मनस्कान्तं गन्धवर्णरसान्वितम्।।२१।।
दोषघ्नमग्लानिकरमविकारि विपर्य्यये।
समीक्ष्य दत्तं काले च भेषजं पाद उच्यते।।२२।।

Medicine : The (proper) medicine is that which consists of drugs grown in countries most congenial to their growth, collected under the auspices of proper lunar phases and asterisms, and compounded in proper measures and proportions, and which is pleasing (exhilarating to the mind) and has the property of subduing the deranged bodily humours without creating any discomfort to the patient, and which is harmless even in an overdose, and is judiciously administered at the opportune moment. **21-22**

स्निग्धोऽजुगुप्सुर्बलवान् युक्तो व्याधितरक्षणे।
वैद्यवाक्यकृदश्रान्तः पादः परिचरः स्मृतः।।२३।।

Nurse : That person alone is fit to nurse or to attend the bedside of a patient, who is cool-headed and pleasant in his deameanour, does not speak ill of any body, is strong and attentive to the requirements of the sick, and strictly and indefatigably follows the instructions of the physician. **23**

इति सुश्रुतसंहितायां सूत्रस्थाने युक्तसेनीयो नाम चतुस्त्रिंशोऽध्यायः॥३४॥

Thus ends the thirty-fourth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of preserving the life of a king whose soldiers are on march.

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SŪTRASTHĀNA

CHAPTER XXXV

पञ्चत्रिंशोऽध्यायः

अथात आतुरोपक्रमणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter which deals with clinical observations (**Áturopakramaṇīya adhyáya**). 1

आतुरमुपक्रममाणेन भिषजायुरादावेव परीक्षितव्यम्। सत्यप्यायुषि व्याध्यृत्वग्निवयोदेहबलसत्त्वसात्म्यप्रकृतिभेषजदेशान् परीक्षेत॥२॥

A physician should first observe the vital condition (Áyu) of the patient before commencing the medical treatment. After that, the nature of the disease, the country and season of the year in which it has made its appearance, as well as the state of digestion, age, body, strength, disposition, habit, previous medicine, natural temperament and the power of endurance of the patient, etc. should be observed and carefully examined. 2

तत्र महापाणिपादपार्श्वपृष्ठस्तनाग्रदशनवदनस्कन्धललाटं दीर्घाङ्गुलिपर्वोच्छ्वासप्रेक्षणबाहुं, विस्तीर्णभ्रूस्तनान्तरोरस्कं, ह्रस्वजङ्घामेढ्रग्रीवं, गम्भीरसत्त्वस्वरनाभिमनुचैर्बद्धस्तनमुपचितमहारोमशकर्णं, पश्चान्मस्तिष्कं, स्नातानुलिप्तं मूर्द्धानुपूर्व्या विशुष्यमाणशरीरं पश्चाच्च विशुष्यमाणहृदयं पुरुषं जानीयाद् दीर्घायुः खल्वयमिति। तमेकान्तेनोपक्रमेत्। एभिर्लक्षणैर्विपरीतैरल्पायुर्मिश्रैर्मध्यमायुरिति॥३॥

Characteristic features of a long lived man : Men, the

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dimensions of whose hands, legs, sides, back, nipples of the breast, teeth, face, shoulders and forehead exceed the average, as well as those whose eyes, arms, phalanges and fingers are longer than the ordinary ones should be regarded as going to live long. those who have broad chests, broad eye-brows with broader spaces intervening between the muscles of the breasts, and who take in deeper inspirations of breath, will be long lived. Those whose necks, thighs, and generative organs are shorter than those of the average type, or those whose voices and umbilical cavities are deep, and whose breasts are unraised and thick-set, and external ears broad, fleshy and hairy, with the occipital region fully developed and protruded, will enjoy a longer span of life. Men, on whose bodies sandal paste and similar preparations begin to dry up from the head downward, while those applied over the chest become absorbed later, should be looked upon as persons endowed with an uncommonly longer duration of life.

The medical treatment of such a patient may be unhesitatingly taken in hand by a physician. Persons, exhibiting bodily features other than those described above, should be looked upon as short-lived men, while those, who are possessed of features common to men of both the above mentioned types, should be considered as keeping the mean between them as regards longevity (Madhyamāyuḥ). **3**

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भवन्ति चात्र-

गूढसन्धिशिरास्नायुः संहताङ्गः स्थिरेन्द्रियः।
उत्तरोत्तरसुक्षेत्रो यः स दीर्घायुरुच्यते।।
गर्भात् प्रभृत्यरोगो यः शनैः समुपचीयते।
शरीरज्ञानविज्ञानैः स दीर्घायुः समासतः।।४।।

Authoritatives verses on the subject : A man, with deep-set bones, ligaments, and veins, and tough and thick-set limbs, and firm and unflinching sense organs, as well as one whose body gradually develops a more and more symmetrical shape, should be looked upon as a **long-lived man**. The man, who has not ailed for a single moment even from the day of his birth, and has been getting more and more strong-limbed every day through the cultivation of his inborn sense and a better knowledge of the laws of health, is sure to live to a good old age in the full enjoyment of his senses and intellect. **4**

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मध्यमस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे।
अधस्तादक्षयोर्यस्य लेखाः स्युर्व्यक्तमायताः।
द्वे वा तिस्रोऽधिका वापि पादौ कर्णौ च मांसलौ।।
नासाग्रमूर्ध्वञ्च भवेदूर्ध्वं लेखाश्च पृष्ठतः।
यस्य स्युस्तस्य परममायुर्भवति सप्ततिः।।५।।

Madhyamáyuḥ : Now, hear me describe the bodily features of a man of a mean or average duration of life (**Madhyamáyuḥ**). The man, the integuments of whose lower eyelids are marked with two or three well-marked and extended lines or furrows, and whose legs and external ears are thick and fleshy, and the tip of whose nose is turned a little upward, and who has up-pointed lines directly running through the middle of his back, is expected to live up to the ripe old age of seventy years. **5**

जघन्यस्यायुषो ज्ञानमत ऊर्ध्वं निबोध मे।
ह्रस्वानि यस्य पर्वाणि सुमहच्चापि मेहनम्।।
तथोरस्यवलीढानि न च स्यात् पृष्ठमायतम्।
ऊर्ध्वञ्च श्रवणौ स्थानान्नासा चोच्चा शरीरिणः।।
हसतो जल्पतो वापि दन्तमांसं प्रदृश्यते।
प्रेक्षते यश्च विभ्रान्तं स जीवेत् पञ्चविंशतिम्।।६।।

Specific traits of a short-lived man : Now, hear me describe the specific traits, which characterise the body of a short-lived man. A man with short phalanges of fingers a narrow back, and external ears abnormally raised up from their natural seats, and who is possessed of a large penis, a high nose, a breast covered with ringlets of curly hair, and who exposes the gums of his teeth, or whose eyes roll while talking or laughing, is not expected to see more than twenty-five summers. **6**

अथ पुनरायुषो विज्ञानार्थमङ्गप्रत्यङ्गप्रमाणसारानुपदेक्ष्यामः। तत्राङ्गान्यन्तराधिसक्थिबाहुशिरांसि, तदवयवाः प्रत्यङ्गानीति। तत्र स्वैरङ्गुलैः पादाङ्गुष्ठप्रदेशिन्यौ द्व्यङ्गुलायते। प्रदेशिन्यास्तु मध्यमानामिका कनिष्ठिका यथोत्तरं पञ्चमभागहीनाः। चतुरङ्गुलायते पञ्चाङ्गुलविस्तृते प्रपदपादतले। पञ्चचतुरङ्गुलायतविस्तृता पार्ष्णिः। चतुर्दशाङ्गुलायतः पादः। चतुर्दशाङ्गुलपरिणाहानि पादगुल्फजङ्घाजानुमध्यानि। अष्टा–

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दशाङ्गुला जङ्घा, जानूपरिष्टाच्च द्वात्रिंशदङ्गुलमेवं पञ्चाशत्। जङ्घायाम-समावूरू॥७॥

We shall now give the exact measures of the different limbs and members of the body for the better ascertainment of the duration of life a patient under investigation.- The legs, the arms, and the head are called the limbs of the body, while their component parts are called the members (Avayavas). The great toe of a man, or the one next to it, measured with his own fingers should measure two fingers width in length, the lengths of the other toes (the third, fourth, and small ones) successively diminishing by a fifth part of that of his middle finger (Pradeśinī).

The fore-sole and the sole proper respectively should measure four fingers width in length and five fingers' width in breadth. The heel of the foot (Pārṣṇi) should measure five fingers' width in length and four fingers' width in breadth. The foot itself should measure fourteen fingers' width in length. The girth of the foot, as well as the circumference of the middle parts of thighs and knee-joints, respectively should measure fourteen fingers in width.

The part of the leg between the ankle and the knee-joint should measure eighteen fingers' width in length, while the part between the joint of the waist and the knee-joint should measure thirty-two fingers' width in length, the entire leg thus measuring fifty fingers' width in all. The length of the thigh is the same as that of the part lying between the heel and the knee-joint (Jaṅghá). 7

द्व्यङ्गुलानि वृषणचिबुकदशननासापुटभागकर्णमूलनयनान्तराणि। चतुरङ्गुलानि मेहनवदनान्तरनासाकर्णललाटग्रीवोच्छ्रायदृष्टचन्तराणि। द्वादशाङ्गुलानि भगविस्तारमेहननाभिहृदयग्रीवास्तनान्तरमुखाया-ममणिबन्धप्रकोष्ठस्थौल्यानि। इन्द्रबस्तिपरिणाहांसपीठकूर्परान्तरायामः षोडशाङ्गुलः। चतुर्विंशत्यङ्गुलो हस्तः। द्वात्रिंशदङ्गुलपरिमाणौ भुजौ, द्वात्रिंशत्परिणाहावूरू। मणिबन्धकूर्परान्तरं षोडशाङ्गुलम्। तलं षट्चतुरङ्गुलायामविस्तारम्। अङ्गुष्ठमूलप्रदेशिनीश्रवणापाङ्गान्तर-मध्यमाङ्गुल्यौ पञ्चाङ्गुले। सार्द्धचतुरङ्गुले प्रदेशिन्यनामिके। सार्द्धत्र्यङ्गुलौ कनिष्ठाङ्गुष्ठौ।।८।।

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The scrotum, the chin, the (two rows of) teeth, the exterior line of the nostrils, the roots of the ears, and the intervening space between the eyes, should respectively measure two fingers' width in length. The non-erected penis, the cavity of the mouth, the two rows of teeth, the nose, the height of the neck, the ears, and the forehead, and the space intervening between the pupils of the eyes measure four fingers' width in length.

The entire length of the vaginal canal should measure twelve fingers' width. The space lying between the penis and the umbilicus, as well as the one intervening between the chest and the upper end of the throat (lit : neck), like the one lying between the tips of the two nipples of the breast, should measure twelve fingers' width in length. The length of the entire face should measure twelve fingers' width. The girth round the wrist and the fore-arm of a man should measure twelve fingers.

The girth round the knee-joint is sixteen fingers' width and the length between the wrist and the elbow should measure sixteen fingers' width. The part of the arm between the elbow and the tip of the middle finger should measure twenty-four fingers' width in all. The length of the entire arm measures thirty-two fingers' width, and the girth round the thighs should measure thirty-two fingers' width. The palm of the hand should measure six fingers' width in length and four fingers' width in breadth. The space between the bottom of the ball of the thumb to the root of the index finger, as well as the space between the root of the ears to the outer corner or angle of the eyes, should measure five fingers' in length. The middle finger should measure five fingers' width in length. The index and the ring-fingers respectively should measure four and a half fingers in length, the thumbs and the little fingers respectively measuring three and a half fingers. 8

चतुर्विंशतिविस्तारपरिणाहं मुखग्रीवम्। त्रिभागाङ्गुलिविस्तारा नासापुटमर्यादा। नयनत्रिभागपरिणाहा तारका। नवमस्तारकांशो दृष्टिः। केशान्तमस्तकान्तरमेकादशाङ्गुलम्। मस्तकादवटुकेशान्तो दशाङ्गुलः। कर्णावट्वन्तरं चतुर्दशाङ्गुलम्। पुरुषोरःप्रमाणविस्तीर्णा स्त्री श्रोणिः। अष्टादशाङ्गुलविस्तीर्णमुरः। तत्प्रमाणा पुरुषस्य कटी।

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सविंशमङ्गुलशतं पुरुषायाम इति॥९॥

The fissure of the mouth should measure four fingers in length. The girth round the neck should measure twenty fingers. Each of the cavities of the nostrils should measure one and three quarter parts of a finger in length. The region of the iris occupies a third part of the entire area of the cornea. The region of the pupil should measure a ninth part thereof.

The arch extending from the hairy extremity of the templar region to the middle point of the back of the head should measure eleven fingers. The distance between the middle of the head and the terminal point of the hairy portion of the neck should measure ten fingers in length. The girth of the neck measure from the back of one ear to that of the other should be fourteen fingers. The length of the pelvic region of a young woman measure from below the anterior side of the thigh joints should be found to be equal to the breadth of the chest (Vakṣaḥ) in a male subject (twelve fingers).

The thigh of a woman should be eighteen fingers in breadth and equal to that of the waist of a man. The entire length of a male human body should be a hundred and twenty fingers. 9

भवन्ति चात्र-

पञ्चविंशे ततो वर्षे पुमान् नारी तु षोडशे।
समत्वागतवीर्यौ तौ जानीयात् कुशलो भिषक्।।१०।।
देहः स्वैरङ्गुलैरेष यथावदनुकीर्त्तितः।।
युक्तः प्रमाणेनानेन पुमान् वा यदि वाङ्गना।
दीर्घमायुरवाप्नोति वित्तञ्च महदृच्छति।
मध्यमं मध्यमैरायुर्वित्तं हीनैस्तथाऽवरम्।।११।।

Authoritative verse on the subject : An intelligent physician should regard the organism of a man of twenty-five or of a woman of sixteen years of age, as fully developed (in respect of the maturity of the seven fundamental principles of the body such as, serum, blood, & c). The dimensions of the different limbs and members of the body, laid down above, should be understood as to have been measured by the standard of one's (man's or woman's) own finger's width, and a

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person, whose limbs and organs are found to correspond to the above-said measures, is sure to live to a good and hearty old age, as a necessary and befitting sequel to a happy and prosperous career in life. In the case of a partial correspondence of one's limbs and organs to the above-said measures and proportions, a man should be regarded as having an average life and prosperity. A person whose limbs fall short of the abovesaid measures should be regarded as an indigent and short-lived person. **10-11**

अथ सारान् वक्ष्यामः। स्मृतिभक्तिप्रज्ञाशौर्यशौचोपेतं कल्याणाभिनिवेशं सत्त्वसारं विद्यात् स्निग्धसंहतश्वेतास्थिदन्तनखं बहुलकामप्रजं शुक्रेण। अकृशमुत्तमबलं स्निग्धगम्भीरस्वरं सौभाग्योपपन्नं महानेत्रञ्च मज्ज्ञा। महाशिरःस्कन्धं दृढदन्तहन्वस्थिनखमस्थिभिः। स्निग्धमूत्रस्वेदस्वरं वृहच्छरीरम् आयासासहिष्णुं मेदसा। अच्छिद्रगात्रं गूढास्थिसन्धिं मांसोपचितञ्च मांसेन। स्निग्धताम्रनखनयनतालुजिह्वौष्ठपाणिपाददतलं रक्तेन। सुप्रसन्नमृदुत्वग्रोमाणं त्वक्सारं विद्यादित्येषां पूर्वं पूर्वं प्रधानमायुःसौभाग्ययोरिति॥१२॥

Physical temperament (Sāra) : Now we shall describe the characteristic traits of the different preponderant principles (Sāra) or temperaments of the human organism. A man, who is possessed of a good retentive memory, and is intelligent, valorous and cleanly in his habits, and whose mind is graced with such rare and excellent virtues as, purity of thought, and a fervent and unflinching devotion to gods and the reverend, and who exerts himself for the furtherance of the absolute good, should be regarded as a man of Satvasára (psychic or illumined) temperament.

A man with glossy, white and close-set bones, teeth, and nails and who has begotten a large family of children, and shows a marked amative tendency, should be looked upon as a man in whom the principle of semen decidedly preponderates. A man with a thin and sinewy body, and who exibits traits of excessive strength, and possesses a deep resonant voice, and a pair of large and handsom eyes, and who is successful in every walk of life, should be looked upon as one in whom the principle of marrow preponderates. A man with a large head, and a large pair of shoulders, and having firm teeth, bones, cheek-bones, and finger-nails, should be considered as one in whom

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the principle of bone preponderates.

A man with a large and bulky body, and who is capable of enduring a large amount of fatigue or physical exertion, and who naturally talks in a soft and melodious voice, and whose bodily secretions such as urine and perspiration are characterised by coldness should be regarded as one of a fatty temperament. A man with an erect and upright frame, and deep-set bones, and joints in thick layers of flesh, should be regarded as one in whom the principle of flesh predominates.

A man, whose finger nails, eyes, tongue, palate, lips, palms of hands and soles of feet are glossy, and tinged with a shade of red, should be looked upon as one in whom blood forms the essential and predominant principle. A man with a soft, smooth and pleasant skin and hair should be considered as one in whom serum (Tvak) forms the essential principle of the body. In respect of wordly success and longevity, men of each of the áforesaid types should be successively judged inferior to men belonging to the one preceding it in the above order of enumeration. **12**

भवति चात्र-

विशेषतोऽङ्गप्रत्यङ्ग-प्रमाणादथ सारतः।
परीक्ष्यायुः सुनिपुणो भिषक् सिध्यति कर्मसु।।१३।।

Authoritative verse on the subject : A qualified physician should examine the duration of life in a patient with the help of the aforesaid measures of limbs and the essential bodily principles, before proceeding to take up his medical treatment, and his professional success hsould be decidedly increased thereby. **13**

व्याधिविशेषास्तु प्रागभिहिताः, सर्व एवैते त्रिविधाः साध्या याप्याः प्रत्याख्येयाश्च।।१४।।

All the diseases, whose names have been specifically enumerated before, may be grouped under any of the three different heads as the **curable, the suppressible** (Yápya) and the **incurable** (lit : fit to be pronounced as hopeless). **14**

तत्रैतान् भूयस्त्रिधा परीक्षेत-किमसावौपसर्गिकः प्राक्केवलोऽन्यलक्षण हति।

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तत्रौपसर्गिको नाम यः पूर्वोत्पन्नं व्याधिं जघन्यकालजातो व्याधिरुपसृजति स तन्मूल एवोपद्रवसंज्ञः। प्राक्केवलो यः प्रागेवोत्पन्नो व्याधिरपूर्वरूपोऽनुपद्रवश्च। अन्यलक्षणो यो भविष्यद्व्याधिख्यापकः स पूर्वरूपसंज्ञः॥१५॥

Each of these different types, in its turn, should be carefully observed so as to determine whether it is a primary or an independent disease, or merely an accessory or sympathetic one, or the premonitory indication of an incipient distemper in its incubative stage.

An **aupasargika** (sympathetic) disease is merely a symptom developed in the course of an original or primary malady, and which has its foundation in the very nature or component factors of the pre-existing distemper. A disease, which manifests itself from the commencement of a case and is neither an accessory symptom, nor a premonitory indication of any other distemper, is called a **Prák-kevala** (primary or original) one. A disease which indicates the advent of a future or impending malady is called a **Pūrvarūpa** (premonitory stage or indication of a disease). **15**

तत्र सोपद्रवमन्योन्याऽविरोधेनोपक्रमेत बलवन्तमुपद्रवं वा। प्राक्केवलं यथास्वं प्रतिकुर्वीत। अन्यलक्षणे त्वादिव्याधौ प्रयतेत॥१६॥

The medicial remedy to be administered in any particular case should be selected with an eye to the curative virtues of each of its components, so as not to clash with the nature (cause) of the disease and its accompanying symptoms, and to prove simultaneously soothing to both of them. On the contrary, a violent unfavourable symptom should be first attended to and checked in a case where it would be found to have grown stronger and more distressing or dangerous than the original malady in course of which it has been developed.

A primary or independent malady, unattended with any of the distressing or unfavourable symptoms, should be treated according to its indications and the nature of the deranged humours involved therein, while in an incubative disease the treatment should consist in subduing a premonitory symptom as soon as it would make itself manifest. **16**

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भवति चात्र-

नास्ति रोगो विना दोषैर्यस्मात् तस्माद् विचक्षणः।
अनुक्तमपि दोषाणां लिङ्गैर्व्याधिमुपाचरेत्।।१७।।

प्रागभिहिता ऋतवः।।१८।।

Authoritative Verse on the subject : As there is not a single disease, which can make its appearance without the participation of any of the deranged bodily humours, a wise physician is enjoined to administer medicines according to the specific features of the deranged humours involved in a disease whose nature and treatment have not even been described in any book on medicine. The different seasons of the year have been described before. **17-18**

शीते शीतप्रतीकारमुष्णे चोष्मनिवारणम्।
कृत्वा कुर्यात् क्रियां प्राप्तां क्रियाकालं न हापयेत्।।१९।।
अप्राप्ते वा क्रियाकाले प्राप्ते वा न कृता क्रिया।
क्रिया हीनाऽतिरिक्ता वा साध्येष्वपि न सिध्यति।।२०।।
या तूदीर्णं शमयति नान्यं व्याधिं करोति च।
सा क्रिया, न तु या व्याधिं हरत्यन्यमुदीरयेत्।।२१।।

Metrical Texts : In the cold season, a disease should be treated with measures and remedies endued with the virtue of destroying or warding off cold, while in summer the medicinal treatment should consist of measures and applications capable of allaying the heat. The medical treatment of a disease should be commenced just at the opportune moment, which should not be allowed to expire in vain under anycircumstances whatsoever. A course of medical treatment commenced at an inopportune moment, or not resorted to at the advent of its proper time, as well as over or insufficient medication, proves abortive even in a curable type of disease. The proper medical treatment (of a disease) is that which successfully copes with the malady under treatment, and arrests the recrudescence of a fresh one by way of sequel, and not that, which though subduing a particular distemper, is immediately followed by a new one. **19-21**

प्रागभिहितोऽग्निरन्नस्य पाचकः। स चतुर्विधो भवति, दोषानभिपन्न एको विक्रियामापन्नस्त्रिविधो भवति। विषमो वातेन, तीक्ष्णः पित्तेन,

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मन्दः श्लेष्मणा, चतुर्थः समः सर्वसाम्यादिति॥२२॥

It has been demonstrated before that the food of a man is digested only with the help of the digestive fire or heat (Pácakágni), which may be divided into four different kinds (states). One of these kinds is due to it not being in any way affected by the deranged humours of the body, while the other three are respectively ascribed to the fact of their becoming so deranged. The digestive fire or heat becomes irregular or fitful (**Viṣamágni**) through the action of the deranged Váyu becomes keen, through the action of the deranged Pitta, and dull or sluggish, through the action of the deranged Kapha. The fourth kind (**Sama**) continues in a state unaffected by any of the morbid humoural constituents of the body owing to their maintaining the normal equilibrium. 22

तत्र यो यथाकालमुपयुक्तमन्नं सम्यक् पचति स समः समैर्दोषैः। यः कदाचित् सम्यक् पचति कदाचिदाध्मानशूलोदावर्त्तातिसारजठरगौरवान्त्रकूजनप्रवाहणानि कृत्वा स विषमः। यः प्रभूतमप्युपयुक्तमन्नमाशु पचति स तीक्ष्णः, स एवाभिवर्द्धमानोऽत्यग्निरित्याभाष्यते; स मुहुर्मुहुः प्रभूतमप्युपयुक्तमन्नमाशुतरं पचति, पाकान्ते च गलताल्वोष्ठशोषदाहसन्तापान् जनयति। यस्तु स्वल्पमप्युपयुक्तमुदरशिरोगौरवकासश्वासप्रसेकच्छर्द्दिगात्रसदनानि कृत्वा महता कालेन पचति स मन्दः॥२३॥

Samágni and Viṣamágni : The digestive heat, which fully digests the ingested food at the proper time without the least irregularity, thus reflecting the continuance of the bodily humours in their normal state, is called **Samágni**. The digestive heat which is irregular in its action, and which sometimes helps the process of complete digestion, and produces distension of the abdomen, colic pain, constipation of the bowels, dysentery, ascites, heaviness of the limb rumbling in the intestines, and loose motions (diarrhoea) at other times, is called **Viṣamágni**.

Tīkṣṇágni : The digestive heat, which helps the digestion of even a heavy meal within an incredibly short space of times, is called "Keen" (**Tīkṣṇágni**) and which becoming abnormally augmented begets an excessive or voracious appetite (**Atyagni**), helps a glutton to digest his frequent meals, and produces a parched throat, palate and

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lips, heat and other discomforts.

Mandágni : The digestive fire or heat which causes the tardy digestion even of a scanty meal, and produces heaviness of the abdomen and head, cough, difficult breathing, water-brash, nausea, and weariness of the limbs simultaneously with the taking thereof, is called dull or sluggish (Mandágni). **23**

विषमो वातजान् रोगांस्तीक्ष्णः पित्तनिमित्तजान्।
करोत्यग्निस्तथा मन्दो विकारान् कफसम्भवान्।।२४।।

तत्र समे परिरक्षणं कुर्वीत, विषमे स्निग्धाम्ललवणैः क्रियाविशेषैः प्रतिकुर्वीत, तीक्ष्णे मधुरस्निग्धशीतैर्विरेकैश्च, एवमेवात्यग्नौ विशेषेण माहिषैश्च क्षीरदधिसर्पिर्भिः, मन्दे कटुतिक्तकषायैर्वमनैश्च परिरक्षणमिति॥२५॥

Metrical Texts : The digestive fire of the Viṣama kind brings on diseases characterised by the derangement of the Váyu. A keen (Tīkṣṇa) digestive fire brings on bilious (Pittaja) affections, while a sluggish (Manda) fire gives rise to diseases marked by a deranged state of the Kapha. Endeavours should be made to keep the digestive fire of the **Sama** type (normal or regular appetite[1]) in an unimpaired state. The one known as Viṣama (irregular) should be corrected by a diet consisting of emollient, acid or saline substances. In a case of abnormally keen digestive fire, the medical treatment should consist in prescribing purgatives and a diet in the composition of which sweet, cooling, and fatty or albuminous matters largely enter. The same treatment should be adopted in (Atyagni) as marked in cases of voracious appetite, and a diet consisting of buffalo-milk, or its curd (Dadhi) and liquid buffalo-butter should be prescribed for the patient in addition. Emetics should be administered in a case of dull or sluggish digestion (**Mandāgni**) and the patient should be restricted to a diet consisting of articles of a pungent, astringent or bitter taste. **24-25**

जाठरो भगवानग्निरीश्वरोऽन्नस्य पाचकः।
सौक्ष्म्याद्रसानाददानो विवेक्तुं नैव शक्यते।।२६।।

1. *There is a difference between "Agni" and "appetite". Agni includes bile and pancreatic secretions, and hence indicates the state of ones digestion. Appetite, though not an unerring indicator of the process, is the effect of Agni.*

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प्राणापानसमानैस्तु सर्वतः पवनैस्त्रिभिः।
ध्मायते पाल्यते चापि स्वे स्वे स्थाने व्यवस्थितैः।।२७।।

Metrical Texts : The fire, that burns within a person, is godly in its subtle essence, and possesses the divine attributes of atom-like invisibility, weight-lessness, etc., and is the digestant of food. It takes up the lymph chyle of different tastes for the purpose of digestion, and is invisible owing to its extremely subtle essence. The three vital Váyus known as Prāṇa, Apâna and Samâna, located in their own spheres within the organism, feed it and keep it burning. **26-27**

वयस्तु त्रिविधं, बाल्यं मध्यं वृद्धमिति। तत्रोनषोडशवर्षीया बालास्तेऽपि त्रिविधाः-क्षीरपाः, क्षीरान्नादाः, अन्नादा इति। तेषु संवत्सरपराः क्षीरपाः, द्विसंवत्सरपराः क्षीरान्नादाः, परतोऽन्नादा इति।।२८।।

The three stages of man may be roughly described as (1) infancy or childhood, (2) youth or middle age, and (3) old age or dotage. Childhood extends up to the sixteenth year of life, and children may be divided into three different classes, according as they are fed on milk, or on milk and boiled rice or on boiled rice alone. A child lives exclusively on milk up to the first year of its life, it is fed on milk and boiled rice (hard food) up to the second year, and is thenceforward nourished with boiled rice (hard food). **28**

षोडशसप्तत्योरन्तरे मध्यं वयस्तस्य विकल्पो वृद्धिर्यौवनं सम्पूर्णता हानिरिति। तत्र आ विंशतेर्वृद्धिरात्रिंशतो यौवनमाचत्वारिंशतः सर्वधात्विन्द्रियबलवीर्यसम्पूर्णता। अत ऊर्ध्वमीषत्परिहाणिर्यावत् सप्ततिरिति। सप्ततेस्तूर्ध्वं क्षीणमाणधात्विन्द्रियबलवीर्योत्साहमहन्यहनि बलीपलितखालित्यजुष्टं कासश्वासप्रभृतिभिरुपद्रवैरभिभूयमानं सर्वक्रियास्वसमर्थं जीर्णागारमिवाभिवृष्टमवसीदन्तं वृद्धमाचक्षते।।२९।।

The middle age of a man extends from the sixteenth to the seventieth year of his life, and exhibits the traits of growth, youth, arrest of development and decay. The process of growth or building goes on up to the twentieth year of life, when youth or the age of maturity sets in and holds sway over the body of a man up to the thirtieth year of his life, the strength, semen and all the organs and vital

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principles of the body attain (their) full maturity at the age of forty Thenceforth decay gradually sets in up to the seventieth year of life. After that the strength and energy of a man dwindle day by day. The organs and virility grow weak and suffer deterioration. The hair turns to a silvery white, the parched skin looks shrivelled and becomes impressed with marks of dotage (crow's feet-marks). The skin hangs down and becomes flabby, the hair begins to fall off, and symptoms of alopecia mark the smooth, sheen and balded pate. The respiration becomes laboured and painful. The body, worn out like an old and dilapidated building, shakes with fits of distressing cough. Such a man is incapable of all acts, and does but imperfectly perform all bodily functions. He has grown old. **29**

तत्रोत्तरोत्तरासु वयोऽवस्थासूत्तरोत्तरा भेषजमात्राविशेषा भवन्ति, ऋते च परिहाणेस्तत्राद्यापेक्षया प्रतिकुर्वीत॥३०॥

The dose of medicine should be increased with the age of a patient till the age of decay, and reduced after the expiry of the seventieth year to the quantity (which is usually prescribed for an youth of sixteen). **30**

भवन्ति चात्र-

बाले विवर्द्धते श्लेष्मा मध्यमे पित्तमेव तु।
भूयिष्ठं वर्द्धते वायुर्वृद्धे तद्वीक्ष्य योजयेत्।।३१।।
अग्निक्षारविरेकैस्तु बालवृद्धौ विवर्जयेत्।
तत्साध्येषु विकारेषु मृद्वीं कुर्यात् क्रियां शनैः।।३२।।

Authoritative verses on the Subject : Kapha is increased during the years of childhood and Pitta in middle age; while an increase of Váyu (nervous derangement) marks the closing years of life. The use of strong or drastic purgatives, and cauterisation are alike prohibited in cases of children and old men. They should be used only in weakened or modified forms if found indispensably necessary. **31-32**

देहः स्थूलः कृशो मध्य इति प्रागुपदिष्टः।
कर्शयेद् बृंहयेच्चापि सदा स्थूलकृशौ नरौ।।
रक्षणञ्चैव मध्यस्य कुर्वीत सततं भिषक्।।३३।।

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It has been stated before that the body of a person is either stout, thin or of an average (middling) bulk. A stout person should be reduced in bulk with depletive measures, while a physician should try to make a thin patient gain in flesh. A human body, which is neither too thin nor too stout, should be made to maintain its shapely rotundity. 33

बलमभिहितगुणं, दौर्बल्यन्तु स्वभावदोषजरादिभिरवेक्षितव्यम्। यस्माद् बलवतः सर्वक्रियाप्रवृत्तिस्तस्माद् बलमेव प्रधानमधिकरणानाम्॥३४॥

We have already discoursed on the strength of the body. Now in a particular case under treatment, it is primarily incumbent on the physician to enquire whether the patient is naturally weak, or has become so through a deranged condition of the bodily humours or old age. And since it is the strength of a patient which makes all remedial measures (such as cauterisation, etc.) possible, it should be regarded as the grandest auxiliary to a medical treatment of whatsoever natuure it may be. 34

केचित् कृशाः प्राणवन्तः स्थूलाश्चाल्पबला नराः।
तस्मात् स्थिरत्वं व्यायामैर्बलं वैद्यः प्रतर्कयेत्।।३५।।

सत्त्वन्तु व्यसनाभ्युदयक्रियादिस्थानेष्वविक्लवकरम्।।३६।।

Metrical Texts : There are some men who are strong though thin; while others are weak, though stout; and accordingly a physician should determine the bodily strength of a patient by enquiring about the capacity of his physical endurance and labour. Sattva or fortitude denotes a kind of (stoic) indifference of one's mind to sensations and sources of pleasure or pain. 35-36

सत्त्ववान् सहते सर्वं संस्तभ्यात्मानमात्मना।
राजसः स्तभ्यमानोऽन्यैः, सहते नैव तामसः।।३७।।

A man of strong fortituude (Sáttvika temperament) is capable of enduring everything, or any amount of pain by repressing his mind with the help of his will or intellect. A man of a Rájasika turn of mind (strong, active, energetic) may be made to patiently submit to a course of painful medical treatment by means of persuasive counsels and the

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logic of the inevitable, whereas a man of a Támasika temperament (a worldly cast of mind characterised by Nescience) is simply overwhelmed at the prospect of bodily pain. **37**

प्रकृतिं भेषजञ्चोपरिष्टाद् वक्ष्यामः। सात्म्यानि तु देशकाल-जात्यृतुरोगव्यायामोदकदिवास्वप्नरसप्रभृतीनि प्रकृतिविरुद्धान्यपि यान्यबाधकराणि भवन्ति॥३८॥

Later on, we shall have occasion to deal with the different types of physical treatment and of remedial agents in general. A particular country, or a season of the year, a particular disease or a peculiar mode of living, any particular kind of physical labour or exercise, or the specific properties of the water of any particular locality, or day sleep, or a juice of any particular taste, is or are said to be congenial (Sátmya) to a man, or a man is said to be naturalised to these conditions and environments, when they fail to produce any injurious effect on his health, though naturally unwholesome to others. **38**

यो रसः कल्पते यस्य सुखायैव निषेवितः।
व्यायामजातमन्यद् वा तत् सात्म्यमिति निर्द्दिशेत्॥३९॥

Metrical Texts : A thing of any taste whitsoever, or any kind of habit or physical exercise is said to be congenial to a man which, instead of in any way telling on his health, contributes to his positive pleasure and comfort. **39**

देशस्त्वानूपो जाङ्गलः साधारण इति। तत्र बहूदकनिम्नोन्नत-नदीवर्षगहनो मृदुशीतानिलो बहुमहापर्वतवृक्षो मृदुसुकुमारोपचित-शरीरमनुष्यप्रायः कफवातरोगभूयिष्ठश्चानूपः। आकाशसमः प्रविरलाल्पकण्टकिवृक्षप्रायोऽल्पवर्षप्रस्रवणोदपानोदकप्राय उष्ण-दारुणवातः प्रविरलाल्पशैलः स्थिरकृशशरीरमनुष्यप्रायो वातपित्तरोग-भूयिष्ठश्च जाङ्गलः। उभयदेशलक्षणः साधारण इति॥४०॥

Features of Ānūpa country : A country may be classed either as an Ānūpa, Jáṅgala or a **Sádháraṇa** one, according to its distinctive physical features. An **Ánūpa** (watery or swampy) country contains a large number of pools, and is wooded and undulated with chains of lofty hills traversing its area, and which is impassable owing to its net-works of rivers and sheets of accumulated rain-water rippling before

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the currents of the gentle, humid air. It is inhabited by a race of stout, shapely and soft-bodied men, susceptible of Vátala and Kaphaja diseases.

Features of Jángala and Sádháraṇa countries : The country which presents a flat surface and whose dull monotony is enlivened here and there by scanty growths of thorny shrubs and the tops of a few isolated hills or knolls, and in which the waters from springs and wells, accumulated during the rains, become nearly drained, and strong gales of warm wind blow (during the greater part of the year) making its inhabitants, though thin, strong, tough, and sinewy in their frames, subject to attacks of diseases, is called **Jáṅgala**. A country, which exhibits features common to both the aforesaid classes, is called **Sádháraṇa** or ordinary. 40

भवन्ति चात्र-

समाः साधारणे यस्माच्छीतवर्षोष्ममारुताः।
दोषाणां समता जन्तोस्तस्मात् साधारणो मतः।।४१।।
न तथा बलवन्तः स्युर्जलजा वा स्थलाहृताः।
स्वदेशे निचिता दोषा अन्यस्मिन् कोपमागताः।।४२।।
उचिते वर्त्तमानस्य नास्ति देशकृतं भयम्।
आहारस्वप्नचेष्टादौ तद्देशस्य गुणे सति।।४३।।
देशप्रकृतिसात्म्यर्तुविपरीतोऽचिरोत्थितः ।
सम्यक्तौ भिषगादीनां बलसत्त्वायुषां तथा।।४४।।
केवलः समदेहाग्नेः सुखसाध्यतमो गदः।
अतोऽन्यथा त्वसाध्यः स्यात् कृच्छ्रो व्यामिश्रलक्षणः।।४५।।

Authoritative Verses on the Subject : A country derives the epithet of Sádháraṇa from the ordinary character of its heat, cold and rainfall, and from the fact of the bodily humours maintaining their normal state of equilibrium within its confines. A disease originated in, and peculiar to a particular country fails to gain in intensity, if brought over to, and transplanted in a country of a different character. A man, who observes a regimen of diet and conduct soothing to the deranged bodily humours accumulated in the country he has come from, and aggravated and manifest in the shape of a disease in the

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country he has been living for the time being, need not apprehend any danger from the altered conditions of his new abode, for the fact of his not observing a regimen of diet and conduct regarded beneficial in consideration of the physical features of the latter place. A disease of recent growth or origin unattended with any distressing or unfavourable complications, and unsuited to the nature of the country[1], the season of the year,[2] the temperament,[3] and[4] the adopted or congenial or naturalised traits of the physique of a patient with a regular and unimpaired state of digestion (**Samāgni**), and who exhibits traits of strength, fortitude and longevity and commands the co-operation of the four commendable factors of a course of medical tratment, readily yields to medicine.

A disease, which is marked by features other than those described above, should be regarded as incurable, while the one exhibiting traits common to both the abovesaid types, should be looked upon as extremely hard to cure. **41-45**

क्रियायास्तु गुणालाभे क्रियामन्यां प्रयोजयेत्।
पूर्वस्यां शान्तवेगायां न क्रियासङ्करो हितः।।४६।।
गुणालाभेऽपि सपदि यदि सैव क्रिया हिता।
कर्त्तव्यैव तदा व्याधिः कृच्छ्रसाध्यतमो यदि।।४७।।

य एवमेनं विधिमेकरूपं बिभर्त्ति कालादिवशेन धीमान्।
स मृत्युपाशान् जगतो गदौघांश्छिनत्ति भैषज्यपरश्वधेन।।४८।।

In the case of a former medicine proving abortive, a different one should not be resorted to as long as the effect of the first would last, inasmuch as a mixture or a confusion of medicinal remedies tends to produce a positively injurious effect. A medicine or any medicinal measure, failing to produce any tangible effect, may be repeated in quick succession in a difficult or dangerous disease, if it be empirically

1. *As the development of a disease due to the deranged Kapha in a country of the Jáṅgala type.*
2. *As the attack of a bilious distemper in forewinter, or of a Váṭaja malady in autumn, or of a Kaphaja affection in summer.*
3. *As the appearance of Kaphaja disease in a patient of bilious temperament.*
4. *As the appearance of a Kaphaja disease in a subject habituated to the use of viands of pungent taste.*

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found to be beneficial in the case under treatment. The intelligent physician, who, considering the nature of the season, etc. fully conforms to the abovesaid rules of medical treatment, conquers the bodily distempers and dispels the gloom of Death from the world with his medical skill. **46-48**

इति सुश्रुतसंहितायां सूत्रस्थाने आतुरोपक्रमणीयो
नाम पञ्चत्रिंशोऽध्यायः॥३५॥

Thus ends the Thirty-fifth Chapter of Sūtrasthāna in the Suśruta Saṁhitá, which treats of clinical observation.

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SŪTRASTHĀNA

CHAPTER XXXVI

षट्त्रिंशोऽध्यायः

अथातो मिश्रकमध्यायं व्याख्यास्यामः
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of miscellaneous remedies for swelling, etc. (**Miśraka-adhyaya**).[1] **1**

मातुलुङ्गचग्निमन्थौ च भद्रदारु महौषधम्।
अहिंस्रा चैव रास्ना च प्रलेपो वातशोफहृत्।।२।।
दूर्वा च नलमूलञ्च मधुकं चन्दनं तथा।
शीतलाश्च गणाः सर्वे प्रलेपः पित्तशोफहृत्।।३।।
आगन्तुजे रक्तजे च ह्येष एव विधिः स्मृतः।
विधिर्विषघ्नो विषजे पित्तघ्नोऽपि हितस्तथा।।४।।
अजगन्धाऽश्वगन्धा च काला सरलया सह।
एकैषिकाऽजशृङ्गी च प्रलेपः श्लेष्मशोफहृत्।।५।।
एते वर्गास्त्रयो लोध्रं पथ्या पिण्डीतकानि च।
अनन्ता चेति लेपोऽयं सान्निपातिकशोफहृत्।।६।।

Metrical Texts : A medicinal plaster, composed of Mátulanga,

1. *The nomenclature of the chapter is based, according to certain authorities, on the fact of its jointly treating of eight principal processes of absorption, suppuration, spontaneous bursting, etc. of a swelling; while some there are who hold that the name of the chapter is derived from the fact of its containing remedial measures commonly (Miśraka) beneficial to swellings and ulcers.*

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Agnimantha, Bhadradāru, Mahauṣadha, Ahiṁsrā, and Rāsnā pasted together and applied to the seat of the affection, leads to the resolution of a swelling, due to the action of the deranged Vāyu.

A plaster composed of Dūrvā, Nalamūla, Madhuka, Candana, as well as plasters composed of drugs of cooling properties,[1] brings about the resolution of an inflammatory swelling of the **Pittaja type**, and proves similarly beneficial to a traumatic swelling, or to one which has its origin in the vitiated condition of the blood.

Measures, laid down in connection with a swelling resulting from the effects of poison, would lead to the resolution of a Pittaja swelling as well.

A plaster, composed of Ajagandhā Aśvagandhā, Kālā, Saralā, Ekaiṣikā, and Ajaśṛṅgī pasted together, and applied to the spot, leads to the resolution of a **Kaphaja** swelling (appearing at any part of the body).

A plaster, composed of the components of the above-said groups of medicinal drugs and Lodhra, Pathyā, Piṇḍītaka, and Anantā, brings about the resolution of a swelling due to the simultaneous derangement of the three fundamental humours of the body (Sánnipātika). **2-6**

स्निग्धाम्ललवणो वाते कोष्णः शीतः पयोयुतः।
पित्ते चोष्णः कफ क्षार-मूत्राढचस्तत्प्रशान्तये।।७।।

A medicinal plaster, prescribed for a swelling due to the deranged Vāyu, should be applied by mixing it with a little rock salt, acid (Amla), and oil or clarified butter. Similarly, a plaster, prescribed for the resolution of a Pittaja swelling, should be applied cold, and with a little quantity of milk added to it. A plaster for the resolution of a Kaphaja swelling should be applied warm to the affected part, and with the addition of a considerable quantity of an alkali and cow's urine. **7**

शणमूलकशिग्रूणां फलानि तिलसर्षपाः।
सक्तवः किण्वमतसी द्रव्याण्युष्णानि पाचनम्।।८।।

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1. *Belonging to the groups (Gaṇa) of medicinal herbs, which go by the names of their first components, such as the Kākolyādi group (Gaṇa), the Utpalādi group etc.*

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Pācana Plaster : A plaster composed of the seeds of Śaṇa, Mūlaka, Śigru, Tila and Sarṣapā, Yava-powder, Kiṇva (enzyme), and linseed pasted together, or one consisting of thermogenetic drugs (such as Kuṣṭha, Aguru etc.), would establish suppuration in a swelling. **8**

चिरबिल्वोऽग्निको दन्ती चित्रको हयमारकः।
कपोतगृध्रकङ्काणां पुरीषाणि च दारणम्।।
क्षारद्रव्याणि वा यानि क्षारा वा दारणं परम्।।९।।

Dāraṇa Plasters : A plaster composed of Cirabilva, Agnika, Dantī, Citraka, Hayamāraka and the dung of pigeons, vultures and storks (Kaṅka) pasted together, would lead to the spontaneous bursting of a swelling. An alkali, or its ingredients should be regarded as a powerful auxilliary in bringing about the spontaneous bursting of a swelling. **9**

द्रव्याणां पिच्छिलानान्तु त्वङ्मूलानि प्रपीडनम्।
यवगोधूममाषाणां चूर्णानि च समासतः।।१०।।

Piḍana Plasters : A plaster composed of the roots and bark of slimy trees (Śālmali, Śelu, etc.), or of barley, wheat, and Māṣa pulse powdered together, would increase the secretion of pus from an ulcer, or a swelling that has burst.[1] **10**

शङ्खिन्यङ्कोठसुमनः करवीरसुवर्चलाः।
शोधनानि कषायाणि वर्गश्चारग्वधादिकः।।११।।

Śodhana Plasters : A Kaṣāya[2] (decoction) of Śaṅkhinī, Aṅkoṭha, Sumana, Karavīra, and Suvarcalā, or of drugs belonging to the group (Gaṇas) known as the Āragvadhādi-Varga, should be used in washing and purifying (asepsising) the contents of an ulcer, or a secreting swelling. **11**

अजगन्धाऽजशृङ्गी च गवाक्षी लाङ्गलाह्वया।
पूतीकश्चित्रकः पाठा विडङ्गैलाहरेणवः।।१२।।

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1. *The plaster should be applied all round the swelling, leaving its head free and exposed.*
2. *A decoction with one part of a drug mixed with four, eight or sixteen parts of water, the whole being boiled down to a quarter part of the entire quantity.*

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कटुत्रिकं यवक्षारो लवणानि मनःशिला।
कासीसं त्रिवृता दन्ती हरितालं सुराष्ट्रजा।।१३।।
संशोधनीनां वर्त्तीनां द्रव्याण्येतानि निर्द्दिशेत्।
एतैरेवौषधैः कुर्यात् कल्कानपि च शोधनान्।।१४।।

Śodhana Vartī : A lint saturated with a plaster of Ajagandhā, Ajaśṛṅgī, Gavākṣī, Lāngalāhvayā, Pūtīkā, Citraka, Pāṭhā, Viḍaṅga, Elā, Hareṇu, Tri-kaṭu, Yavakṣāra, the five kinds of salt, Manaḥśilā, Kāsīsa, Trivṛta, Dantī, Haritāla and the Surāṣṭrajamṛttikā, and inserted into an ulcer or an open swelling, brings about the purification of its interior, and these drugs and substances should be regarded as the ingredients of **Śodhana Vartīs** (aseptic plugs). **12-14**

कासीसकटुरोहिण्योर्जातीकन्दहरिद्रयोः ।
पूर्वोद्दिष्टेषु चाङ्गेषु कुर्यात् तैलघृतानि वा।।१५।।
अर्कोत्तमां स्नुहीक्षीरं पिष्ट्वा क्षारोत्तमानपि।
जातीमूलं हरिद्रे द्वे कासीसं कटुरोहिणीम्।
पूर्वोद्दिष्टानि चान्यानि कुर्यात् संशोधनं घृतम्।।१६।।

Śodhana Kalka : A kalka (aseptic paste), composed of the preceding drugs and substances, is possesed of the virtue of purifying the interior of an ulcer, or open swelling.

Oil or clarified butter prepared with the aforesaid Ajagandhá, Ajáśṛṅgī, etc. and Kāsīsa, Kaṭurohiṇi, Jātīkanda, and the two kinds of Haridrā, and applied to an ulcer or open swelling, purifies its interior. The medicated Ghṛta prepared with the expressed juice of Arka roots, Uttamā, the milky juice (latex) of Snuhī plants, drugs abounding in alkalis, Játi-roots, the two kinds Haridrā, Kāsīsa, Kaṭurohiṇi and the aforesaid plug-drugs (Śodhana-Vartī) pasted together, should be regarded as possessed of a virtue similar to the preceding one. **15-16**

मयूरको राजवृक्षो निम्बः कोशातकी तिलाः।
बृहती कण्टकारी च हरितालं मनःशिला।
शोधनानि च योज्यानि तैले द्रव्याणि शोधने।।१७।।
कासीसे सैन्धवे किण्वे वचायां रजनीद्वये।
शोधनाङ्गेषु चान्येषु चूर्णं कुर्वीत शोधनम्।।१८।।

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सालसारादिसारेषु पटोलत्रिफलासु च।
रसक्रिया विधातव्या शोधनी शोधनेषु च।।१९।।

A medicated oil prepared with Mayūraka, (Apang), Rájavṛkṣa, Nimba, Kośātakī, Tila, Bṛhatī, Kaṇṭakārī, Haritāla, Manaḥśilā, and the aforesaid plug-drugs (purgative drugs according to others), should be used for the purpose of purifying the interior of an ulcer. A pulverised compound consisting of Kāsīsa, Saindhava, Kiṇva, Vācā, the two kinds of Haridrā and the component drugs of the aseptic plug powdered together, should be used for the purification of the cavity of an ulcer. For the same purpose a condensed extract (Rasa-Kriyā)[1] should be made of the essence of the drugs belonging to the Sālsārādi, Paṭoládi, and Triphaládi groups. **17-19**

श्रीवेष्टके सर्जरसे सरले देवदारुणि।
सारेष्वपि च कुर्वीत मतिमान् व्रणधूपनम्।।२०।।

Dhūpana : A wise physician should fumigate (Dhūpana) an ulcer with the fumes of a compound consisting of Śrīveṣṭaka, Sarjarasa, Sāralā, Devadāru, and the drugs belonging to the Sālsāradi group, pulverised together and made into an (aseptic) fumigating compound. **20**

कषायाणामनुष्णानां वृक्षाणां त्वक्षु साधितम्।
श्रृतं शीतं कषायं वा रोपणार्थेषु शस्यते।।२१।।

A cold infusion (Śīta-Śṛta) of trees (Baṭa, Audumbara, Aśvattha, etc.) which are cooling and astringent in their virtue, should be used in healing or setting up a process of granulation in an ulcer. **21**

सोमामृताश्वगन्धासु काकोल्यादौ गणे तथा।
क्षीरिप्ररोहेष्वपि च वर्त्तयो रोपणाः स्मृताः।।२२।।
समङ्गा सोमसरला सोमवल्का सचन्दना।
काकोल्यादिश्च कल्कः स्यात् प्रशस्तो व्रणरोपणे।।२३।।

Thr Ropaṇa-Varti : Plugs of drugs such as Soma, Amṛtā (Gulanca), and Aśvagandhā, or of those belonging to the Kākolyādi

1. *The process consists in mixing the drugs with water weighing eight or sixteen times their combined weight, and then boiling them down to an eighth or sixteenth part of the entire quantity.*

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group or of the sprouts of mild-exuding trees (Kṣirivṛkṣās such as, Baṭa, Audumbara, etc.) and inserted into an ulcer tend to help its granulation (Ropaṇa). A paste (Kalka) of Samaṅgā, Soma, Saralā wood, Soma-Valka, (red) Candana, and drugs belonging to the Kákolyádi group, is recommended for the healing of an ulcer. 22-23

पृथक्पर्ण्यात्मगुप्ता च हरिद्रे मालती सिता।
काकोल्यादिश्च योज्यः स्यात् प्रशस्तो रोपणे घृते।।२४।।
कालानुसार्यागुरुणी हरिद्रे देवदारु च।
प्रियङ्गवश्च रोध्रञ्च तैले योज्यानि रोपणे।।२५।।

A medicated Ghṛta, prepared with the Pṛthakparṇi, Átmaguptá, Haridrá, Daruharidrá, Málatī, Sitá, and drugs belonging to the Kákolyádi group, is renowned for its healing properties. A medicated oil prepared with Kálánusári, Aguru, Haridrá, Dāru-Haridrá, Devadáru, Priyaṅgu, and Rodhra, is possesed of a similar efficacy. 24-25

कङ्गुका त्रिफला रोध्रं कासीसं श्रवणाह्वया।
धवाश्वकर्णयोस्त्वक् च रोपणं चूर्णमिष्यते।।२६।।
प्रियङ्गुका सर्जरसः पुष्पकासीसमेव च।
त्वक्चूर्णं धवजञ्चैव रोपणार्थं प्रशस्यते।।२७।।
त्वक्षु न्यग्रोधवर्गस्य त्रिफलायास्तथैव च।
रसक्रियां रोपणार्थे विदधीत यथाक्रमम्।।२८।।

A pulverised compound consisting of Kaṅguká, Triphalá, Rodhra, Kásīsa, Śravaṇávhayā and the barks of Dhava and Aśvakarṇa powdered together, is possessed of a similar healing property. The use of a pulverised compound consisting of Priyaṅgu, Sarjarasa, Puṣpa-kásīsa, Tvak, and Dhava powdered together is commended for the healing of an ulcer. A condensed extract (Rasakriyá) of the bark of milk-exuding trees (such as Baṭa, Aśvattha etc.) and the drugs known as the Triphalá, should be successively used for the healing of an ulcer. 26-28

अपामार्गोऽश्वगन्धा च तालपत्री सुवर्चला।
उत्सादने प्रशस्यन्ते काकोल्यादिश्च यो गणः।।२९।।

Utsādana : The drugs known as Apámárga, Aśvagandhá, Tálapatrī, Suvarcalá and those belonging to the Kákolyádi group, should be used for the growth of flesh in an ulcer (Utsádana). 29

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कासीसं सैन्धवं किण्वं कुरुविन्दो मनःशिला।
कुक्कुटाण्ड-कपालानि सुमनोमुकुलानि च।।३०।।
फले शैरीष-कारञ्जे धातुचूर्णानि यानि च।
व्रणेषूत्सन्नमांसेषु प्रशस्तान्यवसादने।।३१।।

Avasādana : A compound consisting of Kásīsa, Saindhava (rock salt), Kiṇva, Kuruvinda, Manaḥśilá, the shell of a hen's egg, the blossoms of Játi flowers, the seeds of Śirīṣa, and Karañja, and powders of the abovesaid metals (Dhátus) mixed together, should be used in destroying the fleshy super-growths of an ulcer (Avasádana). **30-31**

समस्तं वर्गमर्धं वा यथालाभमथापि वा।
प्रयुञ्जीत भिषक् प्राज्ञो यथोद्दिष्टेषु कर्मसु।।३२।।

A wise physician should use all the drugs and substances as have been enumerated in connection with the healing or establishing of suppuration, etc. in an ulcer, or as many of them as would be available at the time. **32**

इति सुश्रुतसंहितायां सूत्रस्थाने मिश्रको नाम षट्त्रिंशोध्यायः॥३६॥

Thus ends the thirty-sixth Chapter of the Sūtrasthána in the Suśruta Samhitá which treats of miscellaneous remedies for inflammatory swellings.

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SŪTRASTHĀNA

CHAPTER XXXVII

सप्तत्रिंशोऽध्यायः

अथातो भूमिप्रविभागविज्ञानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall descourse on the Chapter, which deals with the distinctive traits of the different classes of soil commended for the growth or culture of medicinal herbs (**Bhūmi-Pravibhāga-Vijñānīya-adhyáya**). 1

श्वभ्रशर्कराश्मविषमवल्मीकश्मशानाघातनदेवतायतनसिकताभिरनुपहतामनूषरामभङ्गुरामदूरोदकां स्निग्धां प्ररोहवतीं मृद्वीं स्थिरां समां कृष्णां गौरीं लोहितां वा भूमिमौषधग्रहणाय परीक्षेत। तस्यां जातमपि क्रिमिविषशस्त्रातपपवनदहनतोयसम्बाधमार्गैरनुपहतमेकरसं पुष्टं पृथ्ववगाढमूलमुदीच्याञ्चौषधमाददीतेत्यौषधभूमिपरीक्षाविशेषः सामान्यः॥२॥

These are the general features of a ground which is recommended for the culture of medicinal plants or herbs. A plot of ground, whose surface is not broken or rendered uneven by the presence of holes, ditches, gravel and stones, nor is loose in its character, and which is not disfigured by ant-hills, nor used for the purposes of a cremation or execution ground, and which does not occupy the site of a holy temple, is favourable for the growth of medicinal herbs. A ground which possesses a soil which is glossy, firm, steady, black, yellowish or red and does not contain any sand, potash or any other alkaline substance, and is favourable to the germination of plants and easily pervious to

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the roots of plants growing thereon, and which is supplied with the necessary moisture from a close or adjacent stream or reservoir of water, is recommended for the growth of medicinal plants and herbs. Plants should be regarded as partaking of the virtues of the ground they grow upon. A plant, growing in such a commendable site, should be examined as to its being infested with worms or insects, or as to its being anywise infected with poison, or cut with an arm, or affected by winds, atmospheric heat, or an animal's body. It should be culled or uprooted in the event of it being found sound, healthy, deep-rooted, full-boiled, and of matured sap. The gatherer should look towards the north at the time of culling. **2**

विशेषतस्तु—तत्राश्मवती स्थिरा गुर्वी श्यामा कृष्णा वा स्थूलवृक्षशस्यप्राया स्वगुणभूयिष्ठा। स्निग्धा शीतलासन्नोदका स्निग्धशस्यतृणकोमलवृक्षप्राया शुक्ला अम्बुगुणभूयिष्ठा। नानावर्णा लध्वश्मवती प्रविरलाल्पपाण्डुवृक्षप्ररोहाऽग्निगुणभूयिष्ठा। रूक्षा भस्मरासभवर्णा तनुरूक्षकोटराल्परसवृक्षप्राया अनिलगुणभूयिष्ठा। मृद्वी समा श्वभ्रवत्यव्यक्तरसजला सर्वतोऽसारवृक्षा महापर्वतवृक्षप्राया श्यामा चाकाशगुणभूयिष्ठा॥३॥

A plot of ground with a pebbly, steady, heavy, dusky or dark coloured soil, and which conduces to the growth of large trees, and yields rich harvests of corn, should be regarded as permeated with the specific virtues of essential Earth-matter.

A ground having a cool, glossy, white coloured soil, which is adjacent to water, and whose surface is covered with a lavish growth of glossy weeds and luscious shady trees, should be considered as characterised by the essential properties of water (Ambuguṇa). A ground having a gravelly soil of varied colours, and which contributes only to the germination of scanty and yellowish sprouts, should be looked upon as permeated with the attributes of essential fire (**Agniguṇa**). A ground with an ash-coloured or ass-coloured (grey), soil, and on which withered looking, sapless, large-holed trees of stunted growth, somehow eke out a miserable existence, should be considered as being controlled by the specific properties of air (**Anilaguṇa**); while the one having a soft, level surface with large trees and lofty hills cropping up at intervals thereon, and which is

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covered with growths of weeds and under-shrubs, and is endued with a dark soil, kept moist and sappy by the percolation of invisible (subterranean) water, should be looked upon as permeated with the essential properties of sky (Ákáśaguṇa). 3

अत्र केचिदाहुराचार्याः— प्रावृड्वर्षाशरद्धेमन्तवसन्तग्रीष्मेषु यथासङ्ख्यं मूलपत्रत्वक्क्षीरसारफलान्याददीतेति। तत् तु न सम्यक्; कस्मात्? सौम्याग्नेयत्वाज्जगतः। सौम्यान्यौषधानि सौम्येष्वृतुष्वाददीताग्नेयान्याग्नेयेषु; एवमव्यापन्नगुणानि भवन्ति। सौम्यान्यौषधानि सौम्येषु ऋतुषु गृहीतानि सोमगुणभूयिष्ठायां भूमौ जातान्यतिमधुरस्निग्धशीतानि जायन्ते। एतेन शेषं व्याख्यातम्॥४॥

According to certain authorities, the roots, leaves, bark, milky exudations, essence and fruits (seeds) of medicinal plants and herbs, should be respectively culled in the early part of the rains (**Právṛt**) and in the rainy season proper (Varśá), autumn, (Śarat), fore-winter (Hemanta), spring (Vasanta) and summer (Grīṣma). But we cannot subscribe to that opinion inasmuch as the nature or essential temperament of the earth is both cool (**Saumya**) and hot (**Ágneya**). Accordingly drugs of cooling virtues should be culled during the cold seasons of the year, and heat-making ones in the hot season, as they do not become divested to their native virtues at those seasons of the year. Medicinal plants of cooling virtues, which are grown on a soil of cool temperament and are culled during the cool seasons of the year, become intensely sweet, cooling and glossy. These remarks hold good of other medicinal plants and herbs. 4

तत्र पृथिव्यम्बुगुणभूयिष्ठायां भूमौ जातानि विरेचनद्रव्याण्याददीत, अग्न्याकाशमारुतगुणभूयिष्ठायां वमनद्रव्याणि। उभयगुणभूयिष्ठायामुभयतोभागानि। आकाशगुणभूयिष्ठायां संशमनान्येवं बलवत्तराणि भवन्ति।।५।।

Herbs of purgative properties, which are grown on a soil permeated with the specific virtues of water or earth matter, should be culled as the most effective of their kind. Similarly, herbs of emetic virtues should be culled from a ground permeated with the essential virtues of fire, sky and air.

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Herbs exercising both purgative and emetic virtues should be culled from ground exhibiting features common to both the two aforesaid classes of soil. Similarly, herbs possessed of soothing properties (Samśamana)[1] are found to exert a stronger action in the event of their being reared on a soil permeated with the essential properties of sky. **5**

सर्वाण्येव चाभिनवान्यन्यत्र मधुघृतगुडपिप्पलीविडङ्गेभ्यः। (सर्वाण्येव सक्षीराणि वीर्यवन्ति।) तेषामसम्पत्तौ (न) तिक्रान्तवत्-सराण्याददीतेति॥६॥

All medicinal herbs and substances should be used as fresh as possible, excepting Pippali, Viḍaṅga, Madhu, Guḍa, and Ghṛta, (which should be used in a matured condition i.e. not before a year). The milky juice or sap of a medicinal tree or plant should be regarded as strong and active under all circumstances. Herbs and drugs, that had been culled or collected within the year, might be taken and used in making up a medicinal recipe in a case where fresh ones would not be available. **6**

भवन्ति चात्र-

गोपालास्तापसा व्याधा ये चान्ये वनचारिणः।
मूलाहाराश्च ये तेभ्यो भेषजव्यक्तिरिष्यते।।७।।
सर्वावयवसाध्येषु पलाशलवणादिषु।
व्यवस्थितो न कालोऽस्ति तत्र सर्वो विधीयते।।८।।

Authoritative Verses on the Subject : Medicinal herbs and plants should be recognised and identified with the help of cowherds, hermits, huntsmen, forest-dwellers, and those who cull the fruits and edible roots of the forest. No definite time can be laid down for the culling of the leaves and roots of medicinal plants, etc., such as are used in compounding the recipe, which is called the Patra-lavaṇa, and which covers, within its therapeutic range, diseases, which are

1. *Herbs or drugs, which in virtue of their own essential properties soothe or subdue a disease without eliminating the morbid humours or without exercising any emetic or purgative action.*

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peculiar to the entire organism (such as Váta-vyádhi, etc.)[1] **7-8**

गन्धवर्णरसोपेता षड्विधा भूमिरिष्यते।
तस्माद्भूमिस्वभावेन बीजिनः षड्रसायुताः।।९।।
अव्यक्तः किल तोयस्य रसो निश्चयनिश्चितः।
रसः स एव चाव्यक्तो व्यक्तो भूमिरसाद् भवेत्।।१०।।

As soil admits of being divided into six different classes according to its smell, colour, taste, etc. so the sap of a medicinal plant may assume any of the six different tastes through its contact with the peculiar properties of the soil it grows on. Tastes such as, sweet, etc., remain latent in water, which imparts them to the soil in a patent or perceptible condition. **9-10**

सर्वलक्षणसम्पन्ना भूमिः साधारणी स्मृता।
द्रव्याणि यत्र तत्रैव तद्गुणानि विशेषतः।।११।।

A plot of ground, exhibiting traits peculiar to all the five fundamental material principles (such as the earth, water, fire, etc.) is said to be possessed of a soil of general character (Sádháraṇi Bhūmi), and medicinal plants and herbs partake of the specific virtues of the soil they grown on. **11**

विगन्धेनापरामृष्टमविपन्नं रसादिभिः।
नवं द्रव्यं पुराणं वा ग्राह्यमेवं विनिर्द्दिशेत्।।१२।।
विडङ्गं पिप्पली क्षौद्रं सर्पिश्चाप्यनवं हितम्।
शेषमन्यत्त्वभिनवं गृह्णीयाद् दोषवर्जितम्।।१३।।

Drugs, whether fresh or old, and emitting a contrary smell, or in any way affected as regards their natural sap or juice, should not be used for pharmaceutical purposes. **12**

The virtues of such medicinal drugs and substances such as Viḍaṅga, Pippali, Madhu, and Guḍa, improve (after a year). Accordingly all drugs and medicinal herbs, excepting the preceding ones, should be used fresh and unsoiled, or uninjured by insects. **13**

1- Hence the doctrine, as regards the culling of the different parts of a medicinal plant such as, the leaves, roots, etc., in the different seasons of the year, naturally falls to the ground.

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जङ्गमानां वयःस्थानां रक्तरोमनखादिकम्।
क्षीरमूत्रपुरीषाणि जीर्णाहारेषु संहरेत्।।१४।।

Blood, nails, or hair etc., of animals, (officinally laid down to be used in our Pharmacopoeia), should be taken from young and healthy animals, and the ordure, urine, or milk or an animal, (enjoined to be used for medicinal purposes), should be collected at a time after it has completed its digestion. 14

प्लोतमृद्भाण्डफलक-शङ्कु विन्यस्तभेषजम्।
प्रशस्तायां दिशि शुचौ भेषजागारमिष्यते।।१५।।

The pharmacy and the medicinal store of a physician should occupy a commendable site and an auspicious quarter of the sky (North to East), and the collected medicines should be kept tied in pieces of clean linen, or stored in earthen vessels and hollow tubes of wood, or suspended on wooden pegs. 15

इति सुश्रुतसंहितायां सूत्रस्थाने भूमिप्रविभागविज्ञानीयो नाम सप्तत्रिंशोऽध्यायः॥३७॥

Thus ends the thirty-seventh Chapter of the Sūtrasthānam in the Suśruta Saṁhitā which treats of the Classification of grounds for the culture of medicinal plants and herbs, etc.

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SŪTRASTHĀNA

CHAPTER XXXVIII

अष्टत्रिंशोऽध्यायः

अथातो द्रव्यसंग्रहणीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall descourse on the Chapter, which deals with the general classification of drugs according to their therapeutical properties (**Dravya-Saṅgrahaṇīya-adhyáya**). 1

समासेन सप्तत्रिंशद्द्रव्यगणा भवन्ति। तद्यथा- विदारिगन्धा विदारी सहदेवा विश्वदेवा श्वदंष्ट्रा पृथक्पर्णी शतावरी सारिवा कृष्णसारिवा जीवकर्षभकौ महासहा क्षुद्रसहा बृहत्यौ पुनर्नवैरण्डौ हंसपादी वृश्चिकाल्यृषभौ चेति।

विदारिगन्धादिरयं गणः पित्तानिलापहः।
शोषगुल्माङ्गमर्दोर्ध्वश्वासकासविनाशनः ।।२।।

These drugs are usually made into thirty-seven different groups (Gaṇa) which are as follows :-

The Vidārigandhādi Group : The drugs known as Vidārigandhādi are Vidári, Sahadevá, Viśvadevá, Śvadaṅṣṭrá, Pṛthakparṇi, Śatávarī, Sárivā, black Sárivā, Jivaka, Ṛṣabhaka, Mahásahá, Kṣudra-Sahá, Bṛhatī, Kaṇṭakári, Punarnavá, Eraṇḍa, Hansapádi, Vṛścikáli, and Rishabhi, from the group known as the Vidári-gandhádi.

Metrical Text : The present group of drugs subdues the action of the deranged Váyu and Pitta and proves beneficial in phthisis (Śoṣa), Gulma, aching of the limbs, Ūrdhva-Śvása and cough. 2

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आरग्वधमदनगोपघोण्टाकण्टकीकुटजपाठापाटलामूर्वेन्द्रयवसप्तपर्ण-निम्बकुरुण्टकदासी कुरुण्टकगुडूचीचित्रकशार्ङ्गेष्टाकरञ्जद्वयपटोल-किराततिक्तकानि सुषवी चेति।

आरग्वधादिरित्येष गणः श्लेष्मविषापहः।
मेहकुष्ठज्वरवमीकण्डूघ्नो व्रणशोधनः।।३।।

The Áragvadhádi Group : The drugs known as Áragvadhādi are Madana, Gopaghoṇṭá, Kuṭaja, Páṭhá, Kaṇṭakī, Páṭalá, Mūrvá, Indrayava, Saptaparṇa, Nimba, Kuruṇṭaka, Dási-kuruṇṭaka, the two kinds of Karañja, Paṭola, Kirátttikta, Guḍūcī, Citraka, Shárngṣṭá, and Suṣavi form the group known as the Āragvadhádi.

Metrical Text : The group under discussion destroys the deranged Kapha and the effects of poison and proves beneficial in cases of Meha (morbid discharges from the urethra), Kuṣṭha, fever, vomiting and itching of the body and acts as a purifying (aseptic) agent in the case of an ulcer. 3

वरुणार्त्तगलशिग्रुमधुशिग्रुतर्कारीमेषशृङ्गीपूतिकनक्तमालमोर-टाग्निमन्थसैरेयकद्वयबिम्बीवसुकवसिर-चित्रकशतावरीबिल्वाज शृङ्गीदर्भा बृहतीद्वयञ्चेति।

वरुणादिर्गणो ह्येष कफमेदोनिवारणः।
विनिहन्ति शिरःशूलं गुल्माभ्यन्तरविद्रधीन्।।४।।

The Varunádi Group : The drugs known as Varunādi are Ártagala, Śigru, Madhu-Śigru, Tarkárī, Meṣa-Śṛṅgī, Pūtika, Naktamála, Moraṭa, Agnimantha, the two kinds of Sairiyaka, Bimbi, Vasuka, Vasira, Citraka, Śatávarī, Bilva, Ajaśṛṅgi, Darbhá, and the two kinds of Bṛhati form the group known as the Varuṇádi.

Metrical Text : The group is possessed of the efficacy of reducing the deranged Kapha and fat and proves efficacious in cases of cephalaegia, Gulma and internal abscesses. 4

वीरतरुसहचरद्वयदर्भवृक्षादनीगुन्द्रानलकुशकाशाश्मभेदका-ग्निमन्थमोरटावसुकवसिरभल्लूककुरुण्टकेन्दीवरकपोतवङ्काः श्वदंष्ट्रा चेति।

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वीरतर्वादिरित्येष गणो वातविकारनुत्।
अश्मरीशर्करामूत्रकृच्छ्राघातरुजापहः ।।५।।

The Vīratarvádi Group : The drugs known as Vīratarvādi are the two kinds of Sahacara, Darbha, Vṛkṣádanī, Gundrá, Nala, Kuśa, Káśa, Aśmabhedaka, Agnimantha, Moratá Vasuka, Vasira, Bhallūka, Kuruṇṭaka, Indīvara, Kapotavaṅká, and Śvadaṇṣtrá enter into the composition of the group known as the Vīratarvádi.

Metrical Text : The group subdues all disorders incidental to the deranged state of Váta and proves curative in Aśmarī, Śarkará, Mutrakṛchhra, Mūtrágháta and urinary troubles. **5**

सालसाराजकर्णखदिरकदरकालस्कन्धक्रमुकभूर्जमेषश्रृङ्गी-तिनिशचन्दनकुचन्दनशिंशपाशिरीषासनधवार्जुनतालशाकनक्तमाल-पूतिकाश्वकर्णागुरूणि कालीयकञ्चेति।

सालसारादिरित्येष गणः कुष्ठविनाशनः।
मेहपाण्ड्वामयहरः कफमेदोविशोषणः।।६।।

The Sálasárádi Group : The group of medicinal drugs, known as the Sálasárádi, consists of Sálasára, Ajakarṇa, Khadira, Kadara, Kálaskandha, Kramuka, Bhūrjja, Meṣaśṛṅgī, Tiniśa, Candana, Kucandana, Śiṅśapá, Śirīṣa, Asana, Dhava, Arjuna, Tála, Śáka, Naktamála, Putiká, Aśvakarṇa, Aguru and Káliyaka.

Metrical Texts : The group of the drugs, known as the Sálasárádi Gaṇa, destroys the germ of Kuṣṭha, absorbs the deranged fat and Kapha and proves beneficial in morbid discharges from the urethra (Meha), chlorosis or Jaundice (Pánḍu). **6**

रोध्रसावररोध्रपलाशकुटन्नटाशोकफञ्जीकट्फलैलवालुकशल्ल-कीजिङ्गिनीकदम्बसालाः कदली चेति।

एष रोध्रादिरित्युक्तो मेदःकफहरो गणः।
योनिदोषहरः स्तम्भी व्रण्यो (वर्ण्यो) विषविनाशनः।।७।।

The Rodhrádi Group : The group of medicinal drugs known as the Rodhrádi consists of Rodhra, Sávararodhra, Palāśa Kuṭannaṭa, Aśoka, Phañji, Katphala, Elaváluka, Śallákī, Jiṅginī, Kadamba, Sálá and Kadalī.

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Metrical Texts : The group is antidotal to the deranged Kapha and fat, is astringent in its properties, removes vaginal and uterine disorders, neutralises the effects of poison (anti toxic) and acts as a styptic and purifying agent in a case of ulcer and arrests all secretions and excretions of the body. **7**

अर्कालर्ककरञ्जद्वयनागदन्तीमयूरकभार्गीरास्नेन्द्रपुष्पीक्षुद्रश्वेता-महाश्वेतावृश्चिकाल्यलवणास्तापसवृक्षश्चेति।

अर्कादिको गणो ह्येष कफमेदोविषापहः।
क्रिमिकुष्ठप्रशमनो विशेषाद् व्रणशोधनः।।८।।

The Arkádi Group : The drugs known as the Arka, Alarka, the two kinds of Karañja, Nágadanti, Mayūraka, Bhárgi, Rásná, Indrapuṣpī, Kṣudraśvetā, Mahāśvetā, Vṛśchikāli, Alavaná and Tapaśa, Vṛkṣa enter into the composition of the group known as the Arkádi Gaṇa.

Metrical Texts : The group known as the Arkádi destroys Kapha, fat. and the effects of poison. It acts as a vermifuge and a specific aseptic agent in the case of an ulcer and proves curative in diseases of the skin. **8**

सुरसाश्वेतसुरसाफणिज्झकार्जकभूस्तृणसुगन्धकसुमुखकाल-मालकासमर्दक्षवकखरपुष्पाविडङ्गकट्फलसुरसीनिर्गुण्डी कुलाहलो-न्दुरुकर्णिकाफञ्जीप्राचीबलकाकमाच्यो विषमुष्टिकश्चेति।

सुरसादिगणो ह्येष कफहृत् क्रिमिसूदनः।
प्रतिश्यायारुचिश्वासकासघ्नो व्रणशोधनः।।९।।

The Surasádi Group : The drugs known as Surasá, white Surasá, Faṇijjhaka, Arjaka, Bhustriṇa, Sugandhaka, Sumukha, Kálamála, Kaśamarda, Kṣavaka, Kharpuṣpā, Viḍaṅga, Katphala, Surasi, Nirguṇḍi, Kuláhala, Indurukarṇiká, Phañji, Práchibala, Kákamáchi and Viṣamuṣṭika form the group known as the Surasádi Gaṇa.

Metrical Texts : The group acts as a vermifuge and is an aseptic agent. It subdues the deranged Kapha and proves beneficial in catarrh, non-relish for food, asthma and cough. **9**

मुष्ककपलाशधवचित्रकमदनवृक्षकशिंशपावज्रवृक्षास्त्रिफला चेति।

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मुष्ककादिर्गणो ह्येष मेदोघ्नः शुक्रदोषहृत्।
मेहार्शःपाण्डुरोगघ्नः शर्कराश्मरीनाशनः।।१०।।

The Muṣkakādi Group : The group of medicinal drugs known as the Muṣkakādi consists of Muṣkaka, Palāśa, Dhava, Citraka, Madana, Vṛkṣaka Śiṁśapā, Vajra-Vṛkṣa and Triphalá.

Metrical Text : The present group is possessed of the therapeutic virtue of destroying fat and removing the defects of semen. Meha, piles, jaundice, chlorosis, gravels and urinary calculi in the bladder are the diseases which yield to its curative efficacy. 10

पिप्पलीपिप्पलीमूलचव्यचित्रकशृङ्गवेरमरिचहस्तिपिप्पलीहरेणु-कैलाजमोदेन्द्रयवपाठाजीरकसर्षपमहानिम्बफलहिङ्गुभार्गीमधुर-सातिविषावचाविडङ्गानि कटुरोहिणी चेति।

पिप्पल्यादिः कफहरः प्रतिश्यायानिलारुचीः।
निहन्याद् दीपनो गुल्मशूलघ्नश्चामपाचनः।।११।।

The Pippalyādi Group : The group of medicinal drugs known as the Pippalyádi consists of Pippalī, Pippalī mula, Cavya, Citraka, Śṛngavera, Marica, Hasti-Pippalī, Hareṇuka, Elá, Ajamodá, Indrayava, Páṭhá, Jīraka, Sarṣapa, Mahá-Nimba-Phala, Hingu, Bhárgi, Madhurasá, Ativiṣa, Vacā, Viḍanga and Katurohiṇi.

Metrical Text : The present group acts as a good appetiser and is an absorbant of intestinal mucous and unassimilated lymph chyle. The range of its therapeutical application includes catarrh, deranged Kapha and Váta, non-relish for food, abdominal glands, colic and gastralgia. 11

एलातगरकुष्ठमांसीध्यामकत्वक्पत्रनागपुष्पप्रियङ्गुहरेणुकाव्याघ्रनख-शुक्तिचण्डास्थौणेयकश्रीवेष्टकचोचचोरकवालुकगुग्गुलुसर्जरसतु-रुष्ककुन्दुरुकाऽगुरुस्पृक्कोशीरभद्रदारुकुङ्कुमानि पुन्नागकेशरञ्चेति।

एलादिको वातकफौ निहन्याद् विषमेव च।
वर्णप्रसादनः कंण्डूपिडकाकोठनाशनः।।१२।।

The Elādi Group : The group of medicinal drugs known as the Eládi-Gaṇa consists of Elá, Tagara, Kuṣṭha, Máṅsi, Dhyámaka, Tvak, Patra, Nága-puṣpa, Priyaṅgu, Hareṇuka, Vyághranakha, Śukti, Candá,

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Sthauṇeyaka, Sriveṣṭaka, Coca, Coraka, Váluka, Guggulu, Sarjarasa, Turuṣka, Kunduruka, Aguru, Spṛkka, Uśira, Bhadradárū, Kumkuma, Punnága and Keśara.

Metrical Text : The therapeutic virtue of the group consists in subduing the action of Váyu and Kapha and in neutralising the effects of poison. It is a cosmetic and arrests the eruption of pimples and other vegetations on the skin such as rash, urticaria etc. and checks the itching sensation incidental thereto. **12**

वचामुस्तातिविषाभयाभद्रदारूणि नागकेशरञ्चेति। हरिद्रादारुहरिद्रा-कलशीकुटजबीजानि मधुकञ्चेति।

एतौ वचाहरिद्रादी गणौ स्तन्यविशोधनौ।
आमातीसारशमनौ विशेषाद् दोषपाचनौ।।१३।।

The Vacādi and Haridrādi Groups : The groups known as the Vacádi and Haridrádi Gaṇās, respectively consists of Vacá, Mustá, Ativiṣa, Abhayá, Bhadradárū, Nāgakeśara (Vacádi), Haridrá, Dárūharidrá, Kalaśi, Kuṭaja seeds and Madhuka (Haridradi).

Metrical Text : These two groups are the purifiers of breast milk and specifically act as the assimilators of the deranged humours of the body, their curative properties being markelly witnessed in cases of mucous dysentery (Ámátīsára). **13**

श्यामामहाश्यामात्रिवृद्दन्तीशङ्खिनीतिल्वककम्पिल्लकरम्यक-क्रमुकपुत्रश्रोणीगवाक्षीराजवृक्षकरञ्जद्वयगुडूचीसप्तलाच्छगलान्त्रीसुधाः सुवर्णक्षीरी चेति।

उक्तः श्यामादिरित्येष गणो गुल्मविषापहः।
आनाहोदरविड्भेदी तथोदावर्त्तनाशनः।।१४।।

The Śyāmādi Group : The drugs known as Śyāma, Mahá-Śyāmá, Trivṛt, Dantī, Śaṅkhinī, Tilvaka, Kampillaka, Ramyaka, Kramuka, Putraśroṇī, Gavákṣī, Rājavṛkṣa the two kinds of Karañja, Gudūci, Saptalá, Chhagalántri, Sudhá and Suvarṇakṣīrī, form the group known as the Śyāmādi Gaṇa.

Metrical Text : This group is possessed of the therapeutic virtue of curing abdominal glands and acts as an anti-toxic. It proves beneficial in Ānáha (epistasis), abdominal dropsy and diarrhoea and

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is one of the most reliable purgatives in cases of obstinate constipation of the bowels with suppression of urine and distention of the abdomen (Udávarta). 14

बृहतीकण्टकारिकाकुटजफलपाठा मधुकञ्चेति।

पाचनीयो बृहत्यादिर्गणः पित्तानिलापहः।
कफारोचकहल्लासमूत्रकृच्छ्रविनाशनः ।।१५।।

The Bṛhatyādi Group : The drugs known as Bṛhatī, Kaṇṭakārikā, Kuṭajaphala, Páṭhá and Madhuka combinedly from the group known as the Bṛhatyádi Gaṇa.

Metrical Text : The group is a good digestant or assimilator of the deranged humours. It subdues the deranged Váta, Pitta and Kapha and proves efficacious in cases of nausea, water-brash, dysuria and non-relish for food. 15

पटोलचन्दनकुचन्दनमूर्वागुडूचीपाठाः कटुरोहिणी चेति।

पटोलादिर्गणः पित्तकफारोचकनाशनः।
ज्वरोपशमनो व्रण्यश्छर्द्दिकण्डूविषापहः।।१६।।

The Paṭolādi Group : The drugs known as Paṭola, Candana, Kucandana, Mūrvá, Guḍūci, Páṭhá, and Kaṭurohiṇī form the group known as the Paṭoládi Gaṇa.

Metrical Text : The group is a febrifuge and anti-toxic, and its therapeutic action consists in destroying the action of the deranged Pitta and Kapha. It restores the natural relish of the patient for food, removes vomiting, and proves beneficial in ulcers, and itching erythematous eruptions. 16

काकोलीक्षीरकाकोलीजीवकर्षभकमुद्गपर्णीमाषपर्णीमेदामहामेदा-च्छिन्नरुहा कर्कटशृङ्गीतुगाक्षीरीपद्मकप्रपौण्डरीकर्द्धिवृद्धिमृद्वीकाजीवन्त्यो मधुकञ्चेति।

काकोल्यादिरयं पित्तशोणितानिलनाशनः।
जीवनो बृंहणो वृष्यः स्तन्यश्लेष्मकरस्तथा।।१७।।

The Kākolyādi Group : The drugs known as Kākolī-Kṣīra-Kákolī, Jivaka, Ṛṣabhaka, Mudga-Parṇī, Māṣaparṇī, Medá, Mahámedá,

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Chhinna-rūhá, Karkaṭa-Śṛngī, Tugākṣīrī, Padmaka, Prapauṇḍarīka, Rddhi, Vṛddhi, Mṛdvīká, Jivanti and Madhuka, combinedly form the group known as the Kákolyádi Gaṇa.

Metrical Text : The group of medicinal drugs under discussion subdues the action of the deranged Pitta, blood and Váyu. It increases the quantity of milk in the breast (galactagogue) and favours the accumulation of phlegm (Kapha) in the body. It is a restorative and an elixir and is endued with the therapeutic virtue of augmenting the virile potency of a man. **17**

ऊषकसैन्धवशिलाजतुकासीसद्वयहिङ्गूनि तुत्थकञ्चेति।

ऊषकादिः कफं हन्ति गणो मेदोविशोषणः।
अश्मरीशर्करामूत्रकृच्छ्रगुल्मप्रणाशनः ॥१८॥

The Ūṣakādi Group : The medicinal drugs and substances known as Uṣaka (alkaline earth) Saindhava salt, Śilājatu, the two kinds of Kásīsa, Hiṅgu and Tutthaka enter into the composition of the group known as the Ūṣakādi Gaṇa.

Metrical Text : It destroys kapha (mucous), absorbs the fat of the body and proves curative in cases of stone or gravel in the bladder (urinary calculi), dysuria and abdominal glands (Gulma). **18**

सारिवामधुकचन्दनकुचन्दनपद्मककाश्मरीफलमधूकपुष्पाण्युशीरञ्चेति।

सारिवादिः पिपासाघ्नो रक्तपित्तहरो गणः।
पित्तज्वरप्रशमनो विशेषाद् दाहनाशनः॥१९॥

The Sārivādi Group : The drugs known as Sárivá, Madhuka, Candana, Kucandana, Padmaka, Kāśmarī phala, Madhūka-Puṣpa and Uśīra, combinedly form the group known as the Sárivádi Gaṇa.

Metrical Text : The group under discussion allays thirst and proves curative in a case of haemoptysis. Its therapeutic virtue consists in curbing an attack of bilious (Pittaja) fever and in specifically alleviating the burning sensation (Dáha) of the body. **19**

अञ्जनरसाञ्जननागपुष्पप्रियङ्गुनीलोत्पलनलदनलिनकेशराणि मधुकञ्चेति।

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अञ्जनादिर्गणो ह्येष रक्तपित्तनिबर्हणः।
विषोपशमनो दाहं निहन्त्याभ्यन्तरं तथा।।२०।।

The Añjanādi Group : The group known as the Añjanádi Gaṇa consists of Añjana, Rasáñjana, Nāgapuṣpa, Priyaṅgu, Nīlotpala, Nalada, Nalina, Keśara and Madhuka.

Metrical Texts : At attack of haemoptysis readily yields to the curative virtue of the group under discussion. It is anti-toxic in its character and allays the internal burning sensation of the body. **20**

परूषकद्राक्षाकट्फलदाडिमराजादनकतकफलशांकफलानि त्रिफला चेति।

परूषकादिरित्येष गणोऽनिलविनाशनः।
मूत्रदोषहरो हृद्यः पिपासाघ्नो रुचिप्रदः।।२१।।

The Parūṣakādi Group : The group known as the Parūṣakādi Gaṇa consists of Parūṣaka, Drākṣa, Kaṭ-phala, Dáḍima, Rájádana, Kataka-phala Śāka-phala and Triphalá.

Metrical Text : It subdues the deranged Váyu, allays thirst, acts as a cordial, increases one's relish for food and cures the diseased or abnormal components of urine or its defects. **21**

प्रियङ्गुसमङ्गाधातकीपुन्नागनागपुष्पचन्दनकुचन्दनमोचरसरसाञ्जनकुम्भीकस्रोतोऽञ्जनपद्मकेशरयोजनवल्ल्यो दीर्घमूला चेति।

अम्बष्ठाधातकीकुसुमसमङ्गाकट्वङ्गमधुकबिल्वपेशिकारोध्रसावररोध्रपलाशनन्दीवृक्षाः पद्मकेशराणि चेति।

गणौ प्रियङ्ग्वम्बष्ठादी पक्वातीसारनाशनौ।
सन्धानीयौ हितौ पित्ते व्रणानाञ्चापि रोपणौ।।२२।।

The Priyaṅgvādi Group : The group of medicinal drugs known as the Priyaṅgvádi Gaṇa consists of Priyaṅgu, Samaṅgá, Dhátakī, Punnāg Nága-puṣpa, Candana, Kucandana, Mocarasa, Rasáñjana, Kumbhīka, Srotoñjana, Padma-keśara, Yojanvallī and Dīrghamūlá.

The Ambaṣṭhādi Group : Drugs known as Ambaṣṭhādi Gaṇa consists of Dhátakī flowers, Samaṅgá, Kaṭvaṅga, Madhuka, Bilva-peśikā, Rodhra, Sávara-Rodhra, Palāśa, Nandi-Vṛkṣa and Padma

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Keśara, enter into the composition of the group known as the Ambaṣṭhādi Gaṇa.

Metrical Text : The two medicinal recipes or groups prove beneficial in a case of deranged Pitta, favour the healing of ulcers, bring about the adhesion of fractured bones and prove curative in cases of dysentery where the stools are found to consist of lumps of thick and matured mucous (Pakvātisāra). **22**

न्यग्रोधोदुम्बराश्वत्थप्लक्षमधुक-कपीतनककुभाम्रकोशाम्रचोरक-पत्रजम्बूद्वयप्रियालमधूकरोहिणीवञ्जुलकदम्बबदरीतिन्दुकीसल्लकीरोध्र-सावररोध्रभल्लातकपलाशा नन्दीवृक्षश्चेति।

न्यग्रोधादिर्गणो व्रण्यः संग्राही भग्नसाधकः।
रक्तपित्तहरो दाहमेदोघ्नो योनिदोषहृत्।।२३।।

The Nyagrodhādi Group : The drugs known as Nyagrodha, Udumbara, Aśvattha, Plakṣa, Madhuka, Kapītana, Kakubha, Ámrá, Kośamra, Corakapatra, the two sorts of Jambūs, Priyála, Madhūka (Mahua), Rohiṇi, Vañjula, Kadamba, Badarī, Tindukī, Sallakī, Rodhra, Sávara-Rodhra, Bhallátaka, Palāśa and Nandī-Vṛkṣa, combinedly form the group known as the Nyagrodhādi Gaṇa.

Metrical Texts : This group proves beneficial in cases of ulcer, cures all disorders of the uterus and vagina, favours the adhesion of fractured bones and all sorts of secretions of the body in addition to its astringent properties (Saṅgráhī) and proves curative in a case of haemoptysis. It is an anti-fat and assuages the burning sensation of the body. **23**

गुडूचीनिम्बकुस्तुम्बुरुचन्दनानि पद्मकञ्चेति।

एष सर्वज्वरान् हन्ति गुडूच्यादिस्तु दीपनः।
हृल्लासारोचकच्छर्दिपिपासादाहनाशनः ।।२४।।

The guḍūcyādi Group : The drugs known as Guḍūci, Nimba, Kustumburū, Candana, and Padmaka, combinedly form the group known as the Guḍūcyádi Gaṇa.

Metrical Text : It is a good appetiser, and acts as a general febrifuge and successfully combats such symptoms as nausea, want of relish for food, vomiting, thirst and burning sensation of the body. **24**

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उत्पलरक्तोत्पलकुमुदसौगन्धिककुवलयपुण्डरीकाणि मधुकञ्चेति।

उत्पलादिरयं दाहपित्तरक्तविनाशनः।
पिपासाविषहृद्रोगच्छर्दिमूर्च्छाहरो गणः।।२५।।

The Utpalādi Group : The durgs known as Utpala Raktotpala, Kumuda Saugandhika, Kuvalaya, Puṇḍarīka and Madhuka constitute the group known as the Utpaládi Gaṇa.

Metrical Texts : The group is possessed of the therapeutic virtue of allaying thirst and corrects the deranged Pitta and the vitiated blood. It assuages the burning sensation of the body and proves curative in cases of vomiting, thirst, in Hṛdroga (Angina pectoris), in syncope, in haemoptysis and in cases of poisoning as well. **25**

मुस्ताहरिद्रादारुहरिद्राहरीतक्यामलकबिभीतककुष्ठहैमवतीवचा-पाठाकटुरोहिणीशार्ङ्गेष्टाऽतिविषाद्राविडीभल्लातकानि चित्रकञ्चेति।

एष मुस्तादिको नाम्ना गणः श्लेष्मनिसूदनः।
योनिदोषहरः स्तन्यशोधनः पाचनस्तथा।।२६।।

The Mustādi Group : The group of drugs known as Mustádi Gaṇa is composed of Mustá, Haridrá, Dárū-Haridrá, Harītakī, Ámalakī, Bibhītaka, Kuṣṭha, Haimavatī, Vacā, Páṭhá, Kaṭurohiṇī, Śaraṅgaṣṭa, Ativiṣā, Drāviḍī, Bhallátaka and Citraka.

Metrical Text : The group under discussion destroys the deranged Śleṣma, cures uterine and vaginal disorders, purifies the breast milk of a mother, and acts as a good digestant (Pácana). **26**

हरीतक्यामलकबिभीतकानीति त्रिफला।

त्रिफला कफपित्तघ्नी (तु त्रिदोषघ्नी) मेहकुष्ठविनाशिनी।
चक्षुष्या दीपनी चैव विषमज्वरनाशनी।।२७।।

The Triphalā Group : The drugs known Harītakī, Ámalakī and Bibhītaka, constitute the group known as the Triphaládi Gaṇa.

Metrical Text : The present group destroys the action of the deranged Váyu, Kapha and Pitta and proves curative in Meha, and in diseases of the skin (Kuṣṭha). It is a good appetiser improves the eyesight and proves beneficial in chronic intermittent fever (Viṣama-Jvara). **27**

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पिप्पलीमरिचश्रृङ्गवेराणीति त्रिकटुकम्।

त्र्यूषणं कफमेदोघ्नं मेहकुष्ठत्वगामयान्।
निहन्याद् दीपनं गुल्मपीनसाग्न्यल्पतामपि।।२८।।

The Trikaṭu Group : The Trikaṭu group consists of Pippalī, Marica and Sṛṅgavera.

Metrical Text : It destroys fat and Kapha, proves curative in cutaneous affections, leprosy Kuṣṭha, and is possessed of the virtue of curing abdominal glands, catarrh, dullness of the appetite and indigestion. **28**

आमलकीहरीतकीपिप्पल्यश्चित्रकश्चेति।

आमलक्यादिरित्येष गणः सर्वज्वरापहः।
चक्षुष्यो दीपनो वृष्यः कफरोचकनाशनः।।२९।।

The Ámalakyádi Group : The group known as the Ámalakyádi Gaṇa consists of Ámalakī. Harītakī, Pippalī and Citraka.

Metrical Text : The present group of medicinal drugs act as a general febrifuge and may be used with advantage in fevers of whatsoever type. Moreover, it is an aphrodisiac and acts as a general tonic or restorative and appetiser, destroying the deranged Kapha and improving the eyesight. **29**

त्रपुसीसताम्ररजतकृष्णलोहसुवर्णानि लोहमलञ्चेति।

गणस्त्रप्वादिरित्येष गरक्रिमिहरः परः।
पिपासाविषहृद्रोगपाण्डुमेहहरस्तथा ।।३०।।

The Trapvādi Group : The group known as the Trapvádi Gaṇa consists of Trapu, Sīsa, Támra, Rajata, Kṛṣṇa-Lauha, Suvarṇa and Lohamala.

Metrical Text : The present group is regarded as a good vermifuge and possessed of the virtue of neutralising the effects of chemical poison originated through incompatible combinations. Its therapeutic range covers Anaemea Meha (morbid secretions from the urethra), Hṛdroga (heart disease), thirst and maladies incidental to the effects of poison. **30**

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लाक्षारेवतकुटजाश्वमारकट्फलहरिद्राद्वयनिम्बसप्तच्छदमालत्य-स्त्रायमाणा चेति।

कषायतिक्तमधुरः कफपित्तार्त्तिनाशनः।
कुष्ठक्रिमिहरश्चैव दुष्टव्रणविशोधनः।।३१।।

The Lākṣādi Group : The drugs known as the Lākṣā, Árevata, Kuṭaja, Aśvamāra, Kaṭphala, Haridrá, Dáru-Haridrá, Nimba, Saptacchada, Málatī, and Tráyamáṇá form the Lākṣadi Gaṇa.

Metrical Text : This Gaṇa consist of astringent, bitter and sweet taste (Rasa) and acts as a good vermifuge and a purifying (aseptic) agent in cases of bad, malignant or indolent ulcers. Diseases due to the deranged Kapha and Pitta prove amenable to its curative properties, which extend to cases of cutaneous affections Kuṣṭha as well. **31**

पञ्च पञ्चमूलान्यत ऊर्ध्वं वक्ष्यामः। तत्र त्रिकण्टकबृहती-द्वयपृथक्पर्ण्यो विदारिगन्धा चेति कनीयः।

कषायतिक्तमधुरं कनीयः पञ्चमूलकम्।
वातघ्नं पित्तशमनं बृंहणं बलवर्द्धनम्।।३२।।

Now we shall describe the five groups of medicinal roots (Mūla), each consisting of similar number of components.

The Svalpa Pañcamūla Group : The group known as the minor group of five roots (Svalpa-Pañca-mūla) consists of the roots of medicinal plants known as the Trikaṇṭaka, the two species of Bṛhati, Pṛthakparṇi, and Vidárigandha.

Metrical Texts : This compound possesses a taste blended of astringent, bitter and sweet. It is a tonic and naurishing, subdues the deranged Váyu and proves soothing to the deranged Pitta. **32**

बिल्वाग्निमन्थटुण्टुकपाटलाकाश्मर्यश्चेति महत्।

सतिक्तं कफवातघ्नं पाके लघ्वग्निदीपनम्।
मधुरानुरसञ्चैव पञ्चमूलं महत् स्मृतम्।।३३।।

The Mahat Pañcamūla Group : The one known as the great or the major group of five medicinal root (Mahat-Pañcamūla) consists of the roots of such trees as Bilva, Agnimantha, Tuṇṭuka, Páṭala and Kāśmarī.

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Metrical Texts : It is bitter in taste and subdues the deranged Kapha and Váta. It is light (easily digestible) and appetising, and acquires a subsequent sweet taste in its reaction (Anurasa). **33**

अनयोर्दशमूलमुच्यते।

गणः श्वासहरो ह्येष कफपित्तानिलापहः।
आमस्य पाचनश्चैव सर्वज्वरविनाशनः।।३४।।

The Daśamūla Group : The two preceding groups in combination form the one technically known as the **Daśa-Mūla** (the ten roots), which is possessed of the virtue of destroying the deranged Váta, Pitta and Kapha. It proves beneficial in cases of asthma and difficult respiration. It acts as a good digestant in respect of undigested lymph chycle, etc. and is used with satisfactory results in all types of fever. **34**

विदारीसारिवारजनीगुडूच्योऽजशृङ्गी चेति वल्लीसंज्ञः।
करमर्दत्रिकण्टकसैरीयकशतावरीगृध्रनख्य इति कण्टकसंज्ञः ।।

रक्तपित्तहरौ ह्येतौ शोफत्रयविनाशनौ।
सर्वमेहहरौ चैव शुक्रदोषविनाशनौ।।३५।।

The Vallī-Pañcamūla Group : The group consisting of the roots of the five medicinal creepers known as Vidārī, Sārivá, Rajani, Guḍūcī and Aja-Śṛṅgī is called the Vallī-Pañcamūla.

The Pañca-kaṇṭaka Group : Similarly, the group consisting of the five medicinal (thorny) shrubs known as Karamardda, Trikaṇṭaka, Sairiyaka, Śatāvarī, and Gṛdhranakhī is called the Pañca-Kaṇṭaka.

Metrical Texts : The two preceding groups prove curative in Haemoptysis and in all the three types of anasarca or oedema (Śopha). Moreover, it has the incontestable virtue of arresting all sorts of urethral discharges and is a potent remedy in all cases of seminal disorders. **35**

कुशकाशनलदर्भकाण्डेक्षुका इति तृणसंज्ञकः।

मूत्रदोषविकारञ्च रक्तपित्तं तथैव च।
अन्त्यः प्रयुक्तः क्षीरेण शीघ्रमेव विनाशयेत्।।३६।।

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The Pañca-Tṛṇa Group : The group consisting of the five medicinal herbs (of the grass species) are known as Kuśa, Kāśa, Nala, Darbha, Kāṇḍekṣuka is called the Pañca-Tṛṇa.

Metrical Texts : Cases of Haemoptysis, renal defects or urinary diseases are found to speedily yield to the curative efficacy of the compound internally administered through the medium of cow's milk. **36**

एषां वातहरावाद्यावन्त्यः पित्तविनाशनः।
पञ्चकौ श्लेष्मशमनावितरौ परिकीर्त्तितौ।।३७।।

Metrical Texts : The first two of the afore said of Pañcamūlas (viz. the Svalpa and the Bṛhat Pañcamūlas) are possessed of the virtue of destroying the deranged Váta, while the one standing in the end of the list (Tṛṇa Pañcamūla) is endowed with the property of killing the deranged Pitta. Those standing third and fourth in order of enumeration (the Valli and Kaṇṭaka Pañcamūlas) subdue the deranged Kapha. **37**

समासेन गणा ह्येते प्रोक्तास्तेषान्तु विस्तरम्।
चिकित्सितेषु वक्ष्यामि ज्ञात्वा दोषबलाबलम्।।३८।।

The groups of medicinal drugs and roots have thus been briefly described, which will be more elaborately dealt with later on in the chapter on Therapeutics. **38**

एभिर्लेपान् कषायांश्च तैलं सर्पींषि पानकान्।
प्रविभज्य यथान्यायं कुर्वीत मतिमान् भिषक्।।३९।।

धूमवर्षानिलक्लेदैः सर्वर्त्तुष्वनभिद्रुते।
ग्राहयित्वा गृहे न्यस्येद् विधिनौषधसंग्रहम्।।४०।।
समीक्ष्य दोषभेदांश्च गणान् भिन्नान् प्रयोजयेत्।
पृथङ्मिश्रान् समस्तान् वा गणं वा व्यस्तसंहतम्।।४१।।

An intelligent physician should prepare plasters, decoctions, medicated oils, Ghṛtas (medicated clarified butter) or potions, according to the exigencies of each individual case. These drugs may be duly culled in all seasons of the year, and should be stored in a room protected from smoke, blasts of cold, wind and rain. The groups enumerated above should be therapeutically used according to the nature of the deranged humours involved in each individual case.

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Only two, three or four drugs of the same medicinal group, or a similar number of drugs chosen from the the different groups, or a group of medicinal drugs in its entirety, or in combination with another, should be used according to the indications of any particular case, as the physician, in his discretion, would determine. **39-41**

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यसंग्रहणीयो नामाष्टत्रिंशोऽध्यायः॥३८॥

Thus ends the thirty-eighth Chapter of the Sutrasthána in the Suśruta Saṁhitá, which deals with the classification of drugs according to their therapeutical use.

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SŪTRASTHĀNA

CHAPTER XXXIX

एकोनचत्वारिंशोऽध्यायः

अथातः संशोधनसंशमनीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of medicinal drugs possessed of cleansing (cathartic) or soothing effects **(Saṁśodhana-Saṁśamanīya-adhyáya). 1**

मदनकुटजजीमूतकेक्ष्वाकुधामार्गवकृतवेधनसर्षपविडङ्गपिप्पलीकरञ्जप्रपुन्नाडकोविदारकर्बुदारारिष्टाश्वगन्धाविदुलबन्धुजीवकश्वेताशणपुष्पीबिम्बीवचामृगेर्वारुचित्राश्चेत्यूर्द्ध्वभागहराणि। तत्र कोविदारपूर्वाणां फलानि। कोविदारादीनां मूलानि॥२॥

Emetic Drugs : The drugs known as Madana fruits, Kuṭaja, Jīmūtaka, Ikṣvāku, Dhāmārgava, Kṛta-vedhana, Sarṣapa, Viḍanga, Pippalī, Karañja, Prapunnáḍa, Kovidára, Korbudára, Ariṣṭa, Aśvagandhá, Vidula, Bandhujīvaka, Śvetā, Saṇapuṣpī, Bimbī, Vacā, Mṛgervāru and Citrá, etc. are possessed of emetic properties. Out of these the **fruits** (seeds) of plants preceding Kovidára in the abovesaid list (from the Madana fruits to those of the Prapunnáḍa) and the **roots** of plants from Kovidára to its close, should be used. **2**

त्रिवृताश्यामादन्तीद्रवन्तीसप्तलाशङ्खिनीविषाणिकागवाक्षीच्छगलान्त्रीस्नुक्सुवर्णक्षीरीचित्रककिणिहीकुशकाशतिल्वककम्पिल्लकरम्यकपाटलापूगहरीतक्यामलकबिभीतकनीलिनीचतुरङ्गुलैरण्डपूतीकमहावृक्षसप्तच्छदार्क ज्योतिष्मती चेत्यधोभागहराणि। तत्र

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तिल्वकपूर्वाणां मूलानि। तिल्वकादीनां पाटलान्तानां त्वचः। कम्पिल्लकफलरजः। पूगादीनामेरण्डान्तानां फलानि। पूतीकारग्वधयोः पत्राणि। शेषाणां क्षीराणीति॥३॥

Purgative Drugs : The trees, plants, herbs and creepers, etc. known as Trivṛtā, Śyāmā, Dantī, Dravantī, Saptalá, Śaṅkhinī, Viṣāṇikā, Gavākṣī, Chhgaláṇtri, Snuk, Suvarṇakṣīrī, Citraka, Kiṇihī, Kuśa, Kāśa, Tilvaka, Kampillaka, Ramyaka, Pāṭalá. Pūga, Harītakī, Ámalaka, Bibhitaka, Nīlinī, Caturaṇgula, Eranḍa, Pūtīka, Mahávṛkṣa, Saptacchhada, Arka and Jyotiṣmatī, etc. are possessed of purgative properties. Of these the **roots** of plants, which precede Tilvaka in the above list, should be used for purgative purposes. The **barks** of trees from Tilvaka to Pátalá in the same list should be used for similar purposes. The pollens or dust of the Kampilla seeds and of the **fruits** of trees from Eranḍa to Puga, the **leaves** of Pūtīka, and Áragvadha and the milky exudations of the remaining members of the list, should be similarly used. 3

कोशातकी सप्तला शङ्खिनी देवदाली कारवेल्लिका चेत्युभयतोभागहराणि। एषां स्वरसा इति॥४॥

The expressed juice of Kaśātakī, Saptalá, Śaṅkhinī, Devadálī, or Káravelliká is both emetic and purgative. 4

पिप्पलीविडङ्गापामार्गशिग्रुसिद्धार्थकशिरीषमरिचकरवीरबिम्बीगिरिकर्णिकाकिणिहीवचाज्योतिष्मतीकरञ्जार्कालर्कलशुनातिविषाश्रृङ्गवेरतालीशतमालसुरसार्जकेङ्गुदीमेषश्रृङ्गीमातुलुङ्गीमुरङ्गीपीलुजातीशालतालमधूकलाक्षाहिङ्गुलवणमद्यगोशकृद्रसमूत्राणीति शिरोविरेचनानि। तत्र करवीरपूर्वाणां फलानि। करवीरादीनामर्कान्तानां मूलानि। तालीशपूर्वाणां कन्दाः। तालीशादीनामर्जकान्तानां पत्राणि। इंगुदीमेषश्रृङ्गीत्वचौ। मातुलुङ्गीमुरङ्गीपीलुजातीनां पुष्पाणि। शालतालमधूकानां साराः। हिङ्गुलाक्षे निर्यासौ। लवणानि पार्थिवविशेषाः। मद्यान्यासवसंयोगाः। शकृद्रसमूत्रे मलाविति॥५॥

The Errhines : The following drugs, *viz.* Pippalī, Viḍanga, Apámárga, Śigru, Siddhárthaka, Śirīṣa, Marica, Karavīra, Bimbī, Girikarṇiká, Kiṇihī, Vacā, Jyotiṣmatī, Karañja, Arka, Alarka, Laśuna,

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Ativiṣā, Śṛṅgavera, Tālīśa, Tamála, Surasá, Arjaka, Iṅgudi, Meṣaśṛṅgī, Mātuluṅgī, Muraṅgī, Pīlu, Jātī, Śāla, Tála, Madhūka (Maula), Lākṣā and Hiṅgu, together with such substances as rock-salt, spirits, cow's urine and watery exudation of cow dung should be regarded as errhines Śirovirecana. The **fruits** (seeds) of plants from Pippalī to Marica enumerated in the above-said list, the **roots** of plants commencing with Karavīra and ending with Arka, the **bulbs** of those whose names precede Tālīśa in the same list, the **leaves** of those commencing with Tālīśa and ending with the Arjaka therein, the **barks** of Iṅgudī and Meṣaśṛṅgī, the **flowers** of Mātuluṅgī, Muraṅgī, Pīlu and Jāti, the **essence** (Sára) of Śāla, Tála and Madhūk (Maul) trees, the gummy exudation (Niryása) of Hiṅgu plants and Lākṣā trees, as well as salts which are but the saline modifications of earth, Madya (wines) which are but the modified products of Ásava (fermented liquors), and secretions of cowdung, or cow's urine which should be understood to mean the animal excrements, in their crude or natural state, should be used where errhines are indicated. **5**

संशमनान्यत उद्धर्वं वक्ष्यामः। तत्र भद्रदारुकुष्ठहरिद्रावरुणमेषशृङ्गीबलातिबलार्त्तगलकच्छुराशल्लकीकुबेराक्षीवीरतरुसहचराग्निमन्थवत्सादन्येरण्डाश्मभेदकालर्कार्कशतावरीपुनर्नवावासुकवशिरकाञ्चनकभार्गीकार्पासीवृश्चिकालीपत्तूरबदरयवकोलकुलत्थप्रभृतीनि विदारिगन्धादिश्च द्वे चाद्ये पञ्चमूल्यौ समासेन वातसंशमनो वर्गः॥६॥

Saṁśamanīya Drugs : Now we shall enumerate the names of drugs and substances which soothe or pacify the deranged humours or principles of the body involved in any particular disease Saṁśamana.

Váta-Saṁśamana-Varga : The following drugs, *viz.* Bhadradáru, Kuṣṭha, Haridrá, Varuṇa, Meṣaśṛṅgī, Balā, Atibalā, Ártagala, Kacchurá, Śallakī, Kuberākṣī, Vīrataru, Sahacara, Agnimantha, Vatsādani, Eraṇḍa, Aśmabhedak, Alarka, Arka, Śatāvarī, Punarnavá, Vasuka, Vaśira, Káñcanaka, Bhárṅgī, Kārpāsī, Vṛścikálī, Pattura, Vadara, Yava, Kola, Kulattha, etc. and the drugs forming the group of Vidárigandhádi-Gaṇa, as well as those belonging to the first two groups of Pancamūla (Mahat and Svalpa), are possessed of the general virtue of soothing (restoring to its normal state) the deranged (Váyu) Váta. **6**

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चन्दनकुचन्दनह्रीबेरोशीरमञ्जिष्ठापयस्याविदारीशतावरीगुन्द्रा-शैवलकह्लारकुमुदोत्पलकन्दलीदूर्वामूर्वाप्रभृतीनि काकोल्यादिः सारिवादि-रञ्जनादिरुत्पलादिर्न्यग्रोधादिस्तृणपञ्चमूलमिति समासेन पित्तसंशमनो वर्गः॥७॥

Pitta-Saṁśamana-Varga : The drugs known as Candana, Kucandana, Hrībera, Uśīra, Mañjiṣṭhā, Payasyá, Vidárī, Śatāvarī, Gundrá, Śaivala, Kalhára, Kumuda, Utpala, Kandalī, Dūrvā, Mūrvā, etc. and the drugs forming the groups of Kákolyádi, Sárivádi, Añjanādi, Utpaládi, Nyágrodhádi, and Tṛṇa-Pancamula groups generally prove soothing to the deranged Pitta. 7

कालेयकागुरुतिलपर्णीकुष्ठहरिद्राशीतशिवशतपुष्पासरलारास्ना-प्रकीर्योदकीर्येङ्गुदीसुमनःकाकादनीलाङ्गलकीहस्तिकर्णमुञ्जातकला-मज्जकप्रभृतीनि वल्लीकण्टकपञ्चमूल्यौ पिप्पल्यादिर्बृहत्यादि-र्मुष्ककादिर्वचादिः सुरसादिरारग्वधादिरिति समासेन श्लेष्मसंशमनो वर्गः॥८॥

Śleṣmā-Saṁśamana-Varga : The drugs known as Káleyaka, Aguru, Tilaparṇī, Kuṣṭha, Haridrá, Śītaśiva, Śatapuṣpā, Saralá, Rásná, Prakīryá, Udakīryá, Iṅgudī, Sumanáḥ, Kákádanī, Láṅgalakī, Hastikarṇa, Muñjátaka, Lámajjaka, etc. and the drugs belonging to the groups of Vallī and Kaṇṭaka, Pañcamūlas and those composing the Pipalyádi-Varga, Bṛhatyádi-Varga, Muṣkakadi-Varga, Vacádi, Surasádi and Áragvadhádi groups are generally possessed of the efficacy of restoring the deranged Śleṣma to its natural state. 8

तत्र सर्वाण्येवौषधानि व्याध्यग्निपुरुषबलान्यभिसमीक्ष्य विदध्यात्। तत्र व्याधिबलादधिकमौषधमुपयुक्तं तमुपशम्य व्याधिं व्याधिमन्यमावहति। अग्निबलादधिकमजीर्णं विष्टभ्य वा पच्यते। पुरुषबलादधिकं ग्लानि-मूर्च्छामदानावहति संशमनमिति, एवं संशोधनमतिपातयति, हीनमेभ्यो दत्तमकिञ्चित्करं भवति। तस्मात् सममेव विदध्यात्॥९॥

The choice of a medicine whether for cleansing or soothing purposes should be determined by the consideration of the strength (intensity) of the disease, and the stamina and the digestive function of the patient under treatment. A medicine (of a soothing or Saṁsámana

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efficacy), which is stronger than the disease it has been applied to combat with, not only checks it with its own soothing virtue but usually gives rise to a fresh malady, on account of its surplus energy being not requisitioned into action, nor its being used up by the weakened and conquered original distemper. It is thus stored up in the organism for the working of fresh mischief. A medicine, which proves stronger than the digestive function of a patient, impairs his digestion, or takes an unusually greater length of time to be digested and assimilated into his organism. A medicine, which is stronger that the physical stamina of a patient, may bring on a feeling of physical languor, fits of fainting, loss of consciousness, delirium, etc. Similarly, an overdose of a cleansing (cathartic) medicine may work similar mischief. On the other hand, medicines of inadequate potencies, and accordingly unequal to the strength of a disease, as well as medicines in inadequate doses fail to produce any tangible effect. Hence medicines of adequate potencies should be alone administered in adequate doses. **9**

भवन्ति चात्र-

रोगे शोधनसाध्ये तु यो भवेद् दोषदुर्बलः।
तस्मै दद्याद् भिषक् प्राज्ञो दोषप्रच्यावनं मृदु।।१०।।
चले दोषे मृदौ कोष्ठे नेक्षेतात्र बलं नृणाम्।
अव्याधिदुर्बलस्यापि शोधनं हि तदा भवेत्।।११।।
स्वयं प्रवृत्तदोषस्य मृदुकोष्ठस्य शोधनम्।
भवेदल्पबलस्यापि प्रयुक्तं व्याधिनाशनम्।।१२।।
व्याध्यादिषु तु मध्येषु क्वाथस्याञ्जलिरिष्यते।
बिडालपदकं चूर्णं देयः कल्कोऽक्षसम्मितः।।१३।।

Authoritative verses on the subject : A prudent physician should prescribe a mild purgative for a patient enfeebled by the action of the deranged and accumulated bodily humours and laid up with a disease in which such a cleansing (cathartic) or emetic remedy is indicated. The same rule should hold good in the case of a patient enfeebled through causes other than physical distempers, and whose bowels are easily moved, and in whom the fecal matter, etc. are found to have been dislodged from their natural seats or locations. Decoctions

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(including extracts and cold infusions of medicinal herbs) in doses of four Palas weights, and pastes and powders in doses of two Palas weights, should be prescribed in a disease of ordinary intensity. Corrective medicines (Purgatives and Emetics) may be safely exhibited even in a weak patient with loose or unconstipated bowels, if they are found to be stuffed with a spontaneous accumulation of fecal matter (Doṣa) etc. inspite of such looseness or easy motion. **10-13**

इति सुश्रुतसंहितायां सूत्रस्थाने संशोधनसंशमनीयो नामैकोनचत्वारिंशोऽध्यायः॥३९॥

Thus ends the thirty-ninth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of drugs of cleansing (corrective) and soothing properties.

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SŪTRASTHĀNA

CHAPTER XL

चत्वारिंशोऽध्यायः

अथातो द्रव्यरसगुणवीर्यविपाकविज्ञानीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of drugs and their flavours, virtues, potencies and chemical actions as Lord Dhanvantari narrated. **(Dravya-Rasa-Guṇa-Vīrya-Vipāka-Vijñānīya-adhyāya). 1**

केचिदाचार्या ब्रुवते द्रव्यं प्रधानम्, कस्मात्? व्यवस्थितत्वात्, इह खलु द्रव्यं व्यवस्थितं न रसादयः, यथा– आमे फले ये रसादयस्ते पक्वे न सन्ति; नित्यत्वाच्च, नित्यं हि द्रव्यमनित्या गुणाः, यथा– कल्कादिप्रविभागः, स एव सम्पन्नरसगन्धो व्यापन्नरसगन्धो वा भवति, स्वजात्यवस्थानाच्च, यथा हि पार्थिवं द्रव्यमन्यभावं न गच्छत्येवं शेषाणि; पञ्चेन्द्रियग्रहणाच्च, पञ्चभिरिन्द्रियैः गृह्यते द्रव्यं न रसादयः, आश्रयत्वाच्च, द्रव्यमाश्रिता रसादयो भवन्ति; आरम्भसामर्थ्याच्च, द्रव्याश्रित आरम्भः, यथा– विदारिगन्धादिमाहृत्य संक्षुद्य विपचेदित्येवमादिषु न रसादिष्वारम्भः; शास्त्रप्रामाण्याच्च, शास्त्रे हि द्रव्यं प्रधानमुपदेशे हि योगानां, यथा– मातुलुङ्गाग्निमन्थौ चेत्यादौ न रसादय उपदिश्यन्ते; क्रमापेक्षितत्वाच्च रसादीनां, रसादयो हि द्रव्यक्रममपेक्षन्ते, यथा– तरुणे तरुणाः सम्पूर्णे सम्पूर्णा इति; एकदेशसाध्यत्वाच्च, द्रव्याणामेकदेशेनापि व्याधयः साध्यन्ते, यथा– महावृक्षक्षीरेणेति; तस्माद्द्रव्यं प्रधानम्। द्रव्यलक्षणन्तु क्रियागुणवत् समवायिकारणमिति॥२॥

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Certain professors of the Áyurveda hold that a medicinal drug or substance is pre-eminently the most important matter with which the science of medicine is concerned. First because, a drug, as a substance, has a definite and continuous existence, which its attributes (such as, taste, etc.,) do not possess. As for example the tastes, etc., which characterise a fruit in its unripe stage, are not perceived in its ripe or matured condition. Secondly because, a drug is real (Nitya) and invariable, whereas its attributes are but transitory and accidental at the best. As for instance the real character of a drug cannot be destroyed whether it be powdered or pasted. Thirdly because, a drug or a substance never can lose its own generic character. As for example, a drug possessed of attributes peculiar to the fundamental matter, earth, can never be transformed into one of watery attributes- a truth which does not hold good of its attributes. Fourthly because, a drug or a substance is an object of all the five senses of a man, whereas its attributes of tastes, etc. are respectively accommodated to the faculty of special sense organs. Fifthly because, a drug or a substance is the receptacle of the attributes of taste, etc., while the latter are the things contained. Sixthly because, a dictum of medicine can be commenced with the name of a drug or substance. As for example, it is quite natural to say that the drugs such as Vidári Gandhá, etc., should be pressed and boiled. But it sounds preposterous to utter that the sweet taste should be pulverised and boiled. Seventhly because, the greater importance of a drug or substance has been laid down in the Śāstrās of medicines in as much as medical recipes have been described by the names of their component ingredients such as Mátuluṅga, Agnimantha, etc., and not described as the tastes of Mátuluṅga, Agnimantha etc. Elighthly because, the attributes of tastes; etc., depend upon the drugs and substances (of which they are the attributes) for their progressive maturity. As for example, the taste of a drug or substance varies with its growth and is different in its raw (immature) and ripe (mature) conditions. (Hence a drug is more important than its attributes of taste, etc.) Ninthly because, a drug may prove curative through the efficacy of one of its component parts or principles as in the case of Mahāvṛkṣa the milky exudations of which are possessed of therapeutical virtues, which cannot be said of its taste.

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Hence a drug or a substance (Dravya) is the most important factor (which the science of medicine has got to deal with). A substance or drug necessarily implies action and attributes which is intimately connected with dravya and of which it is the primary cause, or to put it more explicitly, these attributes have an inseparable inherence in and are intimately associated with the substance by way of cause and effect (Samaváyi-Káraṇa). 2

नेत्याहुरन्ये। रसास्तु प्रधानम्, कस्मात्? आगमात्, आगमो हि शास्त्रमुच्यते, शास्त्रे हि रसा अधिकृताः, यथा–रसायत्त आहार इति, तस्मिंश्च प्राणाः; उपदेशाच्च, उपदिश्यन्ते हि रसाः, यथा–मधुराम्ललवणा वातं शमयन्ति; अनुमानाच्च, रसेन ह्यनुमीयते द्रव्यं, यथा– मधुरमिति; ऋषिवचनाच्च, ऋषिवचनं वेदः, यथा–किञ्चिदिज्यार्थं मधुरमाहरेदिति; तस्माद् रसाः प्रधानं, रसेषु गुणसंज्ञा। रसलक्षण- मन्यत्रोपदेक्ष्यामः॥३॥

Others, on the contrary, who do not endorse the above opinion, accord the highest importance to the attribute of taste (Rasa) of a drug or substance. Firstly because, it is so laid down in the Ágamas (Vedas), which include the science of medicine (Áyurveda Śāstra) as well, and in as much as such statements as "Food is primarily contingent on its tastes and on food depends life" occur therein. Secondly because, the essential importance of taste may be inferred from such injunctions or instructions of the professors of medicine as, "sweet, acid and saline tastes soothe or pacify the deranged bodily Váyu." Thirdly because, a drug or a substance is named after the nature of its taste, as a sweet drug, a saline substance, etc. Fourthly because, its primary importance is based on the inspired utterances of the holy sages Ṛṣis which form the sacred hymns and verses of the Vedas, and such passages as "sweets to be collected for the purposes of a religious sacrifice", etc., are to be found in them. Hence taste is the most important factor in the science of medicine and forms the primary attribute of a medicinal drug. But later on, we shall have occasion to speak of that. 3

नेत्याहुरन्ये, वीर्यं प्रधानमिति। कस्मात्? तद्वशेनौषधकर्मनिष्पत्तेः। इहौषधकर्माण्यूर्ध्वाधोभागोभयभागसंशोधनसंशमनसंग्राहकाग्निदीपन-पीडनलेखनबृंहणरसायनवाजीकरणश्वयथुकरविलयनदहनदारणमादन-प्राणघ्नविषप्रशमनादीनि वीर्यप्राधान्याद् भवन्ति। तच्च वीर्यं द्विविधमुष्णं

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शीतञ्चाग्नीषोमीयत्वाज्जगतः। केचिदष्टविधमाहुः शीतम् उष्णं स्निग्धं रूक्षं विशदं पिच्छिलं मृदु तीक्ष्णञ्चेति; एतानि खलु वीर्याणि स्वबलगुणोत्कर्षाद् रसमभिभूयात्मकर्म कुर्वन्ति। यथा तावन्महत् पञ्चमूलं कषायं तिक्तानुरसं वातं शमयत्युष्णवीर्यत्वात्, तथा कुलत्थः कषायः कटुकः पलाण्डुः स्नेहभावाच्च। मधुरश्चेक्षुरसो वातं वर्धयति शीतवीर्यत्वात्। कटुका पिप्पली पित्तं शमयति मृदुशीतवीर्यत्वात्, अम्लमामलकं लवणं सैन्धवञ्च। तिक्ता काकमाची पित्तं वर्धय-त्युष्णवीर्यत्वात्, मधुरा मत्स्याश्च। कटुकं मूलकं श्लेष्माणं वर्धयति स्निग्धवीर्यत्वात्। अम्लं कपित्थं श्लेष्माणं शमयति रूक्षवीर्यत्वात्, मधुरं क्षौद्रञ्च। तदेतन्निदर्शनमात्रमुक्तम्॥४॥

Certain authorities however, (who reject the two aforesaid theories), hold the potency (Vīrya) of a drug to be the most important factor in medicine in as much as its therapeutic action, whether purgative, emetic, or both, or cathartic, or pacifying, or astringent, appetising, pressing (drawing to a definite head) or liquefacient, or constructive, tonic (vitalising) or aphrodisiac, or inflammatory, absorbing, caustic, or bursting, or intoxicating, soporific, killing or antitoxic, depends upon its potency. The potency of a drug is either cooling or heat-making owing to the two-fold (hot and cool) nature of the temperament of the world. According to several authorities the potency of a medicinal drug may be classed as either hot or cool, emollient or dry, expansive or slimy, mild or keen, so as to embrace the eight different attributes in all. These potencies of medicinal drugs serve their respective functions by overpowering their (drugs') tastes with their specific strength (intensity) and virtues. As for example the decoction of the roots belonging to the group of the Mahápañcamūla, though possessed of an astringent taste which is subsequently transformed into a bitter one, acquires the virtue of pacifying the deranged Váyu out of its heat-making potency. Similarly, the pulse known as Kulattha though possessed of an astringent taste, and onion though endued with a pungent one, respectively soothe the same deranged humour of the body through the oleaginous character of their potencies. On the other hand, the expressed juice of sugar-cane, though possessed of a sweet taste, tends to augment or aggravate the

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deranged Váyu owing to its cooling potency. The drug Pippalī, though a pungent substnce in itself, proves soothing to the deranged Pitta, owing to its mild and cooling potency. Similarly, an Ámalaka fruit, though acid in taste, and Saindhava, though saline, respectively tend to pacify the deranged Pitta. The drug Kákamáci, though of a bitter taste, and fish, though sweet, respectively aggravate the Pitta, owing to their thermogenetic potency. Similarly, Mūlaka (Radish), though pungent, increases the Kápha of the body, on account of its emollient potency; and Kapittha, though acid, soothes; and honey, though sweet, tends to pacify the deranged Kapha owing to the dry character of its potency. The aforesaid instances have been cited by way of illustration. **4**

भवन्ति चात्र-

ये रसा वातशमना भवन्ति यदि तेषु वै।
रौक्ष्यलाघवशैत्यानि न ते हन्युः समीरणम्।।५।।
ये रसाः पित्तशमना भवन्ति यदि तेषु वै।
तैक्ष्ण्यौष्ण्यलघुताश्चैव न ते तत्कर्मकारिणः।।६।।
ये रसाः श्लेष्मशमना भवन्ति यदि तेषु वै।
स्नेहगौरवशैत्यानि बलासं वर्द्धयन्ति ते।।७।।
तस्माद्वीर्य्यं प्रधानमिति।।८।।

Authoritative verses on the subject : Tastes, which are possessed of dry, light or cold potencies, fail to pacify the deranged Váyu, though otherwise they may prove soothing to that deranged humour. Similarly, tastes, which are ordinarily reckoned as pacifiers of the deranged Pitta, fail to produce that effect in the event of their being endued with a keen, light or heat-making potency. Likewise, tastes, which are commonly found to soothe the deranged Kapha, tend to aggravate it in the event of their being possessed of potencies which are resepctively heavy, cool and emollient in their character.[1] Hence the potency of a drug is the most important factor in the science of medicine. **5-8**

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1. *Flavours such as, sweet, acid and saline, subdue the deranged Váyu. Tastes such as, sweet, bitter and astringent are antibilious in their efficacy, while those, which are pungent, bitter and astringent, are antiphlegmagogic in their virtues.*

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नेत्याहुरन्ये, विपाकः प्रधानमिति। कस्मात्? सम्यङ्मिथ्या-विपाकत्वात्। इह सर्वद्रव्याण्यभ्यवहृतानि सम्यङ्मिथ्याविपक्वानि गुणं दोषं वा जनयन्ति। तत्राहुरन्ये–प्रतिरसं पाक इति। केचित् त्रिविधमिच्छन्ति मधुरमम्लं कटुकञ्चेति। तत् तु न सम्यक्, भूतगुणा-दागमाच्चान्योऽम्लो विपाको नास्ति। पित्तं हि विदग्धमम्लतामुपैति अग्नेर्मन्दत्वात्। यद्येवं लवणोऽप्यन्यः पाको भविष्यति, श्लेष्मा हि विदग्धो लवणतामुपैति, मधुरो मधुरस्य, अम्लोऽम्लस्य, एवं सर्वेषामिति केचिदाहुः। दृष्टान्तञ्चोपदिशन्ति–यथा तावत् क्षीरमुखागतमभिपच्यमानं मधुरमेव स्यात् तथा शालियवमुद्गादयः प्रकीर्णाः स्वभावमुत्तरकालेऽपि न परित्यजन्ति तद्वदिति। केचिद् वदन्त्यबलवन्तो बलवतां वशमायान्तीति, एवमनवस्थितिस्तस्मादसिद्धान्त एषः॥९॥

But certain authorities dissent from the above-said view, and attach the highest importance to the process of digestive (chemical) reaction (Vipáka) for the reason, that all ingested food, properly or improperly digested in the stomach, proves wholesome or otherwise to the body. Certain authorities on the subject hold that digestion develops all the several taste.[1] According to others, tastes such as, sweet, pungent and acid, follow upon the completion of the process of digestion (by way of reactionary result or transformation). It is needless to say that the hypothesis is based on erroneous data, in as much as the fact of acid digestion (acid taste developed at the close of the digestive process or reactionary acidity) is contrary both to the properties of matter and the collective experience of the race embodied in the dictum of the Śāstrās and which should be rather ascribed to the acid taste of the Pitta remaining in an undigested or unassimilated condition owing to imperfect gastric digestion. The probability of a saline digestion (a reactionary saline taste following upon the close of the digestive process) should be necessarily presumed, if the fact of an acid digestion were to be upheld as a tested and corroborated principle of medical science. The hypothesis of an acid digestion (reactionary acidity) does not preclude the possibility of a similar saline one owing to the participation of the natural taste (saline) of the

1. *The process of digestion is followed by a reactionary taste, which may be either sweet, pungent, acid, astringent, bitter or saline.*

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bodily Kapha in the process of digestion, as is said of Pitta in the preceding instance. Hence the theory that only three tastes, such as sweet, acid, and pungent are developed through digestive reaction, appears to be untenable, and naturally points to the doctrine that a sweet taste (partaken of by a man) brings on a sweet tasted digestion; an acid taste (reactionary acidity) begets acid digestion, and so on, a taste of whatesoever kind partaken of by a man imparting its specific character to his digestive reaction. Those, who adhere to the last named doctrine, endeavour to substantiate it by the following analogy, and argue that as a milk kept boiling in a basin placed over a fire does not change its natural sweetness (with the change of its temperature), as cereals such as Śali-rice, wheat, barley, Mudga, etc. sown broadcast in the ground do not part with their inherent, generic attributes (through their successive stages of development), so the tastes of food-stuff do not alter even after being boiled in the heat of the digestive organs. Others, on the contrary, assert that weak tastes are naturally merged in the strong ones in the course of digestion. And since the consensus of expert opinions on the subject serves only to increase the confusion on account of their differences and bigoted antipathy, we shall judiciously refrain from indulging in idle theories on the subject. **9**

आगमे हि द्विविध एव पाको मधुरः कटुकश्च। तयोर्मधुराख्यो गुरुः, कटुकाख्यो लघुरिति। तत्र पृथिव्यप्तेजोवाय्वाकाशानां द्वैविध्यं भवति, गुणसाधर्म्याद् गुरुता लघुता च, पृथिव्यापश्च गुर्व्यः, शेषाणि लघूनि। तस्माद्द्विविध एव पाक इति॥१०॥

Only two kinds of digestion (digestive reactionary tastes) have been noticed in the Śāstrās such as, the sweet and the pungent, the first being heavy and the second light. The specific properties of the five essential material principles of the world such as, the earth, water, fire, air and sky may be roughly described as heaviness and lightness, the two attributes which appertain to their fundamental natures. Heaviness forms the characteristic attribute of earth and water, while lightness stands for the essential properties of fire, air and sky. Hence the digestion of all food-stuff may be described as either heavy (Guru) or light (Laghu). **10**

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भवन्ति चात्र-

द्रव्येषु पच्यमानेषु येष्वम्बुपृथिवीगुणाः।
निर्वर्त्तन्तेऽधिकांस्तत्र पाको मधुर उच्यते।।११।।
तेजोऽनिलाकाशगुणाः पच्यमानेषु येषु तु।
निर्वर्त्तन्तेऽधिकास्तत्र पाकः कटुक उच्यते।।१२।।
पृथक्त्वदर्शिनामेष वादिनां वादसंग्रहः।
चतुर्णामपि सामग्र्यमिच्छन्त्यत्र विपश्चितः।।१३।।
तद्द्रव्यमात्मना किञ्चित् किञ्चिद् वीर्येण सेवितम्।
किञ्चिद्रसविपाकाभ्यां दोषं हन्ति करोति वा।।१४।।
पाको नास्ति विना वीर्याद् वीर्यं नास्ति विना रसात्।
रसो नास्ति विना द्रव्याद् द्रव्यं श्रेष्ठमतः स्मृतम्।।१५।।

Authoritative verses on the subject : Of substances under the process of digestion, those, which are characterised by attributes, specifically belonging to earth and water, are called substances of sweet (heavy) digestion; while those which are permeated with the specific properties of air, fire and sky are called substances of pungent (light) digestion (easily digestible articles of food). We have fully stated the text of the controversy as regards the primary importance of drugs and their tastes, virtues, potencies and digestive reactions, as well as the views of those who build their theories on the separate or exclusive importance of any of the five afore-said factors. The wise and the erudite set an equal importance to each of them, and ascribe the curative efficacy of a medicine to the co-operation of all these five factors. A drug or a substance sometimes destroys or originates a deranged condition of the humours through the dynamic action of its native or inherent properties, sometimes in virtue of its specific potency and sometimes by natural taste or digestive (chemical) reaction. Digestive reaction is impossible without drug potency. There is no potency without a taste, and taste without a drug or substance is an absurdity. Hence a substance (Vegetable or otherwise) is the greatest of them all. 11-15

जन्म तु द्रव्यरसयोरन्योन्यापेक्षिकं स्मृतम्।
अन्योऽन्यापेक्षिकं जन्म यथा स्याद् देहदेहिनोः।।१६।।

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वीर्यसंज्ञा गुणा येऽष्टौ तेऽपि द्रव्याश्रयाः स्मृताः।
रसेषु न वसन्त्येते निर्गुणास्तु गुणाः स्मृताः।।१७।।
द्रव्ये द्रव्याणि यस्माद्धि विपच्यन्ते न षड्रसाः।
श्रेष्ठं द्रव्यमतो ज्ञेयं शेषा भावास्तदाश्रयाः।।१८।।

A taste and a substance are corelative categories from the time of their origin, like a body and an embodied self in the plane of organic existence. Since an attribute per se can not be possessed of another attribute, the eight kinds of potency (properties) can only appertain to a substance and not to a taste, which is an attribute in itself. Substances are digested in an organic body and not the six tastes simply for the reason of their being invisible and intangible in themselves. Hence a substance is the greatest of all the aforesaid five factors (of substance, taste, virtues, etc.) and the attributes lie inherent in the substance. **16-18**

अमीमांस्यान्यचिन्त्यानि प्रसिद्धानि स्वभावतः।
आगमेनोपयोज्यानि भेषजानि विचक्षणैः।।१९।।
प्रत्यक्षलक्षणफलाः प्रसिद्धाश्च स्वभावतः।
नौषधीर्हेतुभिर्विद्वान् परीक्षेत कदाचन।।२०।।
सहस्रेणापि हेतूनां नाम्बष्ठादिर्विरिचयेत्।
तस्मात् तिष्ठेत् तु मतिमानागमे न तु हेतुषु।।२१।।

Unscrutable and unthinkable are the virtues of drugs (medicines), which are above all rules of syllogism; and hence drugs (medicines), which have been observed to be efficacious from time immemorial, as well as those laid down in the scriptures on medicines, should alone be used in the course of a medical treatment. A learned physician should think it a sacrilege to logically dispute the efficacy of a medicine of tested virtue, and which has been adopted after generations of careful observation and is instinctively pronounced by men as a beneficial remedy. No amount of logic will alter the nature of things, nor persuade the drugs of the Ambaṣṭha group to exercise a purgative virtue. Hence an intelligent physician should adhere to the official recipes given in the books on medicine, and not introduce innovations, however logical or probable, into the realms of applied or practical Therapeutics. **19-21**

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यरसगुण वीर्यविपाकविज्ञानीयो नाम चत्वारिंशोऽध्यायः॥४०॥

Thus ends the fortieth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which deals with drugs and their flavours, virtues, and digestive (chemical) transformation.

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SŪTRASTHĀNA

CHAPTER XLI

एकचत्वारिंशोऽध्यायः।

अथातो द्रव्यविशेषविज्ञानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of the specific properties of drugs **(Dravya-Viśeṣa-Vijñānīya-adhyáya). 1**

तत्र पृथिव्यप्तेजोवाय्वाकाशानां समुदायाद् द्रव्याभिनिर्वृत्तिः, उत्कर्षस्त्वभिव्यञ्जको भवति–इदं पार्थिवमिदमाप्यमिदं तैजसमिदं वायव्यमिदमाकाशीयमिति॥२॥

The five fundamental principles[1] such as the earth Kṣiti, water (Ápa), fire (Teja), air (Marut) and Sky (Vyoma) enter into the composition of all substances in the world, and the predominance of any of them in a particular substance determines its character. Accordingly a thing is denominated as a substance of dominant earth principle, or one marked by a predominance of fire, air or ether. **2**

तत्र स्थूलसारसान्द्रमन्दस्थिर(खर)गुरुकठिनं गन्धबहुलमीषत्कषायं प्रायशो मधुरमिति पार्थिवम्। तत् स्थैर्यबलसङ्घातोपचयकरं विशेषतश्चाधोगतिस्वभावमिति॥३॥

Pārthiva Drugs : A thing or substance, which is thick, pithy, compact, dull, immobile, rough, heavy (hard to digest), strong smelling

1. *These may be translated as* ***Solid, Liquid, Gas, Ether*** *and* ***Etherion*** *in the parlance of modern science.*

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and largely has a sweet taste marked by a shade of astringent is called a substance of dominant **earth** (Párthiva) **matter.** Such a thing increases the firmness, strength, hardness and rotundity of the human body, and is possessed of gravity (the virtue of moving the bowels). 3

शीतस्तिमितस्निग्धमन्दगुरुसरसान्द्रमृदुपिच्छिलरसबहुलमीषत्-कषायाम्ललवणं मधुररसप्रायमाप्यम्। तत् स्नेहनह्लादनक्लेदनबन्धन-विष्यन्दनकरमिति॥४॥

Āpya Drugs : Similarly, a thing or substance, which is cold, moist, glossy, devoid of keenness, takes time to be digested, is mobile, compact, soft, slimy, sappy, and is largely endued with an acid, saline or sweet taste marked by a shade of astringent, is called a substance of dominant **water (Āpya)** principle. Such a thing soothes and imparts a glossy character to the body, keeps it moist, favours the adhesion of its parts, and increases its liquid contents. 4

उष्णतीक्ष्णसूक्ष्मरुक्षखरलघुविशदं रूपगुणबहुलमीषदम्ललवणं कटुकरसप्रायं विशेषतश्चोर्ध्वगतिस्वभावमिति तैजसम्। तद् दहन-पचनदारणतापनप्रकाशनप्रभावर्णकरमिति॥५॥

Taijasa Drugs : A thing or substance, which is heat-making, pungent and keen, subtle in its essence, permeates the minutest capillaries, and is dry, rough, light, and non-slimy in its character and has strong properties and a taste which is largely pungent marked by a shade of saline, is called a substance of the dominant principle of **fire** (Taijasa). Such a thing naturally evinces an up-coursing tendency in the body, produces a burning sensation in its inside, helps the process of digestion and spontaneous bursting (of abscesses), increases the temperature of the body, strengthens the eyesight, improves the complexion and imparts a healthful glow to it. 5

सूक्ष्मरूक्षखरशिशिरलघुविशदं स्पर्शबहुलमीषत्तिक्तं विशेषतः कषायमिति वायवीयम्। तद्वैशद्यलाघवग्लपनविरूक्षणविचारण-करमिति॥६॥

Váyavīya Drugs : A thing or substance, which is subtle in its essence, and is dry, rough, light, cold and non-slimy, increases tactual sensation and is endued with a largely astringent taste marked by a

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shade of bitter, is called a substance of the dominant principle of air (Váyavīya). Such a thing removes the slimy character of the internal organism, produces lightness, dryness and emaciation of the body, and increases the speculative or contemplative faculty of the mind. **6**

श्लक्ष्णसूक्ष्ममृदुव्यवायिविशदविविक्तमव्यक्तरसं शब्दबहुलमाकाशीयम्। तन्मार्दवशौषिर्यलाघवकरमिति॥७॥

Ākāśīya Drugs : A thing or substance, which is smooth, unctuous, and is subtle in its nature, soft or pliant in its consistency, expansive (in the internal organism), porous, soundy and non-slimy in its character without any definite taste, is called a substance of the dominant principle of sky (Ákáśīya). Such a substance produces softness, lightness and porosity of the body. **7**

अनेन निदर्शनेन नानौषधीभूतं जगति किञ्चिद् द्रव्यमस्तीति कृत्वा तं तं युक्तिविशेषमर्थज्ञाभिसमीक्ष्य स्ववीर्यगुणयुक्तानि द्रव्याणि कार्म्मुकाणि भवन्ति। तानि यदा कुर्वन्ति स कालः, यत् कुर्वन्ति तत् कर्म, येन कुर्वन्ति तद्वीर्य्यं, यत्र कुर्वन्ति तदधिकरणं, यथा कुर्वन्ति स उपायः, यन्निष्पादयन्ति तत् फलमिति॥८॥

It may be inferred from the foregoing illustrations that there is not a single substance in the world which is not endued with certain curative virtues. Drugs or substances, used in specific combinations and according to the indications of a disease under treatment, prove curative in virtue of their native virtues and potencies. The time, during which a drug or a medicine exerts its curative virtues, is called its **Kála** or the period of action. That which immediately results from the use or application of a medicinal remedy is called its **Karma** or physiological action. The principle, in virtue of which the action is performed, is called its potency or **Vīrya**. That, in which the action takes place, is called its receptacle or **Adhikaraṇa**. The means by which it is effected is called its agency or **Upáya**, while that what it accomplishes is called its therapeutic effect or **Phala**. **8**

तत्र विरेचनद्रव्याणि पृथिव्यम्बुगुणभूयिष्ठानि, पृथिव्यापो गुर्व्यः, गुरुत्वादधो गच्छन्ति, तस्माद्विरेचनमधोगुणभूयिष्ठमनुमानात्। वमनद्रव्याण्यग्निवायुगुणभूयिष्ठानि, अग्निवायू हि लघू, लघुत्वाच्च

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तान्यूर्ध्वमुत्तिष्ठन्ति, तस्माद् वमनमप्यूर्ध्वगुणभूयिष्ठमुक्तम्। उभयगुण-भूयिष्ठमुभयतो भागम्। आकाशगुणभूयिष्ठं संशमनम्। सांग्राहिकम-निलगुणभूयिष्ठम्, अनिलस्य शोषणात्मकत्वात्। दीपनमग्निगुण-भूयिष्ठम्। लेखनमनिलानलगुणभूयिष्ठम्। बृंहणं पृथिव्यम्बुगुण-भूयिष्ठम्। एवमौषधकर्माण्यनुमानात् साधयेत्॥९॥

Of these the drugs of purgative virtue are possessed of attributes which specifically belong to the earth and water. Earth and water are heavy, and naturally gravitate downward owing to their heaviness. Hence it is inferred that purgative drugs are largely endued with the specific attributes of earth and water, in virtue of which they are more strongly attracted towards the centre of the earth (gravity). Drugs endued with emetic properties are possessed of attributes which form the characteristics of fire and air. Fire and air are light, and naturally ascend upward owing to their lightness. Hence it is inferred, that emetic (Vamana) drugs are largely possessed of attributes, which are upcoursing in their nature. Drugs or substances endued with both emetic and purgative virtues are characterised by attributes belonging to both the aforesaid elements (earth and fire).

Drugs which soothe the deranged bodily humours, are permeated with qualities which specifically belong to the principle of the sky. Astringent (Saṅgráhika) drugs are endued with attributes, which specifically belong to the air owing to the drying character of the latter element. Appetising (Dīpana) drugs are largely possessed of attributes which belong to the material principle of fire. Lekhana (Liquefacient) drugs or substances are endued with attributes which belong to fire and air. Constructive or restorative (Bṛṁhaṇa) drugs or substances are endued with attributes which specifically belong to earth and water. These inferences should be carefully remembered at the time of prescribing medicines. 9

भवन्ति चात्र-

भूतेजोवारिजैर्द्रव्यैः शमं याति समीरणः।
भूम्यम्बुवायुजैः पित्तं क्षिप्रमाप्नोति निर्वृतिम्।।१०।।
खतेजोऽनिलजैः श्लेष्मा शममेति शरीरिणाम्।
वियत्पवनजाताभ्यां वृद्धिमाप्नोति मारुतः।।११।।

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आग्नेयमेव यद्द्रव्यं तेन पित्तमुदीर्यते।
वसुधाजलजाताभ्यां बलासः परिवर्द्धते।।१२।।
एवमेतद्गुणाधिक्यं द्रव्ये द्रव्ये विनिश्चितम्।
द्विशो वा बहुशो वापि ज्ञात्वा दोषेषु चाचरेत्।।१३।।

Authoritative verses on the subject : The deranged bodily Váyu readily yiedls to the curative efficacies of drugs possessed of attributes, specifically belonging to the earth, fire and water, while the deranged Pitta is speedily soothed or restored to its normal state by drugs having attributes, specifically belonging to the earth, water and air. Similarly, the deranged Kapha is pacified by drugs possessed of attributes which characterise the sky, fire and air.

The bodily Váyu is increased by the use of drugs possessed of attributes which specifically belong to the sky and air, while the Pitta is increased by the use of those which are largely endued with the specific attributes of fire. The bodily Kapha of the body is increased by the use of drugs which are largely endued with the specific attributes of the earth and water. Thus having ascertained the dominant attributes of drugs, a physician should use them for the pacification of two or more of the deranged humours of the body according to the exigencies of a case. **10-13**

तत्र य इमे गुणा वीर्यसंज्ञकाः शीतोष्णस्निग्धरुक्षमृदुतीक्ष्ण-पिच्छिलविशदास्तेषां तीक्ष्णोष्णावाग्नेयौ, शीतपिच्छिलावम्बुगुणभूयिष्ठौ, पृथिव्यम्बुगुणभूयिष्ठः स्नेहः, तोयाकाशगुणभूयिष्ठं मृदुत्वं, वायुगुण-भूयिष्ठं रौक्ष्यं, क्षितिसमीरणगुणभूयिष्ठं वैशद्यं, गुरुलघुविपाकावुक्तगुणौ। तत्रोष्णस्निग्धौ वातघ्नौ, शीतमृदुपिच्छिलाः पित्तघ्नाः, तीक्ष्णरुक्षविशदाः श्लेष्मघ्नाः, गुरुपाको वातपित्तघ्नः, लघुपाकः श्लेष्मघ्नः। तेषां मृदुशीतोष्णाः स्पर्शग्राह्याः, पिच्छिलविशदौ चक्षुःस्पर्शाभ्यां, स्निग्धरुक्षौ चक्षुषा, तीक्ष्णो मुखेदुःखोत्पादनात्। गुरुः पाकः सृष्टविण्मूत्रतया कफोत्क्लेशेन च, लघुर्बद्धविण्मूत्रतया मारुतकोपेन च। तत्र तुल्यगुणेषु भूतेषु रसविशेषमुपलक्षयेत्। तद्यथा-मधुरो गुरुश्च पार्थिवः, मधुरः स्निग्धश्चाप्य इति॥१४॥

Of the eight-fold potencies of a drug, such as cooling,

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thermogenetic, oleaginous, heavy, parchifying, plastive, keen and slimy, keenness and thermogenetic potency should be ascribed to the attributes of fire; cooling potency and that of engendering slime, to the predominance of the attributes of water in a drug or substance; oleaginousness, to the predominance of the attributes of the earth and water; plastive potency, to the predominance of the attributes of water and the sky; parchifying potency, to the excess of the attributes of air; non-slimy potency (Vaiśadya, to the predominance of the attributes of earth and air; and heavy and light digestion, to the same cause.

Of these, oiliness and thermogenetic potency prove curative in repsect of the deranged Váyu, while cooling potency, plastive potency, and that of engendering slime subdue the deranged Pitta. Keenness, parchifying and non-slimy potencies conquer the deranged Kapha. Substances, which are heavy in digestion, destroy the deranged Váyu and Pitta, while those which are light in digestion (easily digestible substances) prove curative in respect of the deranged Kapha.

Of these, softness, coldness and heat may be perceived by touch. The properties of sliminess and its opposite may be perceived by the eyes and touch. The properties of dryness and oiliness of a drug may be perceived with the eyes; keenness of a drug from the fact of its producing pain in the mouth; and [heat and cold, by the sensation of comfort (pleasure) or discomfort- A Text] The fact of heavy (insufficient) digestion should be inferred from the frequent passing of stool and urine, as well as from the expectoration of Kapha, while the contrary should be presumed from the constipation of the bowels, retention of urine and disorders of the abdominal Váyu (flatulence, distension of the abdomen, etc.). A specific taste is detected in material principles of similar properties. As for example, a drug or a substance, which is heavy and endued with a sweet taste, should be deemed as belonging to the group of the earthy matter (largely possessed of attributes characterising earth-matter). Similarly, a substance, which is sweet and oily in its character, should be regarded as belonging to one in which the principle of water predominates. 14

भवति चात्र-

गुणा य उक्ता द्रव्येषु शरीरेष्वपि ते तथा।
स्थानवृद्धिक्षयास्तस्माद्देहिनां द्रव्यहेतुकाः।।१५।।

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Authoritative verse on the subject : Properties, which characterise drugs and substances, may be as well found in a human organism, and the normal continuance, aggravation or diminution of the deranged humours is due to the action of the drugs (substances). **15**

इति सुश्रुतसंहितायां सूत्रस्थाने द्रव्यविशेषविज्ञानीयो नामैकचत्वारिंशोऽध्यायः॥४१॥

Thus ends the forty-first Chapter of the Sūtrasthâna in the Suśruta Saṁhitá which treats of specific properties of drugs.

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SŪTRASTHĀNA

CHAPTER XLII

द्विचत्वारिंशोऽध्यायः ।

अथातो रसविशेषविज्ञानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of the specific properties of flavours (**Rasa-Viśeṣa-Vijñānīya-adhyāya**). 1

आकाशपवनदहनतोयभूमिषु यथासंख्यमेकोत्तरपरिवृद्धाः शब्द-स्पर्शरूपरसगन्धाः, तस्मादाप्योरसः। परस्परसंसर्गात् परस्परानुग्रहात् परस्परानुप्रवेशाच्च सर्वेषु सर्वेषां सान्निध्यमस्ति, उत्कर्षापकर्षात् तु ग्रहणम्॥२॥

The properties of sky (Ākāśa), air (Pavana), fire (Dahana), water (Toya) and earth (Bhūmi) are sound touch, colour, taste and smell, each of the preceding elements possessing properties less by one than those of the one immediately succeeding it in the order of enumeration.[1]

[Since a matter is designated after the name of the preponderant natural element, which enters into its compostion], taste is said to be a water-origined principle. All material elements are inseparably connected with one another, and there is a sort of interdependence among them, each one contributing to the continuance of the other and

1. *To put it more explicitly the property of sound belongs to the sky Ākāśa. The properties of sound and touch appertain to the air (Váyu). The properties of sound, touch and colour form the characteristics of Fire (Teja). Sound, touch, colour and taste form the specific properties of water (Toya). Sound, touch, colour, taste and smell mark the earth matter (Bhūmi).*

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jointly entering, to a more or less extent, into the composition of all material substances. 2

स खल्वाप्यो रसः शेषभूतसंसर्गाद् विदग्धः षोढा विभज्यते। तद्यथा– मधुरोऽम्लो लवणः कटुकस्तिक्तः कषाय इति। ते च भूयः परस्परसंसर्गात् त्रिषष्टिधा भिद्यन्ते। तत्र भूम्यम्बुगुणबाहुल्यान्मधुरः, भूम्यग्निगुणबाहुल्यादम्लः, तोयाग्निगुणबाहुल्याल्लवणः, वाय्वग्नि–गुणबाहुल्यात् कटुकः, वाय्वाकाशगुणबाहुल्यात् तिक्तः, पृथिव्यनिल–गुणबाहुल्यात् कषाय इति।।३।।

This water-origined flavour (Rasa), which becoming modified through its contact with the rest of the material elements, admits of being divided into six different kinds, such as sweet, acid, saline, pungent, bitter and astringent. These, in their turn, being combined with one another, give rise to sixty-three different kinds. A sweet taste is largely endued with attributes which specifically appertain to the material principles of earth and water. An acid taste is pre-eminently possessed of attributes, which belong to the elementary principles of earth and fire. A saline taste is mostly endued with attributes which characterise the elements of water and fire. A pungent taste is largely possessed of attributes, which mark the elementary principles of air and fire. The specific attributes of air and sky predominate in a bitter taste. The specific properties of earth and air should be regarded as dominant in an astringent taste. 3

तत्र मधुराम्ललवणा वातघ्नाः, मधुरतिक्तकषायाः पित्तघ्नाः, कटुतिक्तकषायाः श्लेष्मघ्नाः।।४।।

Tastes such as sweet, acid and saline are endued with the virtues of subduing Váyu. Tastes such as sweet, bitter and astringent are possessed of the virtue of subduing the deranged Pitta. Tastes such as pungent, bitter and astringent tend to subdue the deranged Kapha. 4

तत्र वायुरात्मैवात्मा, पित्तमाग्नेयं श्लेष्मा सौम्य इति। त एते रसाः स्वयोनिवर्द्धना अन्ययोनिप्रशमनाश्च।।५।।

The Váyu is a self-origined principle in the human organism. The Pitta owes its origin to the bodily heat (Ágneya), while the origin of Kapha is ascribed to the presence of watery (Saumya) principle in

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the body. Tastes such as sweet, etc. are augmented by causes in which they have their origin, and prove soothing or pacifying in respect of causes other than those which produce them. 5

केचिदाहुरग्नीषोमीयत्वाज्जगतो रसा द्विविधाः—सौम्या आग्नेयाश्च। तत्र मधुरतिक्तकषायाः सौम्याः, कट्वम्ललवणा आग्नेयाः। मधुराम्ल-लवणाः स्निग्धा गुरवश्च। कटुतिक्तकषाया रुक्षा लघवश्च। सौम्याः शीताः, आग्नेयाश्चोष्णाः॥६॥

According to certain authorities, there are only two kinds of tastes, owing to the two-fold (hot and cold) nature of the temperament of the world. Of these the tastes such as sweet, bitter and astringent are cold in their properties, while the pungent, acid and saline ones exercise fiery or heat making virtues. The tastes such as sweet, acid and saline are heavy and emollient in their character, while the pungent, astringent and bitter ones are dry and light. The watery (Saumya) tastes are cold. The fiery (Ágneya) ones are hot. 6

तत्र शैत्यरौक्ष्यलाघववैशद्यवैष्टम्भ्यगुणलक्षणो वायुः, तस्य समानयोनिः कषायो रसः, सोऽस्य शैत्याच्छैत्यं वर्द्धयति, रौक्ष्याद्रौक्ष्यं लाघवाल्लाघवं, वैशद्याद् वैशद्यं, वैष्टम्भ्याद् वैष्टम्भ्यमिति॥७॥

Coldness, dryness, lightness, non-sliminess, suppression (of the urine or ordure) form the characterstic properties of the Váyu. An astringent taste should be considered as possessed of the same properties as the Váyu, and hence it (astringent taste) increases the coldness, dryness, lightness, non-sliminess and arrestiveness of the latter with its specific coolness, dryness, lightness, non-sliminess and arrestiveness. 7

औष्ण्यतैक्ष्ण्यरौक्ष्यलाघववैशद्यगुणलक्षणं पित्तं, तस्य समानयोनिः कटुको रसः, सोऽस्यौष्ण्यादौष्ण्यं वर्द्धयति तैक्ष्ण्यात् तैक्ष्ण्यं रौक्ष्याद्रौक्ष्यं लाघवाल्लाघवं वैशद्याद् वैशद्यमिति॥८॥

Heat, pungency, dryness, lightness, and non-sliminess form the specific properties of the Pitta. A pungent taste, which is possessed of the same properties as the Pitta, respectively increases the heat, pungency, dryness, lightness and non-sliminess of the latter with the help of similar properties of its own. 8

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माधुर्यस्नेहगौरवशैत्यपैच्छिल्यगुणलक्षणः श्लेष्मा, तस्य समानयोनिर्मधुरो रसः, सोऽस्य माधुर्यन्माधुर्यं वर्द्धयति, स्नेहात् स्नेहं, गौरवाद् गौरवं, शैत्याच्छैत्यं पैच्छिल्यात् पैच्छिल्यमिति। तस्य पुनरन्ययोनिः कटुको रसः, स श्लेष्मणः प्रत्यनीकत्वात् कटुकत्वान्माधुर्यमभिभवति रौक्ष्यात् स्नेहं, लाघवाद् गौरवमौष्ण्याच्छैत्यं वैशद्यात् पैच्छिल्यमिति। तदेतन्निदर्शनमात्रमुक्तम्॥९॥

Sweetness, oiliness, heaviness, coldness and sliminess form the specific properties, of Kapha. A sweet taste, which is possessed of the same properties as the Kapha, respectively increases the sweetness, oiliness, heaviness, coldness and sliminess of the latter with the help of similar properties of its own. A pungent taste is endued with properties which are contrary to those of the Kapha, hence the sweetness, oiliness, heaviness, coldness and sliminess of the Kapha, are respectively destroyed by the pungency, dryness, lightness, heat and non-sliminess of the pungent taste. These have been cited only by way of illustration. 9

रसलक्षणमत ऊर्ध्वं वक्ष्यामः। तत्र यः परितोषमुत्पादयति प्रह्लादयति तर्पयति जीवयति मुखोपलेपं जनयति श्लेष्माणं चाभिवर्धयति स मधुरः। यो दन्तहर्षमुत्पादयति मुखास्रावं जनयति श्रद्धां चोत्पादयति सोऽम्लः। यो भक्तरुचिमुत्पादयति कफप्रसेकं जनयति मार्दवञ्चापादयति स लवणः। यो जिह्वाग्रं बाधते उद्वेगं जनयति शिरो गृह्णीते नासिकाञ्च स्रावयति स कटुकः। यो गले चोषमुत्पादयति मुखवैशद्यं जनयति भक्तरुचिञ्चापादयति हर्षञ्च स तिक्तः। यो वक्त्रं परिशोषयति जिह्वां स्तम्भयति कण्ठं बध्नाति हृदयं कर्षति पीडयति च स कषायः॥१०॥

Characteristics of Tastes : Now we shall describe the characteristics of tastes. A taste, which is pleasant, proves comfortable to gives nourishment and contributes to the life-preservation of a man, keeps his mouth moist, and increases the quantity of bodily Kapha is called **Sweet** (Madhura). A taste, which produces tooth-edge and increased salivation, and increases the relish for food, is called **acid** (Amla). A taste, which imparts a greater relish to food, produces salivation and softness of a part, is called **saline** (Lavaṇa). A taste, which produces a burning sensation at the tip of the tongue attended

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with a tingling of the part and headache, and is instantaneously followed by a running at the nose (fluent coryza) is called **pungent** (Kaṭuka). A taste, which gives rise to a sort of sucking sensation at the throat, removes the slimy character of the cavity of the mouth and increases the relish for food, is called **bitter** (Tikta). A taste, which brings about the dryness of the mouth, numbs the tongue, obstructs the throat, and gives rise to a drawing, pressing sensation in the region of the heart, is called **astringent** (Kaṣāya). **10**

रसगुणानत ऊर्ध्वं वक्ष्यामः। तत्र मधुरो रसो रसरक्तमांसमेदोऽस्थिमज्जौजःशुक्रस्तन्यवर्धनश्चक्षुष्यः केश्यो वर्ण्यो बलकृत् सन्धानः शोणितरसप्रसादनो बालवृद्धक्षतक्षीणहितः षट्पदपिपीलिकानामिष्टतमस्तृष्णामूर्च्छादाहप्रशमनः षडिन्द्रियप्रसादनः क्रिमिकफकरश्चेति। स एवंगुणोऽप्येक एवात्यर्थमासेव्यमानः कासश्वासालसकवमथुवदनमाधुर्यस्वरोपघातक्रिमीगलगण्डानापादयति तथाऽर्बुदश्लीपदबस्तिगुदोपलेपाभिष्यन्दप्रभृतीन् जनयति॥११॥

Specific virtues of tastes : Now we shall describe the specific virtues of tastes. Of these, the sweet taste is possessed of the virtue of increasing the quantity of lymph-chyle, blood, flesh, fat, bone, marrow, albumen (ojas), semen, and milk in a parturient woman. Strengthens the eyesight, favours the growth of hair, improves the complexion of the body, brings about the adhesion of fractured bones (Sandhāna), and purifies the blood and the lymphchyle. Likewise, it proves wholesome to infants, old and weak men and ulcer-patients (suffering from Endocarditis-Urah-Kṣata) and is most coveted by bees and ants. It exhilarates the mind as well as the five sense-organs, relieves thirst, swooning and a burning sensation of the body, and originates Kapha. Similarly, it favours the germination of intestinal parasites. Largely and exclusively partaken of, it brings on cough, dyspnoea, flatulence (Alasaka), vomiting, sweet taste in the mouth, hoarseness of the voice (aphonia), worms in the intestines, tumours, elephantisis, Basti-lepa (mucous deposit in the bladder), Gudopalepa (mucous or slimy deposit in the anus), and Abhiṣyand (ophthalmia), etc. **11**

अम्लो जरणः पाचनो दीपनः पवननिग्रहणोऽनुलोमनः कोष्ठविदाही बहिःशीतः क्लेदनः प्रायशो हृद्यश्चेति। स एवंगुणोऽप्येक एवात्यर्थमुप-

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सेव्यमानो दन्तहर्षनयनसम्मीलनरोमसंवेजनकफविलयनशरीरशैथिल्यान्यापादयति, तथा क्षताभिहतदग्धदष्टभग्न-शूनरुग्णप्रच्युतावमूत्रित-विसर्पितच्छिन्नभिन्नविद्धोत्पिष्टादीनि पाचयत्याग्नेयस्वभावात् परिदहति कण्ठमुरो हृदयञ्चेति॥१२॥

Acid taste : An acid taste should be regarded as a digestant of assimilated food, and is endued with resolving, appetising and carminative properties. It sets in the natural emission of flatus and urine, restores the natural movements of the bowels, and gives rise to an acid (digestive) reaction in the stomach, and to a sensation of external shivering. It originates a slimy or mucous secretion and is cardiac stimulant. An acid taste, though possessed of the aforesaid virtues, brings on tooth-edge, with sudden closing of the eyes, appearance of goose flesh on the skin, liquifection of Kapha and looseness of the body in the event of its being largely partaken of to the exclusion of all other tastes. Owing to its fiery character, the taste under discussion sets in a process of suppuration in cuts or burns, or in incised, lacerated or punctured wounds, as well as in those, which result from external blows, or are due to fractures, swellings, or falls, or are brought about as the after effects of any idiopathic distemper, or which are tained with the urine of any venomous animals or through contact with any poisonous animal or vermin. It gives rise to a burning sensation in the throat, chest and the region of the heart. 12

लवणः संशोधनः पाचनो विश्लेषणः क्लेदनः शैथिल्यकृदुष्णः सर्वरसप्रत्यनीको मार्गविशोधनः सर्वशरीरावयवमार्दवकरश्चेति। स एवंगुणोऽप्येक एवात्यर्थमासेव्यमानो गात्रकण्डूकोठशोफवैवर्ण्यपुंस्त्वोपघातेन्द्रियोपताप मुखाक्षिपाकरक्तपित्तवातशोणिताम्लिकाप्रभृतीनापादयति॥१३॥

Saline taste : A saline taste is possessed of corrective (purgative and emetic) virtues, favours the processes of digestion, disintegration moistening and spontaneous bursting of swellings, brings about the looseness or resolution of any affected part (ulcer), is heat-engendering in its property and proves incompatible with all other tastes. It cleanses the internal passages or channels of the organism and produces softness of the limbs and parts of the body. A saline taste,

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though possessed of the aforesaid properties, may bring on scabies urticaria, oedematous swellings, loss or discoloration of the natural complexion of the body, loss of virile potency, distressing symptoms affecting the sense-organs, inflammation of the mouth and the eyes, haemoptysis, Vāta-rakta (a kind of leprosy) and acid eructations etc., in the event of its being largely partaken of to the exclusion of all other tastes. **13**

कटुको दीपनः पाचनो रोचनः शोधनः स्थौल्यालस्य-कफक्रिमिविषकुष्ठकण्डूप्रशमनः सन्धिबन्धविच्छेदनोऽवसादनः स्तन्यशुक्रमेदसामुपहन्ता चेति। स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो भ्रममदगलतालोष्ठशोषदाहसन्तापबलविघातकम्पतोदभेदकृत् कर-चरणपार्श्वपृष्ठप्रभृतिषु च वातशूलानापादयति॥१४॥

Pungent taste : A pungent taste is endued with appetising, resolving (Pacana) and purifying properties in respect of ulcers etc.) and destroys obesity, languor, deranged Kapha and intestinal parasites. It is antitoxic in its character, proves curative in cases of Kuṣṭha (skin diseases) and itches, and removes the stiffness of the ligaments. It acts as a depressent and reduces the quantity of semen, milk and fat. A pungent taste, though possessed of the aforesaid virtues, may bring on vertigo, intoxication, dryness of the throat, palate and lips, burning sensation and a high temperature of the body, loss of strength, tremor, a sort of aching or breaking pain, and a neuralgic pain (Vāta Śūla) in the back, sides and the extremities, etc. in the event of its being largely partaken of in exclusion of all other tastes. **14**

तिक्तश्छेदनो रोचनो दीपनः शोधनः कण्डूकोठतृष्णामूर्च्छाज्वर-प्रशमनः स्तन्यशोधनो विण्मूत्रक्लेदमेदोवसापूयोपशोषणश्चेति। स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो गात्रमन्यास्तम्भाक्षेपकार्दितशिरः-शूलभ्रमतोदभेदच्छेदास्यवैरस्यान्यापादयति॥१५॥

Bitter taste : A bitter taste serves to restore the natural relish of a person for food. It is a good appetiser, and acts as a good purifying agent (in respect of ulcers, etc.), and proves curative in itches and urticaria. It removes thirst, swoon and fever, purifies mother's milk, and is possessed of the virtue of drying up urine, ordure, mucous, fat and pus, etc. A bitter taste, though possessed of the aforesaid properties,

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may bring on numbness of the limbs, wry-neck, convulsions, facial paralysis, violent headache, giddiness, and an aching, cutting and breaking pain, as well as a bad taste in the mouth in the event of its being largely partaken of in exclusion of all other tastes. **15**

कषायः संग्राहको रोपणः स्तम्भनः शोधनो लेखनः शोषणः पीडनः क्लेदोपशोषणश्चेति। स एवंगुणोऽप्येक एवात्यर्थमुपसेव्यमानो हृत्पीडास्यशोषोदराध्मानवाक्यग्रहमन्यास्तम्भगात्रस्फुरणचुमुचुमायना-कुञ्चनाक्षेपणप्रभृतीन् जनयति॥१६॥

Astringent taste : An astringent taste is possessed of astringent, healing, styptic (Stambhana), purifying, liquefacient, drying and contracting virtues. It lessens secretions from mucous membranes. An astringent taste, though possessed of the above said properties, may bring on the peculiar type of heart pain known as (Hṛtpiḍa) parchedness of the mouth, distention of the abdomen, abstruction of speech, wry-neck (Manyā Stambha), throbbing or quivering and tingling sensations in the body with contraction of the limbs and convulsions, etc. **16**

अतः सर्वेषामेव द्रव्याण्युपदेक्ष्यामः। तद्यथा—काकोल्यादिः क्षीरघृतवसामज्जशालिषष्टिकयवगोधूममाषश्रृङ्गाटककसेरुकत्र-पुसेर्वारुकालाबुकालिन्दकतकगिलोडुचप्रियालपुष्करबीजकाश्मर्य-मधूकद्राक्षाखर्जूरराजादनतालनालिकेरेक्षुविकारबलातिबलात्मगुप्ता-विदारीपयस्यागोक्षुरकक्षीरमोरटमधूलिकाकूष्माण्डप्रभृतीनि समासेन मधुरो वर्गः॥१७॥

Now we shall make a general classification of the drugs according to their **taste.**

Madhura-Groups : The drugs forming the groups known as the Kákolyádi-Gaṇa, as well as thickened milk, Ghee, lard, marrow, Śali and Ṣaṣṭika rice, Yava, Godhūm, Māṣa pulse, Śṛṅgāṭaka, Kaseruka, Trapusa, Ervāruka, Alábu, Kálinda, Katak,Giloḍya, Priyála, Puṣkara, Bījaka, Kāśmarya, Madhūka (Moula), Drākṣā, Kharjūra, Rájádana. Tála, Nálikera, modifications of the expressed Juice of Ikṣu (Sugarcane), Balā, Atibalā, Ātmaguptá, Vidārī, Payasyā, Gokṣuraka, Kṣīramoraṭa, Madhūlikā and Kūṣmāṇda etc. are generally included within the Madhura group. **17**

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दाडिमामलकमातुलुङ्गाम्रातककपित्थकरमर्दबदरकोलप्राचीनामलकतिन्तिडीककोशाम्रकभव्यपारावतवेत्रफललकुचाम्लवेतसदन्तशठदधितक्रसुराशुक्तसौवीरकतुषोदकधान्याम्लप्रभृतीनि समासेनाम्लो वर्गः॥१८॥

Acid Groups : The fruits known as Dāḍima, Ámalaka, Mátuláṅga, Ámrātaka, Kapittha, Karamarda, Badar, Kola, Prácīna-Ámalaka, Tintiḍīka, Kośāmraka, Bhavya, Párávata, Vetraphala, Lakuca, Amlavetasa, Dantaśaṭha and curd, whey, Surá, Śukta, Sauvīra, Tuṣodaka and Dhányamla, etc. are generally included within the acid group. **18**

सैन्धवसौवर्चलविडपाक्यरोमकसामुद्रकपक्त्रिमयवक्षारोषरप्रसूतसुवर्चिकाप्रभृतीनि समासेन लवणो वर्गः॥१९॥

Saline Group : The different kinds of salt such as, Saindhava, Sauvarcala, Viḍa, Pákya, Romaka, Sámudraka, Paktrima, Yavakṣāra (nitrate of potash), Uṣara prasūta and Suvarcikā collectively form the **Saline group. 19**

पिप्पल्यादिः सुरसादिः शिग्रुमधुशिग्रुमूलकलशुनसुमुखशीतशिवकुष्ठदेवदारु हरेणुकावल्गुजफलचण्डागुग्गुलुमुस्तलाङ्गलकीशुकनासापीलुप्रभृतीनि सालसारादिश्च प्रायशः कटुको वर्गः॥२०॥

Pungent Group : The component drugs which form the groups known as the Pippalyádi and the Surasādi-Gaṇas and Śigru, Madhuśigru, Mūlaka, Laśuna, Sumukha, Śītaśiva (camphor), Kuṣṭha, Devadáru, Hareṇuká, Valguja-phala, Canḍá, Guggulu, Musta, Lāṅgalakī, Śukanāsā and Pīlu etc. and the components of the group known as Sālasārādi gaṇa collectively form the pungent group. **20**

आरग्वधादिगुडूच्यादिर्मण्डूकपर्णीवेत्रकरीरहरिद्राद्वयेन्द्रयववरुणस्वादुकण्टकसप्तपर्णबृहतीद्वयशङ्खिनीद्रवन्तीत्रिबृत्कृतवेधनककर्कोटककारवेल्लकवार्त्ताककरीरकरवीरसुमनःशङ्खपुष्प्यपामार्गत्रायमाणाशोकरोहिणीवैजयन्तीसुवर्चलापुनर्नवावृश्चिकालीज्योतिष्मतीप्रभृतीनि समासेन तिक्तो वर्गः॥२१॥

Bitter Group : The component members of the groups of medicinal drugs known as the Áragvadhádi-Gaṇa and the Guḍūcyádi-Gaṇa together with Maṇḍūkparṇī, Vetra-karīra, Haridrá, Daruharidrá,

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Indra-yava, Varuṇa, Svádu-kaṇṭaka, Saptaparṇa, Bṛhatī, Kaṇṭkāri, Saṅkhinī, Dravanti, Tṛvṛt, Kṛtavedhana, Karkoṭaka, Káravellaka, Vártáka, Karīra, Karavīra, Sumana, Saṅkha-Puṣpī, Apámárga, Trāyamāṇā, Aśoka, Rohiṇī, Vaijayantī, Suvarcalá, Punarnavá, Vṛścikālī, and Jyotiṣmatī, etc. collectively constitute the bitter group. 21

न्यग्रोधादिरम्बष्ठादिः प्रियङ्ग्वादी रोध्रादिस्त्रिफलाशल्लकी-जम्ब्वाम्रवकुलतिन्दुकफलानि कतकशाकफलपाषाणभेदकवनस्पति-फलानि सालसारादिश्च प्रायशः कुरुवककोविदारकजीवन्तीचिल्ली-पालङ्क्यासुनिषण्णकप्रभृतीनि नीवारकादयो मुद्गादयश्च वैदलाः समासेन कषायो वर्गः॥२२॥

Astringent Group : The component members of the groups known as the Nyagrodhádi-Gaṇa, the Ambaṣṭhādi-Gaṇa and the Priyaṅgvádī and the Rodhrádi Gaṇas, Triphalá, Śallakī, Jambu, Ámra, Bakula, Tinduka fruits, Kataka fruits, Śāka fruits, Pāṣāṇabhedaka, the fruits of trees known as the Vanaspatis (lit : lords of the forest, such as the Vāta, the Aśvattha etc.) and most of the component members of the group known as the Sālasārādi Gaṇa, as well as Kuruvaka, Kovidáraka Jīvantī, Cillī, Pálaṅkya and Suniṣaṇṇaka etc. and grains and pulse of the Nīváraka and Mudga species, collectively form the astringent group. 22

तत्रैषां रसानां संयोगास्त्रिषष्टिर्भवन्ति। तद्यथा—पञ्चदश द्विकाः, विंशतिस्त्रिकाः, पञ्चदश चतुष्काः, षट् पञ्चकाः, एकशः षड्रसाः, एकः षट्क इति। तेषामन्यत्र प्रयोजनानि वक्ष्यामः॥२३॥

These tastes, in groups of different combinations, numbers sixty-three in all; as for example, fifteen, computed by taking two at a time; twenty, computed by taking three at a time; fifteen, computed by taking four at a time; six, computed by taking five at a time and one computed by taking six being particularly computed. Thus making up an aggregate of sixty-three. 23

भवति चात्र-

जग्धाः षडधिगच्छन्ति बलिनो वशतां रसाः।
यथा प्रकुपिता दोषा वशं यान्ति बलीयसः॥२४॥

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Authoritative verse on the subject : The man, who gradually habituates himself to the use of each of the six aforesaid tastes, enjoys a sort of immunity from their injurious action in the same manner as, a strong man, who makes himself successively accustomed to the action of the three deranged humours of his body, is not easily affected by their pathogenic properties. **24**

इति सुश्रुतसंहितायां सूत्रस्थाने रसविशेषविज्ञानीयो नाम द्विचत्वारिंशोऽध्यायः॥४२॥

Thus ends the forty-second Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of the specific properties of flavours.

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SŪTRASTHĀNA

CHAPTER XLIII

त्रिचत्वारिंशोऽध्यायः ।

अथातो वमनद्रव्यविकल्पविज्ञानीयमध्यायं व्याख्यास्यामः, यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of the mode of administering emetics (**Vamana-Dravya-Vikalpa-Vijñánīya-adhyáya**). 1

वमनद्रव्याणां फलादीनां मदनफलानि श्रेष्ठतमानि भवन्ति। अथ मदनपुष्पाणामातपपरिशुष्काणां चूर्णप्रकुञ्चं प्रत्यक्पुष्पीसदापुष्पी-निम्बकषायाणामन्यतमेनालोडच मधुसैन्धवयुक्तां पुष्पचूर्णमात्रां पाययित्वा वामयेत्। मदनशलाटुचूर्णान्येवं वा वकुलरम्यकोपयुक्तानि मधुलवण-युक्तान्यभिप्रतप्तानि; मदनशलाटुचूर्णसिद्धां वा तिलतण्डुलयवागूम्। निर्वृत्तानां वा नातिहरितपाण्डूनां कुशमूढावबद्धमृद्गोमयप्रलिप्तानां यव-तुष-मुद्गमाषशाल्यादिधान्यराशावष्टरात्रोषितंक्लिन्नभिन्नानां फलानां फलपिप्पलीरुद्धृत्यातपे शोषयेत्, तासां दधिमधुपललविमृदित-परिशुष्काणां सुभाजनस्थानामन्तर्नखमुष्टिमुष्णे यष्टीमधुककषाये कोविदारादीनामन्यतमे वा कषाये प्रमृज्य रात्रिपर्युषितं मधुसैन्धवयुक्त-माशीर्भिरभिमन्त्रितमुदङ्मुखः प्राङ्मुखमातुरं पाययेदनेन मन्त्रेणाभि-मन्त्रच–

ब्रह्मदक्षाश्विरुद्रेन्द्र-भूचन्द्रार्कानलानिलाः ।
ऋषयः सौषधीग्रामा भूतसङ्घास्तु पान्तु ते।।२।।

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रसायनमिवर्षीणां देवानाममृतं यथा।
सुधेवोत्तमनागानां भैषज्यमिदमस्तु ते।।३।।

Of all emetic fruts the Madana (seeds) should be deemed as the best (most active). Madana fruits should be dried in the sun and powdered. Then a Pala weight (four tolás) of the powder should be stirred in a decoction of Pratyakpuṣpī, Sadá-Puṣpī or Nimba, and given to the patient with honey and Saindhava salt, for emesis. As an alternative, a potion consisting of the powder of raw Madana fruits, stirred in a decoction of Vakula and Ramyaka, and heated in fire, should be administered with the addition of honey and rock-salt. A gruel, consisting of sesamum rice and powder of green Madana fruits, boiled together, should be given to the patient. Likewise matured though not ripe Madana fruits should be stored in a box made of the blades of Kuśa grass. The box should be plastered over with a composition of cowdung and clay and kept buried in a bushelful of Yava, Tuṣa, Mudga, Māṣa pulse or Śalī rice for eight consecutive nights. Then having extracted them, fully burst out, with the heat of the covering grain, their kernels should be separated from their seeds and dried in the sun. Then having pasted them with curd, honey and the levigated paste of sesamum they should be again dried in the sun, after which they should be kept in a clean vessel. A Pala weight of the aforesaid prepared powder should be pounded in a decoction of Yaṣṭīmadhu or of any of the drugs of the Kovidárádī group over night, and given to the patient on the following morning, through the medium of honey and Saindhava salt. The patient should take it looking towards the north or the east, and the following benedictory Mantra should be recited on the occassion.

Metrical Texts : "May the gods Brahma, Dakṣa, Aśvin, Rudra, Indra, the earth goddess, the moon, the sun, the fire, the wind, the concourse of holy sages (Ṛṣis) and the material elements with the curative properties of drugs they originate and nourish, preserve thee. May the potion prove wholesome to you, as the elixirs prove wholesome to the Ṛṣis, the nectar to the gods, and ambrosia to the good Nāgas." **2-3**

विशेषेण श्लेष्मज्वरप्रतिश्यायान्तर्विद्रधिषु। अप्रवर्त्तमाने वा दोषे पिप्पलीवचागौरसर्षपकल्कोन्मिश्रैः सलवणैरुष्णाम्बुभिः पुनः पुनः

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प्रवर्त्तयेदासम्यग्वान्तलक्षणादिति। मदनफलमज्जचूर्णं वा तत्क्वाथ-परिभावितं मदनफलकषायेण। मदनफलमज्जसिद्धस्य वा पयसः सन्तानिकां क्षौद्रयुक्ताम्। मदनफलमज्जसिद्धं वा पयः। मदनफल-मज्जसिद्धेन वा पयसा यवागूम्। अधोभागासृक्पित्तहृद्दाहयोः।।४।।

This emetic medicine should be specially employed in cases of catarrhal fever, catarrh, and internal abscess. In case of insufficient or unsatisfactory action of the potion, the drugs known as Pippalī, Vaca, and a paste of Gaura-Sarṣapa and Saindhava salt should be added to it. It should be administered warm and in repeated doses until the symptoms of emesis would fully appear. In the alternative, powders of Madana kernels soaked in and saturated with their decoction and subsequently dried, should be administered through the same vehicle (decoction of the Madana kernels); or milk cream boiled with the kernels of Madana fruits should be administered with honey; or a barley gruel made with milk prepared as above should be prescribed for the purpose. This emetic measure should be resorted to in cases of Haematemesis or in Haemorrhage from the bowels or generative organs and burning sensation in the heart due to the action of the deranged Pitta. 4

मदनफलमज्जसिद्धस्य वा पयसो दधिभावमुपगतस्य दध्युत्तरं दधि वा, कफप्रसेकच्छर्द्दिमूर्च्छातमकेषु। मदनफलमज्जरसं भल्लातकस्नेह-वदादाय फाणितीभूतं लेहयेत्, आतपपरिशुष्कं वा तमेव मदनफलमज्जचूर्णं जीवन्तीकषायेण, पित्ते कफस्थानगते। मदनफलमज्जक्वाथं वा पिप्पल्यादिप्रतीवापं तच्चूर्णंवा निम्बरूपिकाकषाययोरन्यतरेण सन्तर्पण-कफजव्याधिहरं, मदनफलमज्जचूर्णंवा मधूककाश्मर्यद्राक्षाकषायेण। मदनफलविधानमुक्तम्॥५॥

Milk, boiled with the kernel of a Madana fruit, should be curdled, and the cream of the curd or the curd itself so prepared should be used for emetic purposes in cases of water-brash, vomiting, syncope and dyspnoea. The essence (Rasa) of the seed pulps of Madana fruits should be pressed out and condensed in the manner indicated in connection with the extraction of oil (Sneha) of Bhallátaka, and the patient should be made to lick that condensed essence in cases where the Pitta would be found to have shifted into the natural seats of Kapha.

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Sun-dried and pulverised Madana fruits, mixed with a decoction of Jīvantī, may be administered instead.

A decoction of the kernels of Madan seeds (Majjā), saturated with powders of Pippalyádi or a potions consisting of the same powder mixed with a decoction of Nimba or Rupika, should be prescribed in cases of lymphatic (Kaphaja) diseases due to acts of Santarpaṇa (use of emollient remedies), or the emesis in such cases should be effected with a decoction of Madhuka, Kāśmarī and Drakṣā saturated with the aforesaid powder. Thus the emetic remedies made of Madana fruits are discharged. **5**

जीमूतककुसुमचूर्णं वा पूर्ववदेव क्षीरेण, निर्वृत्तेषु क्षीरयवागूं, रोमशेषु सन्तानिकां, अरोमशेषु च दध्युत्तरं, हरितपाण्डुषु दधि, तत्कषायसंसृष्टां वा सुरां, कफारोचककासश्वासपाण्डुरोगयक्ष्मसु, पर्यागतेषु मदनफलमज्जवदुपयोगः। तद्वदेव कुटजफलविधानम्। कृतवेधनानामप्येष एव कल्पः। इक्ष्वाकुकुसुमचूर्णं वा पूर्ववदेव क्षीरेण, कासश्वासच्छर्दिकफरोगेषूपयोगः॥६॥

Pulverised Jīmūtaka flowers may be used in the same manner and through the same medium or with the same adjuvants and for same purposes, as the preceding (Madana fruit). Jīmūtaka fruits should be pulverised in their raw or unripe state and dried in the sun, and a gruel made with milk boiled with the same powder should be given to a patient for emesis; or milk-cream, boiled with the powder of Jīmūtaka fruits (lit : flowers[1]) powdered in their mature of hardened (Romeśa) state, should be given; or the surface cream of milk boiled with the powders of full grown (Aromaśa), greenish yellow Jīmūtaka fruits, or a Surá (wine) made of their decoction should be prescribed. These emetic remedies should be used in cases of disinclination for food through the action of deranged Kapha (lymphatic derangements), cough, anoroxia, dyspnoea, jaundice and in phthisis as well, like the compounds of Madana fruits described before. Mature Kuṭaja or Kṛtavedhana fruits may be used for emetic purposes in similar combinations and through similar mediums as the Madana fruits described before. Powders of Ikṣvāku fruits similarly prepared with

1. *Fruits include flowers.*

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milk, curd, etc. may be used for emetic purposes in cases of cough, asthma, vomiting and non-relish for food due to the action of deranged Kapha (lymphatic disorders). **6**

धामार्गवस्यापि मदनफलमज्जवदुपयोगो विशेषतस्तु गरगुल्मोदर-कासश्वासश्लेष्मामयेषु, वायौ वा कफस्थानगते। कृतवेधनफलपिप्पलीनां वमनद्रव्यकषायपरिपीतानां बहुशश्चूर्णमुत्पलादिषु दत्तमाघ्रातं वामयति, तत्त्वनवबद्धदोषेषु यवागूमाकण्ठात् पीतवत्सु च विदध्यात्। वमनविरेच-नशिरोविरेचनद्रव्याण्येवं वा प्रधानतमानि भवन्ति॥७॥

The emetic compounds of Dhámárgava flowers are identical with those of the kernels of Madana fruits, the former being regarded as specifically indicated in cases of chemical poisoning, Gulma (internal gland), abdominal dropsy, cough, asthma, as well as in diseases due to the action of deranged Kapha (lymphatic disorders). The pulps of kernels of Kṛtavedhana seeds should be soaked in the expressed juice of emetic drugs and subsequently reduced to powder. The powder, so prepared, should be strewn over an Utpala or any other flower and the patients should be made to smell it in the case where the Kapha would be found to have changed its seat with the bodily Váyu. Likewise, in cases of excessive derangement of the bodily humours, the patient should be given a stomachful of barley gruel and then made to eject the contents of his stomach by causing him to smell such a medicated flower. Sternutatoric Śirovirecana or emetic or purgative drugs prove most efficacious after being soaked in or saturated with the expressed juice of their own. **7**

भवतश्चात्र-

वमनद्रव्ययोगानां दिगियं सम्प्रकीर्त्तिता।
तान् विभज्य यथाव्याधि कालशक्तिविनिश्चियात्।।८।।
कषायैः स्वरसैः कल्कैश्चूर्णैरपि च बुद्धिमान्।
पेयलेह्याद्यभोज्येषु वमनान्युपकल्पयेत्।।९।।

Authoritative verses on the subject: Thus a general outline of the leading characteristics of the emetic drugs in general has been given. An intelligent physician should choose an emetic remedy in consideration of the season of the year and the strength of the disease,

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and should try to set in the process of ejection in a patient either with the help of the expressed juice, paste or powder of the prescribed drug duly administered through the medium of an article of food or drink, or through an electuary. 8-9

इति सुश्रुतसंहितायां सूत्रस्थाने वमनद्रव्यविकल्पविज्ञानीयो नाम त्रिचत्वारिंशोऽध्यायः॥४३॥

Thus ends the forty-third Chapter of the Sūtrasthána in the Suśruta Saṁhitā which deals with the choice and mode of administering emetics.

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SŪTRASTHĀNA

CHAPTER XLIV

चतुश्चत्वारिंशोऽध्यायः

अथातो
विरेचनद्रव्यविकल्पविज्ञानीयमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which treats of the choice of purgative (**Virecana-Dravya-Vikalpa-Vijñánīya-adhyáya**). 1

अरुणाभं त्रिवृन्मूलं श्रेष्ठं मूलविरेचने।
प्रधान तिल्वकस्त्वक्षु फलेष्वपि हरीतकी।।२।।
तलेष्वेरण्डजं तैलं स्वरसे कारवेल्लिका।
सुधापयः पयःसूक्तमिति प्राधान्यसंग्रहः।।
तेषां विधानं वक्ष्यामि यथावदनुपूर्वशः।।३।।

Metrical Texts : Of the purgative roots, the roots of reddish **Trivṛta** should be deemed the most effective. The barks of Tilvaka and the fruit known as Harītakī are the most potent of all purgative barks and fruits. Similarly, the oil of castor seeds (**Eraṇḍa-Taila**), the expressed juice of **Káravellikā** and the milky exudations of **Sudhá** plant are the most effective of all such purgative oils, expressed juices and milky exudations of plants, etc. These drugs or substances form the principal purgative remedies (in our pharmacy), and we shall discuss the mode of their administration in successive order. 2-3

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वैरेचनद्रव्यरसानुपीतं मूलं महत् त्रैवृतमस्तदोषम्।
चूर्णीकृतं सैन्धवनागराढ्यमम्लैः पिबेन्मारुतरोगजुष्टः।।४।।
इक्षोर्विकारैर्मधुरै रसैस्तत् पैत्ते गदे क्षीरयुतं पिबेद् वा।
गुडूच्यरिष्टत्रिफलारसेन सव्योषमूत्रं कफजे पिबेत् तत्।।५।।

A purgative remedy consisting of the sound and matured roots of **Trivṛt** soaked in the expressed juice of the principal purgative drugs and subsequently pulverised and mixed with a considerable quantity of Saindhava salt and powdered Nágara, should be administered through the medium of curd or sour rice gruel, etc. to a patient, suffering from a disease due to the derangement of the bodily Váyu. The same powder mixed with modification of sugar-cane juice (such as treacle, sugar etc.), or with decoctions of drugs belonging to the Madhurádi group (Kákolyádi-gaṇa), or with milk, should be prescribed for a patient laid up with Pittaja distemper. In diseases due to the deranged action of the Kapha the same powder should be administered with a decoction of Guḍūcī, Ariṣṭa or Triphalá, or with the addition of pulverised Vyoṣa and cow's urine. 4-5

त्रिवर्णकत्र्यूषणयुक्तमेतद्गुडेन लिह्यादनवेन चूर्णम्।
प्रस्थे च तन्मूलरसस्य दत्त्वा तन्मूलकल्कं कुडवप्रमाणम्।।६।।
कर्षोन्मिते सैन्धवनागरे च विपाच्य कल्कीकृतमेतदद्यात्।
तत्कल्कभागः समहौषधार्द्धः ससैन्धवो मूत्रयुतश्च पेयः।।७।।
समास्त्रिवृन्नागरकाभयाः स्युर्भागार्द्धकं पूगफलं सुपक्वम्।
विडङ्गसारो मरिचं सदारुयोगः ससिन्धूदभवमूत्रयुक्तः।।८।।

One part of the same powder Trivṛta, mixed with one part of old treacle and the drugs known as Trivarṇaka, and Tryūṣaṇa, should be administered for purgative purposes in a disease (due to the concerted action of the deranged Váyu and Kapha). As an alternative, a Prastha mea sure (two seers) of the decoction of the Trivṛta roots, mixed with a Kuḍava measure (half a seer) of their paste, and a Karṣa (two tolás) weight of Saindhava salt and Nágara, and boiled together, and then formed into a condensed compound should be used; or one part of the paste of the same roots, mixed with half a part each of rock-salt and powdered Nágara, should be administered through the vehicle of cow's urine. A compound consisting of one part of each of the

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following drugs viz., powdered Trivṛta roots, Nágara and Harītakī, and a half part of each of such drugs as powdered Marica, Devadáru, Vidaṅga and ripe Puga nuts, mixed with rock-salt, and administered through the medium of cow's urine, should be considered as an effective purgative (in diseases of whatsoever type). **6-8**

विरेचनद्रव्यभवन्तु चूर्णं रसेन तेषां भिषजा विमृद्य।
तन्मूलसिद्धेन च सर्पिषाक्तं सेव्यं तदाज्ये गुटिकीकृतञ्च।।९।।
गुडे च पाकाभिमुखे निधाय चूर्णीकृतं सम्यगिदं विपाच्य।
शीतं त्रिजातोक्तमथो विमृद्य योगानुरूपा गुटिकाः प्रयोज्याः।।१०।।

Powders of purgative drugs taken in adequate measures and soaked in their own juice should be boiled with their roots and made into pills (Guṭiká) with clarified butter and administered as occasion would arise. As an alternative, powders of purgative drugs pasted with clarified butter boiled with their roots should be made into boluses, and the intelligent physician should administer them through the medium of clarified butter, prepared as above, whenever necessary. A quantity[1] of treacle should be kept boiling over an oven, and a (half part) of the puverised purgative roots should be cast into it, a little before it is completely boiled. Then the basin should be taken off the fire, and powders of aromatic drugs known as Trijáta strewn over it, and the compound subsequently made into boluses (Guṭiká) of adequate size according to the requirements of the case under treatment. **9-10**

वैरेकीयद्रव्यचूर्णस्य भागं सिद्धं सार्द्धं क्वाथभागैश्चतुर्भिः।
आमृद्नीयात् सर्पिषा तच्छृतेन तत्क्वाथोष्मस्वेदितं सामितञ्च।।११।।
पाकप्राप्ते फाणिते चूर्णितं तत् क्षिप्तं पक्वञ्चावतार्य प्रयत्नात्।
शीतीभूता मोदका ह्यगन्धाः कार्यास्त्वेते भक्ष्यकल्पाः समासात्।।१२।।

One part of any of the pulverised purgative drugs (such as the Trivṛta roots, etc.) should be boiled with four parts of their own decoction, and one part of powdered wheat steamed in the fumes of a separate quantity of a similar boiling decoction, should be pounded with a quantity of clarified butter boiled and prepared with the same decoction. Then having cooked a quantity of thin treacle in a separate

1. *The quantity of old treacle should be equal to the aggregate weight of the other drugs in the compound under similar circumstances.*

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utensil, powders of wheat and purgative drugs prepared as above, should be cast into it, immediately before being completely cooked, and the vessel should be taken down from the oven and allowed to cool. Then this confection (Modaka) should be perfumed with aromatic drugs and regarded as ready for use. In short, this purgative Modaka is good food as well. 11-12

रसेन तेषां परिभाव्य मुद्गान् यूषः ससिन्थूद्भवसर्पिरिष्टः।
वैरेचनेऽन्यैरपि वैदलैः स्यादेवं विदध्याद् वमनौषधैश्च।।१३।।

Purgative preparations of Mudga, etc. : The soup of Mudga pulse saturated with the decoction of a purgative drug, and taken with clarified butter and rock salt, acts as a good purgative as well. Similarly, soups of other pulses (such as the Masura, etc.) soaked in a decoction of any of the purgative drugs and drunk with the aforesaid adjuvants, exert purgative virtues. Drugs possessed of emetic properties may be used through the preceding media of pulse-soups as well. 13

भित्त्वा द्विधेक्षुं परिलिप्य कल्कैस्त्रिभण्डजातैः प्रतिबध्य रज्ज्वा।
पक्वञ्च सम्यक् पुटपाकयुक्त्या खादेत् तु तं पित्तगदी सुशीतम्।।१४।।

A bit of sugar-cane should be longitudinally split, and then paste of Tribhaṇḍi should be placed in its middle; then it should be tied up (with the blades of Kuśa grass), and plastered over with a coat of clay, and inserted in a gentle fire of dung cake. After that, it should be taken out of the fire, fully roasted; the juice squeezed out and cooled, would prove a good purgative to a patient laid up with a Pittaja distemper. 14

सिताजगन्धात्वक्क्षीरी-विदारीत्रिवृतः समाः।
लिह्यान्मधुघृताभ्यान्तु तृड्दाहज्वरशान्तये।।१५।।

A compound consisting of equal parts of sugar and powdered Ajagandhá, Tvakkṣīrī, Vidárī and Trivṛt and licked with honey and clarified butter, proves curative in a fever with thirst and burning sensation of the body. 15

शर्कराक्षौद्रसंयुक्तं त्रिवृच्चूर्णावचूर्णितम्।
रेचनं सुकुमाराणां त्वक्पत्रमरिचांशकम्।।१६।।

A compound consisting of one part of pulverised Trivṛta and a quarter part each of the drugs known as Tvak, Patra and Marica, and

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administered with an adequate quantity of honey and sugar, should be regarded as a good purgative for delicate persons. **16**

पचेल्लेहं सिताक्षौद्रं पलार्द्धकुडवान्वितम्।
त्रिवृच्चूर्णयुतं शीतं पित्तघ्नं तद्विरेचनम्।।१७।।

A Pala weight of sugar should be boiled with a half Kuḍava weight of honey, and Trivṛta powders to the weight of a quarter part (of the combined weight of honey and sugar) should be added to the boiling compound at the later part of the cooking. The remedy should be administered cool, and looked upon as a good purger of Pitta. **17**

त्रिवृच्छ्यामाक्षारशुण्ठी-पिप्पलीर्मधुनाप्नुयात्।
सर्वश्लेष्मविकाराणां श्रेष्ठमेतद् विरेचनम्।।१८।।

A compound consisting of equal parts of powdered Trivṛta, Śyāma (Vriddha-Daraka), Yavakṣāra, Śuṇṭhī and Pippalī and taken with honey, acts as one of the most effective purgatives in diseases due to the action of the deranged Kapha. **18**

बीजाढ्यपथ्याकाश्मर्य-धात्रीदाडिमकोलजान्।
तैलभृष्टान् रसानम्लफलैरावाप्य साधयेत्।।१९।।
घनीभूतं त्रिसौगन्ध्यं त्रिवृत्क्षौद्रसमन्वितम्।
लेह्यमेतत् कफप्रायैः सुकुमारैर्विरेचनम्।।२०।।

Over-ripe Pathyá Kāśmarī, Dhātrī, Dāḍima and Kola fruit taken with their seeds or stones, should be boiled (with a quantity of water weighing sixteen times their combined weight). The decoction thus obtained should be boiled with (castor) oil and the juice of Amlaphala etc. (to the weight of a quarter part thereof), should be added to it. The whole should be boiled together until reduced to a considerable consistence. The powders of the three aromatic drugs (Trisaugandhya) and Trivṛta[1] should be then added to it, which should be administered to a patient as an electuary with honey. This remedy will prove a good purgative in respect of a delicate person of Kaphaja temperament. **19-20**

नीलीतुल्यं त्वगेलञ्च तैस्त्रिवृत् ससितोपला।
चूर्णं सन्तर्पणं क्षौद्रफलाम्लं सन्निपातनुत्।।२१।।

1. *The weight of honey and pulverised Trivṛta should be equal to a fourth part of the entire quantity of medicine taken at a time.*

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A compound, consisting of one part of powdered Nīlī fruit, one part of powdered Tvak and Elā, and two parts of pulverised Trivṛta and mixed with an adequate quantity of sugar, and taken with honey and the juice of Amlaphala, should be regarded as a purgative remedy possessed of the virtue of destroying the concerted action of the three deranged humours of the body. **21**

त्रिवृच्छ्यामासिताकृष्णा-त्रिफलामाक्षिकैः समैः।
मोदकाः सन्निपातोर्ध्व-रक्तपित्तज्वरापहाः।।२२।।

A compound, consisting of equal parts of powdered Trivṛta, Śyāma (Vriddhadáraka), Pippalī and Triphalá and made into a confection (Modaka) (with the addition of honey and sugar), should be regarded as one of the most potent cures (purgatives) for Sánnipāta (simultaneous derangement of the three vital humours), haemoptysis and fever. **22**

त्रिवृद्भागास्त्रयः प्रोक्तास्त्रिफला तत्समा तथा।
क्षारकृष्णाविडङ्गानि सञ्चूर्ण्य मधुसर्पिषा।
लिह्याद्गुडेन गुटिकां कृत्वा वाऽप्यथ भक्षयेत्।।२३।।
कफवातकृतान् गुल्मान् प्लीहोदरहलीमकान्।
हन्त्यन्यानपि चाप्येतन्निरपायं विरेचनम्।।२४।।
चूर्णं श्यामात्रिवृन्नीली कट्वी मुस्ता दुरालभा।
चव्येन्द्रबीजं त्रिफला सर्पिर्मांसरसाम्बुभिः।
पीतं विरेचनं तद्धि रुक्षाणामपि शस्यते।।२५।।

A compound consisting of three parts of Trivṛta, one part of Triphalá, one of Yavakṣāra one of Kṛṣṇa Pippalī and one of Viḍaṅga, pounded together and used as an electuary with the addition of honey and clarified butter, or made into boluses (Guṭiká) with treacle, proves curative in cases of enlarged spleen, in Gulmas due to the action of the deranged Kapha and Váyu, in Halīmaka (Chlorosis), as well as in cases of abdominal dropsy, etc. The present remedy (purgative) is one of the most harmless purgative compounds (of our pharmacopoeia). A purgative compound consisting of Śyámá (Vriddhadáraka), Trivṛta, Nīlī, Kaṭvī, Mustá, Durálabhá, Cavya, Indra-yava and Triphalá, administered through the vehicle of clarified butter, essence of meat, or water, is commended to persons of dry temperament. **23-25**

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वैरेचनिकंनिःक्वाथभागाः शीतास्त्रयो मताः।
द्वौ फाणितस्य तच्चापि पुनरग्नावधिश्रयेत्।।२६।।
तत् साधुसिद्धं विज्ञाय शीतं कृत्वा निधापयेत्।
कलसे कृतसंस्कारे विभज्यर्त्तू हिमाहिमौ।।२७।।
मासादूर्ध्वं जातरसं मधुगन्धं वरासवम्।
पिबेदसावेव विधिः क्षारमूत्रासवेष्वपि।।२८।।

Preparations of Purgative Āsavas (Wines) : All purgative drugs[1] should be duly boiled in water. Three parts of the decoction thus prepared should be mixed with two parts of cold powdered barley Phāṇita and again boiled over a fire. Then after boiling it, it should be taken down from the oven, cooled and poured into a pitcher previously coated inside with a special plaster.[2] Then according to the difference of the season (cold or hot), the pitcher should be kept buried in a heap of paddy for a monh, or a fortnight. It should be taken out and understood to be ready for use as soon as it would emit a winy or fermented odour. Ásavas (fermenting liquours) of animal urines and alkaline substances should be likewise prepared in the foregoing manner. **26-28**

वैरेचनिकमूलानां क्वाथे माषान् सुभावितान्।
सुधौतांस्तत्कषायेण शालीनाञ्चापि तण्डुलान्।।२९।।
अवक्षुद्यैकतः पिण्डान् कृत्वा शुष्कान् सुचूर्णितान्।
शालितण्डुलचूर्णञ्च तत्कषायोष्मसाधितम्।।३०।।
तस्य पिष्टस्य भागांस्त्रीन् किण्वभागविमिश्रितान्।
मण्डोदकार्थे क्वाथञ्च दद्यात् तत् सर्वमेकतः।।३१।।
निदध्यात् कलसे तान्तु सुरां जातरसां पिबेत्।
एष एव सुराकल्पो वमनेष्वपि कीर्त्तितः।।३२।।

Preparations of purgative rice Surá (Wines) etc. : Quantities of Māsa pulse and Śali rice should be respectively first soaked and

1. *Several authorities exclude the plant known as Sudhá (Manasá), while others stick to Trivṛta alone in exclusion of all other drugs.*
2. *A new earthen pitcher is first washed with water and dried in the shade. Then its inside is coated with a plaster of honey and powdered Pippalī and is fumigated with the fumes of Aguru (Eagle wood).*

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washed in a decoction of purgative roots. Then they should be dried and pounded together and made into balls, which should be subsequently dried in the sun and again pulverised.[1] After that a separate quantity of Śali rice steamed in the vapours of the aforesaid decoction, and kept apart, should be made into cakes. Then three parts of these cakes shoud be mixed with one part of the aforesaid powdered ball. The compound thus obtained should be soaked in an adequate quantity of that purgative decoction previously kept apart in an earthen pitcher of the plastered type, described before. The Surá should be deemed ready for use, as soon as it would emit the peculiar honey-like smell. Surás of emetic drugs should be likewise made in the same manner. **29-32**

मूलानि त्रिवृदादीनां प्रथमस्य गणस्य च।
महतः पञ्चमूलस्य मूर्वाशार्ङ्गष्टयोरपि।।३३।।
सुधां हैमवतीञ्चैव त्रिफलातिविषे वचाम्।
संहृत्यैतानि भागौ द्वौ कारयेदेकमेतयोः।।३४।।
कुर्यान्निःक्वाथमेकस्मिन्नेकस्मिंश्चूर्णमेव तु।
क्षुण्णांस्तस्मिंस्तु निःक्वाथे भावयेद् बहुशो यवान्।।३५।।
शुष्काणां मृदुभृष्टानां तेषां भागास्त्रयो मताः।
चतुर्थं भागमावाप्य चूर्णानामत्र कीर्त्तितम्।।३६।।
प्रक्षिप्य कलसे सम्यक् समस्तं तदनन्तरम्।
तेषामेव कषायेण शीतलेन सुयोजितम्।
पूर्ववत् सन्निदध्यात् तु ज्ञेयं सौवीरकं हि तत्।।३७।।

Preparations of purgative Sauvīrakas (Barley Wines) : Trivṛta roots and drugs belonging to the groups of Vidárigandhá and major Pañcamūla, as well as Mūrvá, Śārṅgaṣṭa, Sudhá, Haimavatī, Triphalá, Ativiṣā and Vacā should be mixed together and then set apart in two equal parts. A decoction should be made of one of them, while the other should be reduced to a state of powder. After that, a quantity of well thrashed and huskless barley should be soaked in the aforesaid decoction for seven days, and should be subsquently dried and fried a little. Then three parts of the latter and one part of the aforesaid

1. *For imparting to it the necessary Enzyme.*

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powder (powdered Trivṛta roots etc.) should be mixed together and soaked in the aforesaid cold decoction of those drugs. The mixture should be then kept into an earthen pitcher of the foregoing type and administered in adequate doses as soon as the characteristic winy smell of the mixture (Játarasa) would be detected. The preparation is called the purgative Sauviraka. 33-37

पूर्वोक्तं वर्गमाहृत्य द्विधा कृत्वैकमेतयोः।
भागं संक्षुद्य संसृज्य यवान् स्थाल्यामधिश्रयेत्।।३८।।
अजशृङ्ग्याः कषायेण तमभ्यासिच्य साधयेत्।
सुसिद्धांश्चावतार्यैतानौषधिभ्यो विवेचयेत्।।३९।।
विमृद्य सतुषान् सम्यक् ततस्तान् पूर्ववन्मितान्।
पूर्वोक्तौषधभागस्य चूर्णं दत्त्वा तु पूर्ववत्।।४०।।
तेनैव सह यूषेण कलसे पूर्ववत् क्षिपेत्।
ज्ञात्वा जातरसञ्चापि तत् तुषोदकमादिशेत्।।४१।।
तुषाम्बुसौवीरकयोर्विधिरेष प्रकीर्त्तितः।
षड्रात्रात् सप्तरात्राद् वा ते च पेये प्रकीर्त्तिते।।४२।।
वैरेचनेषु द्रव्येषु त्रिवृन्मूलविधिः स्मृतः।।४३।।

Preparations of purgative Tuṣodaka (fermented liquors of barley with husks) : The drugs enumerated in connection with the foregoing preparation should be mixed together and divided in halves and kept in two separate vessels. One half of the mixture should be well-thrashed and tied up in a piece of clean linen with a quantity of unthrashed barley in husks and should be boiled with a decoction of Ajaśṛṅgī in a separate basin. Then barley in husks should be separated from the rest of the components of the mixture after it has been throughly cooked. Then three parts of these barley grains subsequently thrashed should be again soaked in their decoction, and a fourth part of the aforesaid pulverised drugs (such as the roots of Trivṛta, etc.) should be added to it, and the entire mixture should be kept in an earthen pitcher of the before mentioned type. This preparation is called Tuṣodaka (lit : Washings of husks) and should be used as soon as the characteristic smell of fermentation (Játarasa) would be emitted from the pitcher. The processes of preparing Sauvīraka and Tuṣodaka have been described. They should be used after the expiry of six or

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seven nights from the date of their being in the pitcher.

The rules and processess regarding the preparation of Trivṛta compounds hold good in cases of similar preparations made of the rest of purgative drugs (such as, Dantī, Dravantī, etc.). **38-43**

दन्तीद्रवन्त्योर्मूलानि विशेषान्मृत्कुशान्तरे।
पिप्पलीक्षौद्रयुक्तानि स्विन्नान्युद्धृत्य शोषयेत्।
ततस्त्रिवृद्विधानेन योजयेत् श्लेष्मपित्तयोः।।४४।।
तयोः कल्ककषायाभ्यां चक्रतैलं विपाचयेत्।
सर्पिश्च पक्वं वीसर्प-कक्षादाहालजीर्जयेत्।।४५।।
मेहगुल्मानिलश्लेष्म-विबन्धांस्तैलमेव च।।४६।।
चतुःस्नेहं शकृच्छुक्र-वातसंरोधजा रुजाः।।४७।।

The roots of Dantī and Dravantī should be first pulled up and collected, after which they should be dried in the sun. After that, they should be mixed with honey and pasted Pippalī and placed in a box of Kuśa grass firmly tied up and plastered with a layer of clay. The box should be put into a fire of dried cow dung cakes. The compound inside the plastered grass box should be cooked according to the process of Putapáka, and should be taken out and used in diseases due to the action of the deranged Kapha and Pitta and in combination and through vehicles described in connection with the purgative compounds of Trivṛta.

Pastes (Kalkas) and decoctions of Dantī and Dravantī should be boiled with clarified butter, and Cakra Taila (sesamum oil pressed in an oil mill). The clarified butter, thus cooked and prepared, would prove curative in cases of Erysipelas Kakṣa burning sensation of the body and Alaji, while cases of Meha, Gulma, retention of flatus, (kapha) and obstruction of the bowels would prove amenable to the oil above described. Diseases due to the retention of urine, semen and Váyu or fecal matter readily yield to one of the four oily substances (Catuh-sneha, oil, clarified butter, lard and marrow) cooked and prepared with the paste and decoction of Dantī and Dravantī. **44-47**

दन्तीद्रवन्तीमरिच-कनकाह्वयवासकैः।
विश्वभेषजमृद्वीका-चित्रकैर्मूत्रभावितैः।।४८।।

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सप्ताहं सर्पिषा चूर्णं योज्यमेतद् विरेचनम्।
जीर्णे सन्तर्पणं क्षौद्रं पित्तश्लेष्मरुजापहम्।
अजीर्णपार्श्वरुक्पाण्डु - प्लीहोदरनिबर्हणम्।।४९।।

A compound consisting of Dantī, Dravantī, Marica, Kanakáhva, Yavásaka, Viśva-bheṣaja, Mṛdvīkā, and Cittraka powdered together and successively soaked in cow's urine for seven days, should be administered for purgative purposes, through the medium of clarified butter. A diet of powdered barley, stirred in honey, should be given to the patient after the assimilation of the above said medicine. Diseases such as indigestion, pain at the sides, jaundice, enlargement of the spleen as well as those due to the combined action of the deranged Kapha and Pitta readily yield to the curative efficacy of this purgative remedy. **48-49**

गुडस्याष्टपले पथ्या विंशतिः स्युः पलं पलम्।
दन्तीचित्रकयोः कर्षौ पिप्पलीत्रिवृतोर्दश।।५०।।
कृत्वैतान् मोदकानेकं दशमे दशमेऽहनि।
ततः खादेदुष्णतोय-सेवी निर्यन्त्रणास्त्विमे।
दोषघ्ना ग्रहणीपाण्डु-रोगार्शःकुष्ठनाशनाः।।५१।।

Twenty pulverised Pathyás mixed with the powders of Dantī and Citraka roots, each weighing a Pala in weight, as well as with two tola weights each of powdered Pippalī and Trivṛta should be cooked with eight pala weights of treacle. The compound thus prepared should be made into ten large balls of confection (Modaka), each of which should be taken on every tenth day. Warm water should be used for drinking and bathing purposes while using the medicine, which does not entail any strict regimen of conduct (as non-exposure to cold wind, etc.). It proves curative in dysentery, jaundice, pile and cutaneous affections and subdues the three deranged humours of the body. **50-51**

व्योषं त्रिजातकं मुस्ता विडङ्गामलके तथा।
नवैतानि समांशानि त्रिवृदष्टगुणानि वै।।५२।।
श्लक्ष्णचूर्णीकृतानीह दन्तीभागद्वयन्तथा।
सर्वाणि चूर्णितानीह गालितानि विमिश्रयेत्।।५३।।
षड्भिश्च शर्कराभागैरीषत्सैन्धवमाक्षिकैः।

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पिण्डितं भक्षयित्वा तु ततः शीताम्बु पाययेत्।।५४।।
बस्तिरुक्तृड्ज्वरच्छर्दि-शोषपाण्डुभ्रमापहम् ।
निर्यन्त्रणमिदं सर्वं विषघ्नन्तु विरेचनम्।।५५।।
त्रिवृदष्टकसंज्ञोऽयं प्रशस्तः पित्तरोगिणाम्।
भक्ष्यः क्षीरानुपानो वा पित्तश्लेष्मातुरैर्नरैः।
भक्ष्यरूपसधर्मत्वादाढचेष्वेव विधीयते।।५६।।

Trivṛdáṣṭaka : The nine following drugs, viz. Trikaṭu, Trjātaka, Mustá, Viḍaṅga and Ámalaka taken in equal parts, and eight parts of Trivṛta, and two parts of Dantī roots should be separately pulverised and sieved through a piece of thin linen. The powders thus prepared should be pounded together and mixed with six parts of sugar and little quantity of honey and rock salt.[1] Cold water should be given to the patient after he had taken the medicine, which proves curative in colic pain in the bladder (Basti-Śūla), thirst, fever, vomiting, anasarca Śotha, chlorosis and vertigo. It does not entail any strict regimen of conduct like other purgatives and acts as a good eliminator of poison. The compound is called the Trivṛdāṣṭaka and is specially recommended in Pittaja affection. Persons, suffering from diseases due to the action of the deranged Pitta and Kapha, should take the medicine through the vehicle of milk. The medicine should be prescribed for rich persons, owing to its dietetic character. **52-56**

तिल्वकस्य त्वचं बाह्यामन्तर्वल्कविवर्जिताम्।
चूर्णयित्वा तु द्वौ भागौ तत्कषायेण गालयेत्।।५७।।
तृतीयं भावितं तेन भागं शुष्कन्तु भावितम्।
दशमूलीकषायेण त्रिवृद्वत् संप्रयोजयेत्।।५८।।

Purgative barks : The external skin of the Lodhra bark, to the exclusion of its inner lining, should be taken and pulverised. The powder, thus prepared, should be divided into three equal parts, two of which should be soaked in a decoction of the same (Lodhra) bark and filtered twenty-one times according to the process laid down in connection with preparation of alkalis. The remaining third part of the powders should be soaked in the aforesaid filtered decoction and

1. *The term little Iṣat in the present instance stands for a quarter part.*

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subsequently dried in the sun, and again soaked in a decoction of the drugs, which collectively go by the name of Daśamūla. The medicine should be prescribed in forms (wines, electuaries, etc.) previously described in connection with the Trivṛta compounds. **57-58**

विधानं त्वक्षु निर्दिष्टं फलानामथ वक्ष्यते।
हरीतक्याः फलन्त्वस्थि-वियुक्तं दोषवर्जितम्।।५९।।
योज्यं त्रिवृद्विधानेन सर्वव्याधिनिबर्हणम्।
रसायनं परं मेध्यं दुष्टान्तर्व्रणशोधनम्।।६०।।
हरीतकी विडङ्गानि सैन्धवं नागरं त्रिवृत्।
मरिचानि च तत् सर्वं गोमूत्रेण विरेचनम्।।६१।।
हरीतकी भद्रदारु कुष्ठं पूगफलं तथा।
सैन्धवं शृङ्गवेरञ्च गोमूत्रेण विरेचनम्।।६२।।
नीलिनीफलचूर्णञ्च नागराभययोस्तथा।
लिह्याद् गुडेन सलिलं पश्चादुष्णं पिबेन्नरः।।६३।।
पिप्पल्यादिकषायेण पिबेत् पिष्टां हरीतकीम्।
सैन्धवोपहितां सद्य एष योगो विरेचयेत्।।६४।।

The mode of preparing and administering purgative medicines out of barks endued with similar virtues has been described. We shall presently deal with those made with purgative fruits.

Fruit Purgatives : Sound and stoneless Harītakīs administered in the way of Trivṛta compounds prove curative in all forms of disease and in malignant sores and internal abscesses. They are the best of elixirs and improve the intellectual faculties. Harītakī and Viḍaṅga, as well as rock salt, Nágara, Trivṛta and Marica mixed in equal parts and taken with cow's urine, act as good purgatives. Similarly, powders of Harītakī, Bhadra-dáru, Kuṣṭha, Puga-phala, Saindhava salt and Śṛṅgavera, taken through the medium of cow's urine, act as good purgative. For purgative purposes, a man should lick a compound consisting of the powders of Nīlinī fruits, Nágara, Abhayá and treacle and subsequently drink a good draught of warm water. A compound composed of Harītakīs pasted with a decoction of the drugs constituting the group of Pippalyádi and bit of Saindhava salt, exerts an instantaneous purgative action. **59-64**

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हरीतकी भक्ष्यमाणा नागरेण गुडेन वा।
सैन्धवोपहिता वापि सातत्येनाग्निदीपनी।।६५।।
वातानुलोमनी वृष्या चेन्द्रियाणां प्रसादनी।
सन्तर्पणकृतान् रोगान् प्रायो हन्ति हरीतकी।।६६।।
शीतमामलकं रुक्षं पित्तमेदःकफापहम्।
विभीतकमनुष्णन्तु कफपित्तनिबर्हणम्।।६७।।
त्रीण्यप्यम्लकषायाणि सतिक्तमधुराणि च।
त्रिफला सर्वरोगघ्नी त्रिभागघृतमूर्च्छिता।।६८।।
वयसः स्थापनञ्चापि कुर्यात् संततसेविता।
हरीतकीविधानेन फलान्येवं प्रयोजयेत्।।६९।।

Harītakīs eaten with Nágar or treacle and with a bit of rock salt added to it, is an excellent stomachic. The specific virtue of Harītakī consists in restoring the normal condition of the bodily Váyu (laxative), in rejuvenating an used up or exhausted frame, and in soothingly invigorating the sense organs. Harītakī destroys all diseases, which are due to the use of sweet or richly cooked dishes (Santarpaṇa) such as, thirst, etc. Āmalaka is cooling, and refrigerent; it subdues Pitta and Kapha and is antifat in its virtues. Vibhītaka is cooling, it subdues Pitta and Kapha. The group of medicinal fruits known as the Triphalā consists of Harītakī, Āmalaka and Vibhītaka, which are collectively marked by an acid-astringent taste with a shade of bitter and sweet. Powdered Triphalā regularly taken with clarified butter of a three quarter part of its own weight acts as a regular panacea and is endued with a rejuvenating virtue. **65-69**

विरेचनानि सर्वाणि विशेषाच्चतुरङ्गुलात्।
फलं काले समुद्धृत्य सिकतायां निधापयेत्।।७०।।
सप्ताहमातपे शुष्कं ततो मज्जानमुद्धरेत्।
तैलं ग्राह्यं जले पक्त्वा तिलवद् वा प्रपीडच्य च।।७१।।
तस्योपयोगो बालानां यावद्वर्षाणि द्वादश।
लिह्यादेरण्डतैलेन कुष्ठत्रिकटुकान्वितम्।।७२।।
सुखोदकञ्चानुपिबेद् एष योगो विरेचयेत्।
एरण्डतैलं त्रिफला-क्वाथेन त्रि-(द्वि)-गुणेन तु।।७३।।

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युक्तं पीतं तथा क्षीर-रसाभ्यान्तु विरेचयेत्।
बालवृद्धक्षतक्षीण-सुकुमारेषु योजितम्।।७४।।

All fruits possessed of purgative properties, should be used in the manner described in connection with Harītakī with the exception of Caturaṇgulas. The Caturaṅgula fruit should be collected in the proper season, and then kept buried for a week in a bed of sand. After that, they should be unearthed and dried in the sun, and their stones or seeds (lit. marrow) should be taken out. Then the essential oil of the seeds should be extracted by pressing them in an oil-mill like the seeds of sesamum, or by boiling them with water (hot expression). The oil is a good purgative for a child up to its twefth year.

Hot water taken after having licked a compound consisting of Castor oil saturated with powdered Kuṣṭha and Trikaṭus, acts as a good purgative. Castor oil taken with a decoction of Triphalās double its own measure, or with milk or extract of meat, acts as a good purgative, which should be prescribed for infants, old men, or persons debilitated from the effects of ulcer cachexia, or of delicate constitution. **70-74**

फलानां विधिरुद्दिष्टः क्षीराणां श्रृणु सुश्रुत।
विरेचनानां तीक्ष्णानां पयः सौधं परं मतम्।।७५।।
अज्ञप्रयुक्तं तद्धन्ति विषवत् कर्मविभ्रमात्।।७६।।
विजानता प्रयुक्तन्तु महान्तमपि सञ्चयम्।
भिनत्त्याश्वेव दोषाणां रोगान् हन्ति च दुस्तरान्।।७७।।

I have finished describing the preparation and application of fruit purgatives. Now hear me, O Suśruta, discourse on similar milky exudations of plants and trees, etc. which are possessed of purgative properties. The milky juice of a Sudhá plant is the strongest of all purgatives, which being imprudently used by a medical ignoramus, may be attended with dangerous consequences, while the same in the hands of a judicious physician proves strong enough to disintegrate a mighty accumulation of deranged humours and to successfully combat many an irremediable distemper. **75-77**

महत्याः पञ्चमूल्यास्तु बृहत्योश्चैकशः पृथक्।
कषायैः समभागन्तु तदङ्गारैर्विशोषितम्।

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अम्लादिभिः पूर्ववत् तु प्रयोज्यं कोलसम्मितम्।।७८।।
महावृक्षपयःपीतैर्यवागूस्तण्डुलैः कृता।
पीता विरेचयत्याशु गुडेनोत्कारिका कृता।।७९।।
लेहो वा साधितः सम्यक् स्नुहीक्षीरपयोघृतैः।
भावितास्तु स्नुहीक्षीरे पिप्पल्यो लवणान्विताः।
चूर्णं काम्पिल्लकं वापि तत् पीतं गुटिकीकृतम्।।८०।।

One part of the decoction of each of the drugs constituting the group of major Pañcamūla and Bṛhatī, etc. should be mixed with one part of the milky juice of a Sudhā plant (thus forming an eighth part of the whole compound). After having boiled it over a charcoal fire, the compound should be taken with two Tola (kola) weights of any acid liquid (such as wine, sour rice gruel, cream of curd, etc.) in the manner of Trivṛta compounds. A gruel made of rice saturated with the milky exudation of a Mahāvṛkṣa, or a sweetened, porridge-like preparation of the same substance (Utkárikā) made with treacle, should be deemed as possessed of purgative properties. As an alternative, an electuary composed of sugar, clarified butter and the milky juice of a Snuhī plant, should be used for purgative purposes. Powders of Pippalī soaked in the milky juice of the same plant should be used with rock salt for moving the bowels. Powdered Kampillaka made into boluses with Snuhī juice may be as well prescribed for the same end. 78-80

सप्तला शङ्खिनी दन्ती त्रिवृदारग्वधं गवाम्।
मूत्रैणाप्लाव्य सप्ताहं स्नुहीक्षीरे ततः परम्।।८१।।
कीर्णं तेनैव चूर्णेन माल्यं वसनमेव च।
आघ्रायावृत्य वा सम्यङ्मृदुकोष्ठो विरिच्यते।।८२।।
क्षीरत्वक्फलमूलानां विधानैः परिकीर्त्तितैः।
अवेक्ष्य सम्यग् रोगादीन् यथावदुपयोजयेत्।।८३।।

Powders of Saptalá, Śaṅkhinī, Dantī, Trivṛta and kernel of Áragvadha, should be saturated with cow's urine and then soaked in the milky juice of a Snuhī plant successively for seven consecutive

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days.[1] A smell of the powder thus prepared and strewn over the flower-garlands, and clothes worn by a man whose bowels are easily moved, acts as a mild purgative.

The use and preparation of purgative remedies concocted with roots, barks and milky exudations of plants, etc. have been described, which should be prescribed after carefully considering the nature of the case under treatment and according to their specific indications. 81-83

त्रिवृच्छाणमितास्तिस्रस्तिस्रश्च त्रिफलात्वचः।
विडङ्गपिप्पलीक्षार-शाणास्तिस्रश्च चूर्णिताः।।८४।।
लिह्यात् सर्पिर्मधुभ्याञ्च मोदकं वा गुडेन वा।
भक्षयेन्निष्परीहारमेतच्छ्रेष्ठविरेचनम् ।।८५।।
गुल्मान् प्लीहोदरं कासं हलीमकमरोचकम्।
कफवातकृतांश्चान्यान् व्याधीनेतद् व्यपोहति।।८६।।
घृतेषु तैलेषु पयःसु चापि मद्येषु मूत्रेषु तथा रसेषु।
भक्ष्यान्नलेह्येषु च तेषु तेषु विरेचनान्यग्रमतिर्विदध्यात्।।८७।।
क्षीरं रसः कल्कमथो कषायः शृतश्च शीतश्च तथैव चूर्णम्।
कल्पाः षडेते खलु भेषजानां यथोत्तरं ते लघवः प्रदिष्टाः।।८८।।

A compound consisting of three Śāṇa weights (one tola and a half) of powdered Trivṛta, three Śāṇa weights of powdered Triphalā pulp, and three Śāṇa, weights of powdered Viḍaṅga, Pippalī and Yavakṣāra, mixed and pounded together, should be licked with honey and clarified butter, or they should be made into a confection with treacle for purgative purposes. The medicine does not entail any strict regimen of diet and conduct. It is one of the most effective remedies (of our pharmacopoeia) and proves curative in Gulmas, enlargement of the spleen, cough, Halīmaka (chlorosis), non-relish for food and in diseases due to the action of the deranged Kapha and Váyu. A wise and intelligent physician should administer purgative medicines through the vehicles of clarified butter, oil milk, Madya (wine) cow's urine, meat essence, or through the expressed juice of drugs, or through

1. *The mode of preparing the porridge is as follows : First the wheat should be saturated with the milky juice of a Mahā-Vṛkṣa and then macerated. The powder should be then cooked with milk and treacle and made into a thick porridge.*

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articles of food, or in forms of electuary. The six kinds of purgatives are the milky exudations, expressed juices, pastes, decoctions, cold infusions and powders of medicinal drugs or herbs, and each of these preceding factors should be deemed stronger than the one immediately following it in the order of enumeration. **84-88**

इति सुश्रुतसंहितायां सूत्रस्थाने विरेचनद्रव्यविकल्पविज्ञानीयो नाम चतुश्चत्वारिंशोऽध्यायः॥४४॥

Thus ends the forty-fourth Chapter of the Sūtrasthána in the Suśruta Saṁhitá, which treats of the choice of purgative.

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SŪTRASTHĀNA

CHAPTER XLV

पञ्चचत्वारिंशोऽध्यायः

अथातो द्रवद्रव्यविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः॥१॥

Now we shall discourse on the Chapter, which deals with the rules to be observed in respect of liquid substances in general (**Drava-Dravya-Vidhi-adhyāya**). 1

पानीयमान्तरीक्षमनिर्देश्यरसममृतं जीवनं तर्पणं धारणमाश्वासजननं श्रमक्लमपिपासामदमूर्च्छातन्द्रानिद्रादाहप्रशमनमेकान्ततः पथ्यतमञ्च॥२॥

Water Group : Atmospheric, or rain water is possessed of a non-potent taste. It is ambrosial in its nature, pleasant and beneficial to life. It is enlivening,[1] invigorating to strength-giving,[2] refrigerent, frigorific, anti-hypnotic, and conquers thirst intoxication, drowsiness and fits of fainting. It is most wholesome to the human body. 2

तदेवावनीपतितमन्यतमं रसमुपलभते स्थानविशेषान्नदीनदसरस्तडागवापीकूपचुण्टीप्रस्रवणोद्भिदविकिरकेदारपल्वलादिषु स्थानेष्ववस्थितमिति। तत्र लोहितकपिलपाण्डुनीलपीतशुक्लेष्ववनिप्रदेशेषु मधुराम्ललवणकटुतिक्तकषायाणि यथासङ्ख्यमुदकानि सम्भवन्तीत्येके भाषन्ते, तत् तु न सम्यक्। तत्र पृथिव्यादीनामन्योऽन्यानुप्रवेशकृतः सलिलरसो भवत्युत्कर्षापकर्षेण। तत्र स्वलक्षणभूयिष्ठायां भूमावम्लं

1. *Enlivens the body during fits of fainting and such like cases.*
2. *Imparts strength to the exhausted or emaciated frames.*

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लवणञ्च। अम्बुगुणभूयिष्ठायां मधुरम्। तेजोगुणभूयिष्ठायां कटुकं तिक्तञ्च। वायुगुणभूयिष्ठायां कषायम्। आकाशगुणभूयिष्ठायाम् अव्यक्तरसम्, अव्यक्तं ह्याकाशमित्यतस्तत्प्रधानमव्यक्तरसत्वात्; तत् पेयमान्तरीक्षालाभे॥३॥

After having fallen upon the surface of the earth it acquires one of the six different tastes according to the nature of its receptacle such as a river, or a Nada (a river with a masculine name), a pond, a tank (Vāpī)[1], a Kūpa[2], a Cuṇṭī[3], a fountain, an Artesian spring a Vikira[4], fallow land (Kedār), or a pond covered over with a growth of aquatic plants (Palvala). Certain authorities maintain that heavenly or atmospheric water having fallen on a red, brown, grey, yellow, blue or white coloured soil, respectively assumes a sweet, acid, saline, pungent bitter or an astringent taste. But the theory is not a sound one in as much as the comparative predominance of the attributes of the five material principles in a particular soil determines the taste of the water contained therein. Water, contained or collected in a soil marked by a predominance of the attributes of earth-principle, acquires an acid and saline taste. Water contained in a soil marked by predominance of water acquires sweet, taste. Water, contained in a soil marked by a predominance of the attributes of fire, acquires a bitter and pungent taste. Water, contained in a soil marked by a predominance of the attributes of air, acquires an astringent taste. The sky is devoid of all tastes, and hence, the water contained in a soil, which is largely possessed of the specific attributes of that element, is characterised by the absence of any taste whatever. Only the last named kind should be used for drinking purposes where atmospheric water would not be available. 3

तत्रान्तरीक्षं चतुर्विधम्। तद्यथा—धारं कारं तौषारं हैममिति। तेषां धारं प्रधानं लघुत्वात्। तत् पुनर्द्विविधं गाङ्गं सामुद्रञ्चेति। तत्र गाङ्गमाश्वयुजे मासि प्रायशो वर्षति। तयोर्द्वयोरपि परीक्षणं कुर्वीत। शाल्योदनपिण्डमकुथितमविदग्धं रजतभाजनोपहितं वर्षति देवे

1. *A tank or a large well with its sides protected by buctresses of masonry work.*
2. *A well with flights of masonry steps descending to its bottom.*
3. *An ordinary well, unprotected by buttresses and unprovided with steps.*
4. *A flow of subterranean water dug out of a bed of sand.*

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बहिष्कुर्वीत, स यदि मूहूर्त्तं स्थितस्तादृश एव भवति तदा गाङ्गं पततीत्यवगन्तव्यम्; वर्णान्यत्वे सिक्थक्लेदे च सामुद्रमिति विद्यात्, तन्नोपादेयम्। सामुद्रमप्याश्वयुजे मासि गृहीतं गाङ्गवद् भवति। गाङ्गं पुनः प्रधानं, तदुपाददीताश्वयुजे मासि, शुचिशुक्लविततपटैकदेशच्युतमथवा हर्म्यतलपरिभ्रष्टमन्यैर्वा शुचिभिर्भाजनैर्गृहीतं सौवर्णे राजते मृन्मये वा पात्रे निदध्यात्, तत् सर्वकालमुपयुञ्जीत। तस्यालाभे भौमम्। तच्चाकाशगुणबहुलम्। तत् पुनः सप्तविधम्। तद्यथा—कौपं नादेयं सारसं ताडागं प्रास्रवणमौद्भिदं चौण्टचमिति।।४।।

Atmospheric water (Āntarīkṣa Jala), in its turn, may be divided into four classes such as rain water, hail water, frost water or dew, and snow-water, of which the first is the best for its lightness. Rain water may be divided into two classes such as the Gāṅga and the Sāmudra. As the rain-cloud is charged with vapours evaporated from the bosom of the Gaṅges or the sea. Gangetic rain generally descends in the month of Āśvina, but both kinds should be subjected to a test. The test in the case of Gāṅgam rain water consists in exposing to it, for a Muhūrta (forty-eight minutes), a quantity of undiscoloured Śali rice in a silver bowl which is not extremely softened by boiling. To ascertain whether it is Gangetic rain water or not, Gangetic rain water should be ascertained from the fact of the aforesaid Śali rice not being in any way affected in its colour; where as a change in its colour under exposure, as well as the fact of its being formed into shreddy or seedy balls mixed with slimy secretions, would indicate that the rain water had been formed of the vapours of the sea (Sāmudra), and should be regarded as extremely unwholesome. Rain water from a cloud entirely formed of sea-vapours and collected in the month of Āśvina, is as wholesome as what is technically known as Gangetic rain water, but the latter is the best of the several kinds of atmospheric water.

The means of collecting atmospheric (rain) water is as follows : A broad piece of clean and white linen should be hung out in the open air, (with a stone placed across the middle to dip its centre of gravity). The rain water thus collected should be kept in a vessel. As an alternative, rain water flowing from the waterspouts of a house should be collected in a clean receptacle, and subsequently poured into a golden, silver or an earthen vessel. The water thus collected can be

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taken at all times, and may be substituted by any other terrestrial water in the event of its not being available at the time. Terrestrial water is generally marked by a predominance of the specific properties of the sky, and admits of being grouped under seven sub-heads such as, well-water, river-water, lake-water, tank-water, fountain water, spring (Artesian) water, and Cuṇti (well unprovided with masonry steps) water. **4**

तत्र वर्षास्वान्तरिक्षमौद्भिदं वा सेवेत महागुणत्वात्, शरदि सर्वं प्रसन्नत्वात्, हेमन्ते सारसं ताडागं वा, वसन्ते कौपं प्रास्रवणं वा, ग्रीष्मेऽप्येवं, प्रावृषि चौण्टचमनभिवृष्टं सर्वञ्चेति॥५॥

Atmospheric or spring water should be used for their high efficacy during the rains Varṣā. All kinds of water may be used in Śarat on account of their clearness. Lake or tank water should be used in Hemanta; well and fountain water in spring[1] (Vasanta) and summer; and Cuṇtī water, as well as all water not of recent origin, nor due to an excessive down-pour or inundation, should be used during Pravṛt. **5**

कीटमूत्रपुरीषाण्ड-शवकोथप्रदूषितम् ।
तृणपर्णोत्करयुतं कलुषं विषसंयुतम्।।६।।
योऽवगाहेत वर्षासु पिबेद् वापि नवं जलम्।
स बाह्याभ्यन्तरान् रोगान् प्राप्नुयात् क्षिप्रमेव तु।।७।।

Metrical Text : He falls an easy victim to internal and external diseases (cutaneous affections), etc., who drinks of or bathes in a pool of water, which is full of poisonous worms, or is saturated with urine or fecal matter, or is defiled with germs of vermin or decomposed animal organisms, or is covered over with the growths of aquatic plants, or is strewn over with withered and decomposed leaves, or which in any way is rendered poisonous and contaminated, as well as he, who drinks and bathes in the freshly collected water of a pool or a reservoir during the rains. **6-7**

तत्र यत् पङ्कशैवालहटतृणपद्मपत्रप्रभृतिभिरवच्छन्नं शशिसूर्य-

1. *The "rains" in the present passage should be interpreted to mean the end of the rainy season or the month of Āśvina and not the month of Bhādra, as its use is specially forbidden in that month.*

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किरणानिलैर्नाभिजुष्टं गन्धवर्णरसोपसृष्टञ्च तद् व्यापन्नमिति विद्यात्। तस्य स्पर्शरूपरसगन्धवीर्यविपाकदोषाः षट् सम्भवन्ति। तत्र खरता पैच्छिल्यमौष्ण्यं दन्तग्राहिता च स्पर्शदोषः। पङ्कसिकताशैवालबहुवर्णता रूपदोषः। व्यक्तरसता रसदोषः। अनिष्टगन्धता गन्धदोषः। यदुपयुक्तं तृष्णागौरवशूलकफप्रसेकानापादयति स वीर्यदोषः। यदुपयुक्तं चिराद् विपच्यते। विष्टभ्नाति वा स विपाकदोष इति। त एते आन्तरिक्षे न सन्ति॥८॥

A sheet of water, which is entirely covered over with the growths of aquatic plants such as, moss, zoophytes, water weeds, lotus leaves, etc., or which looks turbid owing to oozy mire, or is not exposed to the currents of fresh air, nor illumined by the sun or the moon, and is possessed of a definite smell, colour, and taste, should be regarded as contaminated or defiled (Vyāpanna). Water may be affected with regard to the six categories of touch, sight, taste, smell, potency, and chemical transformation or re-action (lit : digestion). Roughness, sliminess, warmth, and the production of a shivering sensation to lit : tooth-edge are the tactual defects (Sparśa-Doṣa) of defiled water, whereas a varied colour, and the presence of mire, sand, and shreds of moss are the defects, which mark its look or appearance (Rūpa-Doṣa). A distinct taste marks the water, which is affected as regards its taste (Rasa-Doṣa), while an unpleasant smell is the characteristic of the water, which is affected as regards its smell (Gandha-Doṣa). The water, which being taken gives rise to thirst and to a sense of heaviness of the limbs, colic, and fluent coryza, is said to be affected or vitiated in its potency (Vīrya-Doṣa), whereas that which takes a long time to be digested, or is retained in the stomach for an inordinate length of time, is said to be affected as regards digestion or chemical transformation (Vipāka-Doṣa). Atmospheric water is free from the abovesaid defects. 8

व्यापन्नानामग्निक्वथनं सूर्यातपप्रतापनं तप्तायःपिण्डसिकतालोष्ट्राणां वा निर्वापणं प्रसादनञ्च कर्त्तव्यं, नागचम्पकोत्पलपाटलापुष्पप्रभृतिभिश्चाधिवासनमिति॥९॥

The defiled or contaminated water should be purified by boiling it, or by heating it in the sun, or by immersing a red-hot iron, or hot

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sands or stones in the same, and its smell should be removed by perfuming it with the Nāga, Campaka, Utpala, or Pāṭalā flowers, etc. **9**

सौवर्णे राजते ताम्रे कांस्ये मणिमयेऽपि वा।
पुष्पावतंसं भौमे वा सुगन्धि सलिलं पिबेत्।।१०।।
व्यापन्नं वर्जयेन्नित्यं तोयं यद् वाप्यनार्त्तवम्।
दोषसञ्जननं ह्येतन्नाददीताहितन्तु तत्।।११।।
व्यापन्नं सलिलं यस्तु पिबतीहाप्रसाधितम्।
श्वयथुं पाण्डुरोगञ्च त्वग्दोषमविपाकताम्।।१२।।
श्वासकासप्रतिश्याय-शूलगुल्मोदराणि च।
अन्यान् वा विषमान् रोगान् प्राप्नुयात् क्षिप्रमेव च।।१३।।

Metrical Texts : Water should be drunk perfumed in a golden, silver, copper or an earthen goblet, or in a bowl made of bell metal or of precious stones. Contaminated water, as well as rain water accumulated in an improper season, should never be used for drinking purposes, inasmuch as it tends to derange the fundamental humours of the body, and is positively injurious to the human system. The man, who drinks, or bathes in, any contaminated water without previously purifying it as before directed, incurs the risk of being speedily affected with oedema, jaundice, cutaneous affections, indigestion, dyspnoea, cough, catarrh, colic pains, abdominal glands, ascites or any other dreadful disease. **10-13**

तत्र सप्त कलुषस्य प्रसादनानि भवन्ति, तद्यथा- कतक-गोमेदकविसग्रन्थिशैवालमूलवस्त्राणि मुक्ता मणिश्चेति। पञ्च निक्षेपणानि भवन्ति; तद्यथा-फलकं त्र्यष्टकं मुञ्जवलयं उदकमञ्चिका शिक्यञ्चेति। सप्त शीतिकरणानि भवन्ति-प्रवातस्थापनमुदकप्रक्षेपणं यष्टिकाभ्रामणं व्यजनं वस्त्रोद्धरणं बालुकाप्रक्षेपणं शिक्यावलम्बनञ्चेति।।१४।।

There are seven modes of purifying water such as, by immersing the Kataka fruits, the gems known as the Gomedaka, the roots of lotus plants, or of aquatic mosses, a piece of linen, or a pearl, or a crystal in a pitcher or vessel containing it. The bottoms of a water pitcher are made of five different shapes such as, the Phalaka (rectangular wooden stool), the Tryaṣṭaka (octagonal wooden tripod), the Muñja

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Valaya (ring made of the blades of Muñja grass), the Udaka-Mañcikā (wooden scaffold for a pitcher) and the Śikya (pendent bracket). There are seven ways of cooling water, such as by exposing a water pitcher to currents of air, immersing a water pitcher (tied round with a piece of wet cloth) neck-deep in a vessel full of water, churning it with a stick, by fanning, or siphoning it by means of a piece of linen, or by burying a water pitcher underneath a bed of sand, or by keeping it suspended in a pendent bracket. **14**

निर्गन्धमव्यक्तरसं तृष्णाघ्नं शुचि शीतलम्।
अच्छं लघु च हृद्यञ्च तोयं गुणवदुच्यते।।१५।।

Metrical Texts : The water, which is devoid of all smell or taste, and is pure, cool, limpid, transparent, refrigerent and pleasant, should be regarded as possessed of all the commendable traits. **15**

तत्र नद्यः पश्चिमाभिमुखाः पथ्या लघूदकत्वात्। पूर्वाभिमुखास्तु न प्रशस्यन्ते गुरूदकत्वात्। दक्षिणाभिमुखा नातिदोषलाः साधारणत्वात्। तत्र सह्यप्रभवाः कुष्ठं जनयन्ति, विन्ध्यप्रभवाः कुष्ठं पाण्डुरोगञ्च, मलयप्रभवाः क्रिमीन्, महेन्द्रप्रभवाः श्लीपदोदराणि, हिमवत्प्रभवा हृद्रोगश्वयथुशिरोरोगश्लीपदगलगण्डान्। प्राच्यावन्त्या अपरावन्त्याश्चार्शांस्युपजनयन्ति, पारियात्रप्रभवाः पथ्या बलारोग्यकर्य इति।।१६।।

The water of rivers, (which drain the Jángla countries) and flow into the western sea, is light, and therefore wholesome. The water of rivers, which traverse the marshy (Ānūpa) countries and empty themselves into the eastern sea, is heavy and therefore not commended to be used. The water of rivers, which run into the southern sea, is neither too heavy nor too light owing to the fact of its traversing countries which have a Sādhāraṇa character. The water of rivers, which have their sources in the Sahya mountains, begets cutaneous affections; while the water of those, which rise from the Vindhya mountains, produces Kuṣṭha and Jaundice. The water of rivers, which rise on the mount Malaya, begets worms and intestinal parasites, while the water of those, that have their sources in the Mahendra mountain, begets elephantisis and abdominal dropsy. The water of rivers, which rise on the Himalaya, produces angina pectoris, Hṛdroga, anasarca, diseases of the head, elephantisis, or goitre in persons using

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it for the purposes of life. Similarly, the water of rivers, which drain the eastern portion of the country of Avantī (region), or flow through its western part, begets piles; while the water of those, which rise on the mount of Pāriyātra (region) is wholesome, strength-giving, and conductive to health. **16**

नद्यः शीघ्रवहा लघ्व्यः प्रोक्ता याश्चामलोदकाः।
गुर्व्यः शैवालसञ्छन्नाः कलुषा मन्दगाश्च याः।।१७।।
प्रायेण नद्यो मरुषु सतिक्ता लवणान्विताः।
ईषत्कषाया मधुरा लघुपाका बले हिताः।।१८।।

Metrical Texts : The water of clear and swift-running rivers is light, while the water of those, which are sluggish in their course and are covered with mosses and other aquatic plants, is heavy. The water of rivers, which run through Marudeśa (Modern Mārwar) is possessed of a bitter saline taste, or is endued with a sweet taste blended with a shade of the astringent, and is easily digestible and strength-giving in its properties. **17-18**

तत्र सर्वेषामेव भौमानां ग्रहणं प्रत्यूषसि, तत्र ह्यमलत्वं शैत्यञ्चाधिकं भवति, स एव चापां परो गुण इति।।१९।।

Every kind of terrestrial water should be collected early in the morning, since it is obtained the clearest and coolest at that part of the day; and since these two attributes by far form the most commendable traits in water. **19**

दिवार्ककिरणैर्जुष्टं निशायामिन्दुरश्मिभिः।
अरुक्षमनभिष्यन्दि तत् तुल्यं गगनाम्बुना।।२०।।
गगनाम्बु त्रिदोषघ्नं गृहीतं यत् सुभाजने।
बल्यं रसायनं मेध्यं पात्रापेक्षि ततः परम्।।२१।।
रक्षोघ्नं शीतलं ह्लादि ज्वरदाहविषापहम्।
चन्द्रकान्तोद्भवं वारि पित्तघ्नं विमलं स्मृतम्।।२२।।

Metrical Texts : The water, which gets the light of the sun in the day and reflects the moon in the night, and which, moreover, neither produces Kapha nor a parched condition in the body, should be regarded as one in virtue with the atmospheric water. Atmospheric water, collected in a good and proper receptacle, has the virtue of

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subduing the three deranged humours of the body, and acts as a pure tonic and elixir, its virtue varying with the excellence of the vessel in which it is contained. The cool and limpid washings of the gem known as the Candrakānta Maṇi (the moon-stone) should be regarded as possessed of the mystic virtue of warding off the attacks of monsters and demons, and of subduing the deranged Pitta. They are beneficial in fever and in cases of poisoning marked by a burning sensation of the body, etc. **20-22**

मूर्च्छापित्तोष्णदाहेषु विषे रक्ते मदात्यये।
भ्रमक्लमपरीतेषु तमके वमथौ तथा।
ऊर्ध्वगे रक्तपित्ते च शीतमम्भः प्रशस्यते।।२३।।
पार्श्वशूले प्रतिश्याये वातरोगे गलग्रहे।
आध्माते (ने) स्तिमिते कोष्ठे सद्यःशुद्धे नवज्वरे।
हिक्कायां स्नेहपीते च शीताम्बु परिवर्जयेत्।।२४।।

Cold water usually proves beneficial in epileptic fits, in hot seasons, and a burning sensation of the body due to the deranged action of the Pitta, in blood-poisoning, haemoptysis, abuse of wine (Madātya), loss of consciousness, fatigue or exhaustion, vertigo, Tamaka and vomiting. The use of cold water should be avoided in pain at the sides (pleurodynia), in catarrh, in rheumatism, in diseases of the larynx, in distention of the stomach by gas or air, in cases of undigested faeces, in the acute stage of fever, and just afte the exhibition of any emetic or purgative remedy, in hic-cough, and immediately following upon an oily or fatty drink (Snehapāna). **23-24**

नादेयं वातलं रुक्षं दीपनं लघु लेखनम्।
तदभिष्यन्दि मधुरं सान्द्रं गुरु कफावहम्।।२५।।
तृष्णाघ्नं सारसं बल्यं कषायं मधुरं लघु।
ताडागं वातलं स्वादु कषायं कटुपाकि च।।२६।।
वातश्लेष्महरं वाप्यं सक्षारं कटु पित्तलम्।
सक्षारं पित्तलं कौपं श्लेष्मघ्नं दीपनं लघु।।२७।।
चौण्टचमग्निकरं रुक्षं मधुरं कफकृन्न च।
कफघ्नं दीपनं हृद्यं लघु प्रस्रवणोद्भवम्।।२८।।

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मधुरं पित्तशमनमविदाह्यौद्भिदं स्मृतम्।
वैकिरं कटु सक्षारं श्लेष्मघ्नं लघु दीपनम्।।२९।।
कैदारं मधुरं प्रोक्तं विपाके गुरु दोषलम्।
तद्वत् पाल्वलमुद्दिष्टं विशेषाद्दोषलन्तु तत्।।३०।।
सामुद्रमुदकं विस्रं लवणं सर्वदोषकृत्।
अनेकदोषमानूपं वार्यभिष्यन्दि गर्हितम्।।३१।।
एभिर्दोषैरसंयुक्तं निरवद्यन्तु जाङ्गलम्।
पाकेऽविदाहि तृष्णाघ्नं प्रशस्तं प्रीतिवर्द्धनम्।।३२।।
दीपनं स्वादु शीतञ्च तोयं साधारणं लघु।
कफमेदोऽनिलामघ्नं दीपनं बस्तिशोधनम्।।३३।।
श्वासकासज्वरहरं पथ्यमुष्णोदकं सदा।
यत् क्वाथ्यमानं निर्वेगं निष्फेनं निर्मलं लघु।।३४।।
चतुर्भागावशेषन्तु तत् तोयं गुणवत् स्मृतम्।
न च पर्युषितं देयं कदाचिद् वारि जानता।।३५।।
अम्लीभूतं कफोत्क्लेदि न हितं तत् पिपासवे।
मद्यपानात् समुद्भूते रोगे पित्तोत्थिते तथा।।३६।।
सन्निपातसमुत्थे च शृतशीतं प्रशस्यते।
दाहातीसारपित्तासृङ्मूर्च्छामद्यविषार्त्तिषु ।।३७।।
शृतशीतं जलं शस्तं तृष्णाच्छर्दि भ्रमेषु च।
स्निग्धं स्वादु हिमं हृद्यं दीपनं बस्तिशोधनम्।।३८।।
वृष्यं पित्तपिपासाघ्नं नारिकेलोदकं गुरु।
अरोचके प्रतिश्याये प्रसेके श्वयथौ क्षये।।३९।।
मन्देऽग्नावुदरे कुष्ठे ज्वरे नेत्रामये तथा।
व्रणे च मधुमेहे च पानीयं मन्दमाचरेत्।।४०।।

इति जलवर्गः।।

River water produces Váyu and a parched condition in the body, and is light, stomachic and (Lekhana) liquefacient. On the contrary, that which is heavy, comparatively denser in its consistency, sweet, and cooling, brings on catarrh. The water of a lake (Sārasa) quenches thirst and is strength-giving, light, sweet and astringent. The water of

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a pond or a tank (Tāḍāga) produces Vāyu, and is sweet, astringent, and pungent in digestion. The water from a Vāpī (a large tank) subdues the deranged Vāyu and Kapha, and generates Pitta, and is pungent in taste and is found to be charged with a solution of alkali. The water from a Cuṇṭī is a good digestant, sweet, and parchifying, though it does not give rise to Kapha in the system. The water from a well (Kūpa) generates Pitta and is appetising. It subdues the deranged Kapha and is light and alkaline. The water of a fountain is light, appetising, and pleasant, and destroys Kapha. The water of an Artesian spring is sweet, and subdues Pitta. It is antacid in its digestive reaction. The water from a Vikira is light, appetising, pungent, and is charged with potash (Khāra). The water accumulated in an open field, or in fallow land, is heavy to digest and tends to augment the deranged humours of the body. The water of a Pālvala is possessed of the same virtue as the preceding one, with the exception that it greatly aggravates the deranged humours of the body. Sea-water has a fishy smell, and a saline taste; it aggravates all the three deranged humours of the body. The water of an Anūpa (marshy) country is the source of many evils. It is extremely condemnable, as it increases the slimy secretions of all the bodily organs, etc. The water of Jāngala country is free from the preceding baneful traits. It is faultless, acid in its digestive reaction (Vidāhī), is possessed of all commendable traits, and is pleasing and refrigerant. The water accumulated in a Sādhāraṇa country is light, cool, pleasant and appetising (Dīpana).

Cold water is anti acid in its digestoe reaction, it subdues the thirst, best to increase the pleasure, digestoe stimulant, tasteful and light. Warm water subdues the deranged Váyu and Kapha. It is antifat, appetising, diuretic, (Basti-Śodhak) and febrifuge. It proves beneficial in cases of cough and dyspnoea, and is wholesome at all times. Water boiled down to a quarter part of its original quantity and then cooled down with all its froth and ebullitions removed, is light and limpid, and may be safely commended to the use of all. Water, boiled overnight, should not be knowingly given to a thirsty person as such it has acquired an acid taste and will augment the internal Kapha of the body, and becomes positively injurious. Water boiled and subsequently cooled down should be given to a person suffering from any of the diseases due to an abuse of wine or to Pitta, or from a complaint

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brought about through the concerted action of the three deranged humours. The water boiled and subsequently cooled down is efficacious in the condition of parching, diarrohea, in derangement of pitta blood, in syncope intoxication, poisoning, thirst, vomiting and giddiness. The water found inside the shell of a cocoanut is heavy,[1] demulcent, cool, pleasant and appetising etc. It is diuretic, (Basti-Śodhak) spermatopoietic and subdues Pitta and thirst. Water should be taken as little as possible by a person suffering from any of the following diseases viz., loss of relish for food, catarrh, water-brash, oedema, any of the wasting diseases, impaired digestion, abdominal dropsy, cutaneous affection, fever, diseases affecting the eyes, ulcer and diabetes (Madhumeha, etc.). **25-40**

अथ क्षीरवर्गः-

गव्यमाजं तथा चौष्ट्रमाविकं माहिषञ्च यत्।
अश्वायाश्चैव नार्याश्च करेणूनाञ्च यत् पयः।।४१।।
तत् त्वनेकौषधिरसप्रसादं प्राणदं गुरु।
मधुरं पिच्छिलं शीतं स्निग्धं श्लक्ष्णं सरं मृदु।
सर्वप्राणभृतां तस्मात् सात्म्यं क्षीरमिहोच्यते।।४२।।

The Milk Group : The milk of a cow, she-goat, she-camel, she sheep, she-buffalo, mare, she-elephant, or of a woman, is what generally comes to the use of man.[2]

The milk is the white fluid essence of drugs and cereals, which enter into the food of the aforesaid milk-giving animals, and is therefore the best of all nutritive substances (literally life-giving). It is heavy, sweet, slimy, cold, glossy, emollient, laxative and mild. **41-42**

तत्र सर्वमेव क्षीरं प्राणिनामप्रतिषिद्धं जातिसात्म्यात्। वातपित्त-शोणितमानसेषु विकारेष्वविरुद्धम्। जीर्णज्वरकासश्वासशोषक्षयगुल्मो-न्मादोदर-मूर्च्छा-भ्रम-मददाह-पिपासा-हृद्वस्तिदोष-पाण्डुरोग-ग्रहणी-प्रदोषार्शः-शूलोदावर्त्तातिसारप्रवाहिकायोनिरोगगर्भास्रावरक्तपित्तश्र-

1. *Light according to Jejjada.*
2. *From the construction of the present sentence in the original texts, we are warranted to include the milk of a doe, or of a she-mule, or of a cow-rhinoceros in the list, as they sometimes prove beneficial for external applications.*

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मक्लमहरं बल्यं वृष्यं वाजीकरणं रसायनं मेध्यं पाप्मापहं सन्धानं वयःस्थापनमायुष्यं जीवनं बृंहणं वमनविरेचनास्थापनं तुल्यगुणत्वाच्चौजसो वर्द्धनमिति बालवृद्धक्षतक्षीणानां क्षुद्व्यवायव्यायामकर्शितानाञ्च पथ्यतमम्।।४३।।

Hence it proves congenial to all sentient animals. And since milk is kindred in its nature to the essential principles of life and so very congenial to the panzoism of all created animals, its use may be unreservedly recommended to all, and is not forbidden in diseases due to the deranged action of (Vāyu) or Pitta, or in ailments affecting the mind (Mánasa), or the vascular system of man. Its beneficial and curative efficacy may be witnessed in cases of chronic fever, in cough, dyspnoea, phthisis and other wasting diseases, in Gulma (abdominal glands), insanity, ascites, epileptic fits, in vertigo, in delirium, in burning sensation of the body, in thirst, in diseases affecting the heart and the bladder, in chlorosis and dysentery, in piles, colic pain and obstinate constipation, in Grahaṇī, Pravāhikā, miscarriage and other diseases peculiar to the female reproductive organs, and in haemoptysis. It is a refrigerant and acts as a bracing beverage after physical exercise. It is a sacred, constructive, tonic, spermatopoietic, rejuvenating and aphrodisiac. It expands the intellectual capacities of a man, brings about the adhesion of broken or fractured bones (Sandhāna) rejuvenates used and exhausted frames, forms an excellent enemata, increases the duration of life, and acts as a vitaliser. It is an emetic and a purgative remedy, and imparts a healthy rotundity to the frame, and which through its kindred or similar properties augments the quality of bodily albumen (Ojaḥ) and is the most complete and wholesome diet for infants, old men and persons suffering from cachexia witnessed in cases of ulcers in the chest, as well as for persons debilitated from insufficient food, sexual excesses or excessive, physical labour. 43

गोक्षीरमनभिष्यन्दि स्निग्धं गुरु रसायनम्।
रक्तपित्तहरं शीतं मधुरं रसपाकयोः।
जीवनीयं तथा वातपित्तघ्नं परमं स्मृतम्।।४४।।

Metrical Texts : Cow-Milk is demulcent, and does not set up or

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increase the normal quantity of slimy secretions in the internal channels of the body. It is heavy and is a good elixir, and proves curative in haemoptysis. It is cold, and sweet both in taste and chemical reaction. It subdues both Vāyu and Pitta and is accordingly one of the most efficient of vitalising agents. 44

गव्यतुल्यगुणन्त्वाजं विशेषाच्छोषिणे हितम्।
दीपनं लघु संग्राहि श्वासकासास्रपित्तनुत्।।
अजानामल्पकायत्वात् कटुतिक्तनिषेवणात्।
नात्यम्बुपानाद् व्यायामात् सर्वव्याधिहरं पयः।।
रूक्षोष्णं लवणं किञ्चिदौष्ट्रं स्वादुरसं लघु।
शोफगुल्मोदरार्शोघ्नं क्रिमिकुष्ठविषापहम्।।
आविकं मधुरं स्निग्धं गुरु पित्तकफावहम्।
पथ्यं केवलवातेषु कासे चानिलसम्भवे।।४५।।

The milk of a she-goat is possessed of properties similar to those of a cow, and is specially beneficial to person suffering from phthisis.[1] It is light, astringent, appetising (Dīpana), and is efficacious in dyspnoea, cough and haemoptysis (Amlapitta- A.T.). The milk of a she-goat proves curative in all diseases owing to the smallness of her limbs and her agile habits, as well as for the fact of her drinking comparatively a less quantity of water and living upon bitter and pungent herbs. **The milk of a she-camel** is parchifying, heating, light, palatable and possessed of a little saline taste. It proves curative in oedema, abdominal glands, ascites, piles, intestinal worms and Kuṣṭha, and is a good antitoxic agent. **The milk of a ewe** is sweet, demulcent, heavy and proves aggravating in disorders of Pitta and Kapha. It forms a good diet in Kevalavāta (Vātika) and in cough due to the deranged condition of the bodily Vāyu. 45

महाभिष्यन्दि मधुरं माहिषं वह्निनाशनम्।
निद्राकरं शीतकरं गव्यात् स्निग्धतरं गुरु।।४६।।

The milk of a she-buffalo is sweet in taste, tends to impair digestion and increases the slimy secretion of the organs. It is heavy,

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1. *It has been recently discovered by a German physician that tuberculosis bacilli do not thrive in goat's-blood--Translator.*

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soporific, cooling, and contains more fatty matter than cow's milk. 46

उष्णञ्चैकशफं बल्यं शाखावातहरं पयः।
मधुराम्लरसं रुक्षं लवणानुरसं लघु।।४७।।

The milk of a she-animal with unbifurcated hoofs (Ekaśapha), such as, the mare, etc., is tonic, light, parchifying, sweet and acid in taste, leaving a saline after-taste, and proving curative in cases of rheumatism restricted to the extremities. 47

नार्यास्तु मधुरं स्तन्यं कषायानुरसं हिमम्।
नस्याश्च्योतनयोः पथ्यं जीवनं लघु दीपनम्।।४८।।
हस्तिन्या मधुरं वृष्यं कषायानुरसं गुरु।
स्निग्धं स्थैर्यकरं शीतं चक्षुष्यं बलवर्द्धनम्।।४९।।

The milk of a woman is cold and sweet, leaving an astringent after-taste. It proves beneficial as an errhine and acts as a good wash in eye diseases. It is wholesome, vitalising, light and appetising. **The milk of a she-elephant** is sweet though it leaves and astringent after-taste. It is spermatopoietic, heavy, demulcent, cooling and tonic. It invigorates the eyesight. 48-49

प्रायः प्राभातिकं क्षीरं गुरु विष्टम्भि शीतलम्।
रात्र्याः सोमगुणत्वाच्च व्यायामाभावतस्तथा।।
दिवाकराभितप्तानां व्यायामानिलसेवनात्।
वातानुलोमि श्रान्तिघ्नं चक्षुष्यञ्चापराह्णिकम्।।५०।।
पयोऽभिष्यन्दि गुर्वामं प्रायशः परिकीर्त्तितम्।
तदेवोक्तं लघुतरमनभिष्यन्दि वै श्रृतम्।
वर्जयित्वा स्त्रियाःस्तन्यमाममेव हि तद्भिदम्।।५१।।
धारोष्णं गुणवत् क्षीरं विपरीतमतोऽन्यथा।
तदेवातिश्रृतं सर्वं गुरु बृंहणमुच्यते।।
अनिष्टगन्धमम्लञ्च विवर्णं विरसञ्च यत्।
वर्ज्यं सलवणं क्षीरं यच्चविग्रथितं भवेत्।।५२।।

इति क्षीरवर्गः।।

The milk of a she-animal, milked in the morning, is heavy, cold and takes a long time to be digested owing to her entire repose

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(literally want of physical exercise or locomotion) during the night, when cooling attributes preponderate. Similarly, the milk milked in the evening is found to be possessed of refrigerant and eye-invigorating properties. Moreover, it restores the bodily Vāyu to its normal condition owing to the physical labour undergone by the animal in the day time, exposed to the rays of the sun and the currents of free air. Cold or unboiled milk is extremely heavy, and serves to increase the slimy secretions of the organs, whereas by boiling it is freed from those injurious traits. But this rule does not hold good in the case of woman's milk, which is wholesome in its natural or unboiled state. Freshly milked warm milk should be regarded as extremely wholesome, which, being cooled down, loses its efficacious virtues and becomes unwholesome. On the contrary, over-cooked milk is heavy and fat-making (lit : imparting stoutness to one's body). The milk, which emits a fetid smell, or has become discoloured and insipid, or has acquired an acid taste and looks shreddy and curdled, or tastes saline, should be regarded as unwholesome and injurious. **50-52**

अथदधिवर्गः-

दधि तु मधुरमम्लमत्यम्लञ्चेति। तत् कषायानुरसं स्निग्धमुष्णं पीनसविषमज्वरातिसारारोचकमूत्रकृच्छ्रकार्श्यापहं वृष्यं प्राणकरं मङ्गल्यञ्च।।५३।।

The Curd-group : There are three kinds of curd such as, the sweet, the acid, and the extremely acid curd. Milk curd generally leaves an astringent after-taste. It is demulcent and heat-making in its potency, as well as spermatopoietic, vitalising and auspicious. It proves curative in Pīnasa (nasal catarrh), intermittent fever (Viṣama Jvara), dysentery, non-relish for food, difficult urination, and general cachexia. **53**

महाभिष्यन्दि मधुरं कफमेदोविवर्द्धनम्।
कफपित्तकृदम्लं स्यादत्यम्लं रक्तदूषणम्।।
विदाहि सृष्टविण्मूत्रं मन्दजातं त्रिदोषकृत्।।५४।।

Metrical Text: Sweet curd greatly increases the slimy secretions of the organs and the quantity of fat and Kapha in the body. Acid curd deranges the Pitta and the Kapha, while the extremely acid curd

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vitiates the blood. Curd, which has been not perfectly curdled (Mandajāta) is acid in its (digestive) chemical reaction, acts as an inordinately strong purgative and diuretic agent, and deranges the three fundamental humours of the body. **54**

स्निग्धं विपाके मधुरं दीपनं बलवर्द्धनम्।
वातापहं पवित्रञ्च दधि गव्यं रुचिप्रदम्।।५५।।
दध्याजं कफपित्तघ्नं लघु वातक्षयापहम्।
दुर्नामश्वासकासेषु हितमग्नेश्च दीपनम्।।५६।।
विपाके मधुरं वृष्यं वातपित्तप्रसादनम्।
बलासवर्द्धनं स्निग्धं विशेषाद् दधि माहिषम्।।५७।।
विपाके कटु सक्षारं गुरु भेद्यौष्ट्रिकं दधि।
वातमर्शांसि कुष्ठानि क्रिमीन् हन्त्युदराणि च।।५८।।
कोपनं कफवातानां दुर्नाम्नाञ्चाविकं दधि।
रसे पाके च मधुरमत्यभिष्यन्दि दोषलम्।।५९।।
दीपनीयमचक्षुष्यं वाडवं दधि वातलम्।
रुक्षमुष्णं कषायञ्च कफमूत्रापहञ्च तत्।।६०।।
स्निग्धं विपाके मधुरं बल्यं सन्तर्पणं गुरु।
चक्षुष्यमग्र्यं दोषघ्नं दधि नार्या गुणोत्तरम्।।६१।।
लघु पाके बलासघ्नं वीर्योष्णं पक्तिनाशनम्।
कषायानुरसं नाग्या दधि वर्च्चोविवर्द्धनम्।।६२।।

Curdled cow's milk is demulcent, sweet in digestion, appetising, strength-increasing and acrid. It subdues the bodily Vāyu and imparts a relish to one's food. Curd prepared with the milk of a she-goat is light, and subdues the deranged Pitta and Kapha. It proves curative in Vāta and wasting diseases, and is a good appetiser. Its beneficial effect is witnessed in cases of piles, dyspnoea and cough. Curd, prepared with the milk of a she-buffalo, is sweet in digestion, and spermtopoietic. It pacifies the deranged Vāyu and Pitta, and serves to augment the normal quantity of bodily Kapha. It is specifically a demulcent substance. Curd prepared with the milk of a she-camel is pungent in digestion. It is found to be charged with alkali, and is heavy and a purgative. A continued use of curdled camel's milk proves curative in Vāta, piles, cutaneous affections (Kuṣṭha), worms in the intestines,

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and abdominal dropsy. **Curd** prepared with the **milk of a ewe** proves aggravating in derangements of the Vāyu and Kapha as well as in cases of piles. It is sweet in taste and its chemical reaction increases the slimy secretions of the organs, and tends to derange the bodily humours. **Curd**, prepared with the **milk of a mare**, is appetising. It proves injurious to the eyes, and tends to augment the bodily Vāyu. It is parchifying and hot in its potency, and is astringent in taste. It diminishes the secretions of kapha and urine. **Curd** prepared with **the milk** of **a woman** is demulcent, sweet in digestion, tonic, pleasant, heavy, and specially beneficial to the eyes. It subdues the deranged humours and is specially efficacious in its virtues, and is the best of all kinds of curd, and of all emollient remedies (Santarpaṇa). **Curd** prepared with the **milk** of **a she-elephant**, is light in digestion, subdues Kapha, and is heat-making in its potency. It impairs digestion, leaves as astringent after-taste and increases the quantity of fecal matter. **55-62**

दधीन्युक्तानि यानीह गव्यादीनि पृथक्-पृथक्।
विज्ञेयमेवं सर्वेषु गव्यमेव गुणोत्तरम्।।६३।।
वातघ्नं कफकृत् स्निग्धं बृंहणं न च पित्तकृत्।
कुर्याद्भक्ताभिलाषञ्च दधि यत् सुपरिस्रुतम्।।६४।।
श्रृतात् क्षीरात् तु यज्जातं गुणवद् दधि तत् स्मृतम्।
वातपित्तहरं रुच्यं धात्वग्निबलवर्द्धनम्।।६५।।
दध्नः सरो गुरुर्वृष्यो विज्ञेयोऽनिलनाशनः।
वह्नेर्विधमनश्चापि कफशुक्रविवर्द्धनः।।६६।।
दधि त्वसारं रुक्षञ्च ग्राहि विष्टम्भि वातलम्।
दीपनीयं लघुतरं सकषायं रुचिप्रदम्।।६७।।

Of all the preceding kinds of curd, the one prepared with cow's milk should be regarded as the best in virtue and quality. This curd well filtered through a piece of clean linen, imparts a relish to the food, whereas the curd, which had been prepared with boiled milk, should be deemed the most efficacious. The cloth-filtered curd subdues the deranged Vāyu. It is demulcent and restorative, though it tends to increase the Kapha without bringing about a similar augmentation of the Pitta. The curd prepared with boiled milk subdues the deranged

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Vāyu and Pitta, imparts a relish to the food, and acts as a good stomachic remedy. It increases the strength and the root principle of life. **The cream of curd** is heavy and spermatopoietic. It subdues the deranged Vāyu, impairs digestion and is phlegmgogue and aphrodisiac. Curd made without cream is parchifying, astringent and arrests stool and urine (Biṣṭambhī), it increases the bodily Vāyu. it is appetising and is comparatively lighter, a little astringent in taste, and imparts a relish to food. **63-67**

शरद्ग्रीष्मवसन्तेषु प्रायशो दधि गर्हितम्।
हेमन्ते शिशिरे चैव वर्षासु दधि शस्यते।।६८।।
तृष्णाक्लमहरं मस्तु लघु स्रोतोविशोधनम्।
अम्लं कषायं मधुरमवृष्यं कफवातनुत्।।६९।।
प्रह्लादनं प्रीणनञ्च भिनत्त्याशु मलञ्च तत्।
बलमावहते चापि भक्तच्छन्दं करोति च।।७०।।
स्वाद्वम्लमत्यम्लकमन्दजातं तथा श्रृतक्षीरभवं सरञ्च।
असारमेवं दधि सप्तधाऽस्मिन् वर्गे स्मृता मस्तुगुणास्तथैव।।७१।।

इति दधिवर्गः।

The use of curd is generally prohibited in (Vasanta) spring, (Grīṣma) summer, and (Śarat) autumn, whereas it is recommended during the rains (Varṣā) and in the forepart of winter (Hemanta), and in the cold season proper (Śiśira). The residuary sediment of curd (Mastu) is frigorific and refrigerant, light and purifying to the internal channels of the body. It has a sweet, acid and astringent taste and is anti-aphrodisiac. It destroys the deranged Váyu and Kapha, and is pleasant and palatable. It acts as a speedy purgative, and imparts strength to the system and relish to the food. In this group have been described the virtues of the seven kinds of curd such as the sweet, the acid, the extremely acid, the curd of incomplete curdling, the curd of boiled milk, curd cream, and the creamless curd, as well as the residuary sediment (Mastu). **68-71**

अथ तक्रवर्गः-

तक्रं तु मधुरमम्लं कषायानुरसमुष्णावीर्यं लघु रुक्षमग्निदीपनं गरशोफ़ातिसारग्रहणीपाण्डुरोगार्शः प्लीहगुल्मारोचकविषमज्वर-

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तृष्णाच्छर्द्दिप्रसेकशूलमेदःश्लेष्मानिलहरं मधुरविपाकं हृद्यं मूत्रकृच्छ्रस्नेह-व्यापत्प्रशमनमवृष्यञ्च।।७२।।

The Takra Group : The takra (whey) is sweet and acid in taste, and leaves an astringent after-taste. It is light, appetising and heat-making in its potency, and has a parchifying effect upon the organism. Its curative efficacy is witnessed in cases of chemical or combinative poisoning, oedema, dysentery, diarrhoea, jaundice, piles, enlarged spleen, abdominal glands, non-relish for food, intermittent fever, thirst, vomiting, water brash, colic and obesity. It subdues the deranged Váyu and Kapha, and is non-aphrodisiac. It is sweet in its digestive reaction and pleasant to the system. It proves curative in difficult urination, and in diseases due to the abuse of emollient medicinal remedies and applications. **72**

मन्थनादिपृथग्भूत-स्नेहमर्द्धोदकन्तु यत्।
नातिसान्द्रद्रवं तक्रं स्वाद्वम्लं तुवरं रसे।।
यत् तु सस्नेहमजलं मथितं घोलमुच्यते।।७३।।
तक्रं नैव क्षते दद्यान्नोष्णकाले न दुर्बले।
न मूर्च्छाभ्रमदाहेषु न रोगे रक्तपैत्तिके।।७४।।
शीतकालेऽग्निमान्द्ये च कफोत्थेष्वामयेषु च।
मार्गावरोधे दुष्टे च वायौ तक्रं प्रशस्यते।।७५।।

Metrical Texts : A compound made of equal parts of curd and water and subsequently churned so as to have the contained cream or butter completely skimmed off, and which is neither too thick nor too thin, is called Takra. it possesses a taste blended of the sweet, acid and astringent. Waterless curd, churned with the entire butter or creamy substance inherent in it, is called Ghola (a kind of whey). The use of Takra is prohibited in the hot season, nor should it be given to a weak person, nor to one suffering from an ulcer, or laid up with an attack of haemoptysis, or to one suffering from epileptic fits, vertigo (Bhrama), or from a burning sensation in the body. The use of Takra is recommended during the cold months of the year, to the person having weak digestive power as well as to persons suffering from diseases due to the action of the deranged Kapha, or due to occlusion of channels from suppression of stool or urine, etc., or from the effects

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of the deranged Vāyu. **73-75**

तत् पुनर्मधुरं श्लेष्मप्रकोपणं पित्तप्रशमनञ्च, अम्लं वातघ्नं पित्तकरञ्च।।७६।।

Again sweetened Takra soothes the deranged Pitta and aggravates the Kapha. Acid Takra subdues the Vāyu and produces Pitta. **76**

वातेऽम्लं सैन्धवोपेतं स्वादु पित्ते सशर्करम्।
पिबेत् तक्रं कफे चापि व्योषक्षारसमायुतम्।।७७।।
ग्राहिणी वातला रुक्षा दुर्जरा तक्रकूर्चिका।
तक्राल्लघुतरो मण्डः कूर्चिकादधितक्रजः।।७८।।
गुरुः किलाटोऽनिलहृत् पुंस्त्वनिद्राप्रदः स्मृतः।
मधुरौ बृंहणौ वृष्यौ तद्वत् पीयूषमोरटौ।।७९।।

Metrical Texts : In a case of deranged or disordered Vāyu, acid Takra should be drunk mixed with rock-salt, and sweet takra with sugar in disorders of the Pitta, while in a case of deranged Kapha it should be mixed with Yavakṣāra and the powders of the drugs known as Vyoṣa. Takrakūrcikā (Inspissated milk) is astringent (Grāhi), parchifying and hard to digest. It produces Vāyu. The Maṇḍa or the residuary sediment of a compound made of the aforesaid Kūrcikā and Dadhi Takra (curd-whey) is lighter than whey. Kilāṭa[1] is heavy, hypnotic, sprematopoietic and subdues Vāyu. Similarly, Moraṭa[2] and Pīyūṣa[3] are sweet to the taste and restorative and aphrodisiac in their properties. **77-79**

नवनीतं पुनः सद्यस्कं लघु सुकुमारं मधुरं कषायमीषदम्लं शीतलं मेध्यं दीपनं हृद्यं संग्राहि पित्तानिलहरं वृष्यमविदाहि क्षयकासश्वासव्रणार्शोऽर्दितापहम्, चिरोत्थितं गुरु कफमेदोविवर्द्धनं बलकरं बृंहणं शोषघ्नं विशेषतो बालानां प्रशस्यते। क्षीरोत्थं पुनर्नवनीतमुत्कृष्टस्नेहमाधुर्यमतिशीतं सौकुमार्यकरं चक्षुष्यं संग्राहि रक्तपित्तनेत्ररोगहरं प्रसादनञ्च।।८०।।

1. *Boiled milk curdled and subseuqently heated and made into a paste is called Kilāṭa.*

2-3. *The milk of a cow recently delivered of a calf is called Pīyūṣa till the seventh day after its birth, while, it is subsequently called Moraṭa till it is perfectly purified and becomes fit for the use of man.*

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Fresh butter (Navanīta) is an albuminous substance, and is light, sweet, cooling, demulcent, pleasant, appetising, slightly acid and astringent. It subdues the deranged Vāyu and Pitta. It is spermatopoietic, antacid in its reaction, and conducive to the improvement of one's memory and intellectual capacities. It proves beneficial in cases of consumption, cough, dyspnoea, ulcer, piles and facial paralysis.

Butter (of a few days standing) is heavy. It increases the quantity of fat and Kapha, and imparts strength and rotundity to the body, and proves especially wholesome to children. Butter made of thickened milk is the best of all oily Kṣīra substances. It is sweet, cooling and astringent; and imparts softness to the body, improves the eye-sight, and proves curative in haemoptysis and eye-diseases. **80**

सन्तानिका पुनर्वातघ्नी तर्पणी बल्या वृष्या स्निग्धा रुच्या मधुरा मधुरविपाका रक्तपित्तप्रसादनी गुर्वी चेति।।८१।।

Santānikā (upper solid fied portion of milk) subdues the deranged Váyu. It is a pleasing (Tarpaṇī) tonic, is spermatopoietic, demulcent, palatable, heavy and sweet in taste and digestion, and proves remedial to haemoptysis. **81**

विकल्प एष दध्यादिः श्रेष्ठो गव्योऽभिवर्णितः।
विकल्पानवशिष्टांस्तु क्षीरवीर्यात् समादिशेत्।।८२।।

इति तक्रवर्गः।

Metrical Texts : The virtues and properties of these modifications of curdled cow-milk have been described in detail since it is the best of all kinds of milk described before. The virtues and properties of similar preparations made from the milk of other animals should be regarded as identical with those of the milk of the animal out of which they have been prepared. **82**

अथघृतवर्गः-

घृतन्तु सौम्यं मृदु शीतवीर्यं मधुरमल्पाभिष्यन्दि स्नेहनमुदावर्त्तोन्मादापस्मारशूलज्वरानाहवातपित्तप्रशमनमग्निदीपनं स्मृतिमतिमेधाकान्तिस्वरलावण्य सौकुमार्यौजस्तेजोबलकरमायुष्यं वृष्यं मेध्यं वयःस्थापनं गुरु चक्षुष्यं श्लेष्माभिवर्द्धनं पाप्मालक्ष्मीप्रशमनं विषहरं रक्षोघ्नञ्च।।८३।।

Clarified Butter (Ghṛta) : Ghṛta or clarified butter is Saumya

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or cooling in its essence and potency, and is mild and sweet. It slightly increases the slimy secretions of the organs, and acts as a lubricating moistener, proving efficacious in Udāvarta, insanity, epilepsy, colic, fever (chronic) and distension of the abdomen from the suppression of stool and urine (Ānāha). It is appetising and subdues the Vāyu and the Pitta. It improves memory, intelligence, complexion, voice, personal beauty, amiability of features and the principle of strength (albumen, Ojas) in the body. It is vitalising, rejuvenating, spermatopoietic and heavy. It improves the eyesight, increases the quantity of bodily Kapha and the duration of life. It is sacred and is regarded as an appeaser of adverse fate. It eliminates poison from the body and wards off the invasions of monsters and demons. 83

विपाके मधुरं शीतं वातपित्तविषापहम्।
चक्षुष्यमग्र्यं बल्यञ्च गव्यं सर्पिर्गुणोत्तरम्।।८४।।
आजं घृतं दीपनीयं चक्षुष्यं बलवर्द्धनम्।
कासे श्वासे क्षये चापि पथ्यं पाके च तल्लघु।।८५।।
मधुरं रक्तपित्तघ्नं गुरु पाके कफावहम्।
वातपित्तप्रशमनं सुशीतं माहिषं घृतम्।।८६।।
औष्ट्रं कटु घृतं पाके शोफक्रिमिविषापहम्।
दीपनं कफवातघ्नं कुष्ठगुल्मोदरापहम्।।८७।।
पाके लघ्वाविकं सर्पिर्न च पित्तप्रकोपणम्।
कफेऽनिले योनिदोषे शोषे कम्पे च तद्धितम्।।८८।।
पाके लघूष्णवीर्यञ्च कषायं कफनाशनम्।
दीपनं बद्धमूत्रञ्च विद्यादैकशफं घृतम्।।८९।।

Metrical Texts : Clarified butter made of cow milk is sweet in digestion, and cool in its potency. It subdues the deranged Vāyu and Pitta. and serves to eliminate poison from the system. It improves the eyesight and possesses excellent tonic and invigorating properties. Cow-butter, in its clarified state, is the best of all kinds of butter. **Clarified butter** made of the milk of a **she-goat** is appetising (Dīpana), improves eye-sight invigorating and strength-increasing. It proves a wholesome diet in cases of cough, dyspnoea and consumption (any wasting disease), and is light in digestion. **Clarified butter** prepared with the milk of a **she-buffalo** is sweet, heavy in digestion,

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and proves remedial in haemoptysis. It is cooling and increases the quantity of bodily Kapha, and subdues the deranged Vāyu and Pitta. **Clarified butter** made with the milk of a **she-camel** is anti-toxic, appetising and pungent in digestion. It subdues the deranged Vāyu and Kapha, and proves curative in oedema, worms in the intestines, cutaneous affections, abdominal glands, and ascites. **Clarified butter** made with the milk of a **ewe** is light in digestion. It does not enrage Pitta, and proves beneficial in cases of phthisis (Śoṣa) Vaginal disorders and in diseases due to the action of the deranged Vāyu and Kapha. **Clarified butter** made with the milk of a **mare** (lit : any female mammal with unbrifurcated hoops) is light in digestion, heat-making in its potency, and astringent in taste. It is appetising, anuretic, and subdues the action of the deranged Kapha. **84-89**

चक्षुष्यमग्र्यं स्त्रीणान्तु सर्पिः स्यादमृतोपमम्।
वृद्धिं करोति देहाग्न्योर्लघुपाकं विषापहम्।।९०।।
कषायं बद्धविण्मूत्रं तिक्तमग्निकरं लघु।
हन्ति कारेणवं सर्पिः कफकुष्ठविषक्रिमीन्।।९१।।

Clarified butter made with the milk of a **woman** is possessed of eye-invigorating virtues, and should be regarded as the prototype of diving ambrosia on earth. It is light (in digestion), anti-toxic, stomachic, and constructive. **Clarified butter** prepared with the milk of a **she-elephant** is astringent in taste, and brings about a suppression of stool and urine. It is bitter, light, and stomachic (Agnikara), and proves curative in cutaneous affections Kuṣṭha, poisoning, worms in the intestines, and derangements of the Kapha. **90-91**

क्षीरघृतं पुनः संग्राहि रक्तपित्तभ्रममूर्च्छाप्रशमनं नेत्ररोगहितञ्च।।९२।।

Butter churned out of thickened milk and clarified (**Kṣīra Ghṛta**) is astringent, and proves beneficial in eye-diseases, haemoptysis, epileptic fits, and vertigo. **92**

सर्पिर्मण्डस्तु मधुरः सरो योनिश्रोत्राक्षिशिरसां शूलघ्नो बस्तिन-स्याक्षिपूरणेषूपदिश्यते।।९३।।

The condensed upper stratum of clarified butter (**Ghṛta-maṇḍa**) acts as a laxative, cures aching pain in the vagina, ears, or in the head,

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and is recommended to be used as an errhine, as enema or as eye-drops. **93**

सर्पिः पुराणं सरं कटुविपाकं त्रिदोषापहं मूर्च्छामदोन्मादोदरज्वरगरशोषापस्मारयोनिश्रोत्राक्षिशिरःशूलघ्नं दीपनं बस्तिनस्याक्षिपूरणेषूपदिश्यते।।९४।।

Old clarified butter is laxative and pungent in digestion. It subdues the three deranged bodily humours, and proves curative in syncope, intoxication, insanity, abdominal dropsy, fever, chemical poisoning, consumptive condition, hysteria, and in aching pain in the vagina, ears, eyes or head. It is appetising and is recommended to be used as eye-drops and enema. **94**

भवन्ति चात्र-

पुराणं तिमिरश्वास-पीनसज्वरकासनुत्।
मूर्च्छाकुष्ठविषोन्माद-ग्रहापस्मारनाशनम् ।।९५।।
एकादशशतञ्चैव वत्सरानुषितं घृतम्।
रक्षोघ्नं कुम्भसर्पिः स्यात् परतस्तु महाघृतम्।।९६।।
पेयं महाघृतं भूतैः कफघ्नं पवनाधिकैः।
बल्यं पवित्रं मेध्यञ्च विशेषात् तिमिरापहम्।।९७।।
सर्वभूतहरञ्चैव घृतमेतत् प्रशस्यते।।९८।।

इति घृतवर्गः।

Authoritative verses on the subject: Old butter proves curative in Timira (Gutta Serena), dyspnoea, sinousitis, fever, cough, epileptic fits, and Kuṣṭha, in cases of poisoning, mental aberration, and hysteria ascribed to the influence of malignant planets. Clarified butter matured from eleven to a hundred years is called the **Kumbha Ghṛta** (Pitcher clarified butter), while that, which is older than the one of the preceding kind, is called the Mahā Ghṛta (the great clarified butter). Kumbha Ghṛta is said to be possessed of the mystic potency of warding off the invasions of monsters, while the **Mahā Ghṛta** is highly efficacious, sacred, and specifically curative in the disease known as Timira. It acts as a prophylactic against the malignant influences of all evil spirits and baneful planets, and should be taken by men in whom Vāyu predominates. It subdues the deranged Kapha,

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and improves the strength and intellect. **95-98**

अथ तैलवर्गः-

तैलन्त्वाग्नेयमुष्णं तीक्ष्णं मधुरं मधुरविपाकं बृंहणं प्रीणनं व्यवायि सूक्ष्मं विशदं गुरु सरं विकासि वृष्यं त्वक्प्रसादनं मेधामार्दवमांसस्थैर्यवर्णबलकरं चक्षुष्यं बद्धमूत्रं लेखनं तिक्तकषायानुरसं पाचनमनिलबलासक्षयकरं क्रिमिघ्नमशितपित्तजननं योनिशिरःकर्णशूलप्रशमनं गर्भाशयशोधनञ्च। तथा छिन्नभिन्नविद्धोत्पिष्टच्युतमथितक्षतपिच्चितभग्नस्फुटितक्षाराग्निदग्धविश्लिष्टदारिताभिहतदुर्भग्नमृगव्यालविदष्टप्रभृतिषु च परिषेकाभ्यङ्गावगाहादिषु तिलतैलं प्रशस्यते।।९९।।

The Oil Group : Oils, which belong to the category of fiery (Āgneya) substances, are hot or heat-making in their potencies, irritating, and sweet in taste and digestion, and are constructive Bṛṁhaṇa, and pleasant. They expand through the entire system immediately after being drunk or rubbed (Vyavāyi), and are subtle, clear, heavy, and laxative (Sara). They tend to expand the bone-joints and contribute to their free and easy movements (Vikāsi). They act as spermatopoietics (Vṛṣya), and purify the skin, improve the memory, and impart softness to the skin and complexion. They are flesh-making and strength-imparting, and increase the firmness of the body. They are possessed of eye-invigorating virtues, and are anuretic, liquefacient (Lekhana), bitter and stomachic (Pācana). They cure Vāyu and Kapha. They are vermifuge and produce a slight Pitta, leaving an astringent after-taste. They relieve aching pain in the head, ears, and the female organs of generation (Yoni), act as purifying agents in respect of the uterus, and prove curative in urticaria.

The use of oil is recommended in cases of cut, cleft, punctured, severed, lacerated, blistered, thrashed or contused wounds and ulcers, and in burns and scalds whether due to the application of heat or any vesicant alkaline solution, as well as in bites of wild beasts and birds, etc., and act beneficially in baths, unguents and lubrications. **99**

तद् बस्तिषु च पाने च नस्ये कर्णाक्षिपूरणे।
अन्नपानविधौ चापि प्रयोज्यं वातशान्तये।।१००।।

Metrical Texts : Oil should be used in snuffing, and as enematas

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(Basti), eye-drops, ear-drops, as well as in seasoning soups, curries and cordials, etc. It pacifies the bodily Vāyu. 100

एरण्डतैलं मधुरमुष्णं तीक्ष्णं दीपनं कटुकषायानुरसं सूक्ष्मं स्रोतोविशोधनं त्वच्यं वृष्यं मधुरविपाकं वयःस्थापनं योनिदोषशुक्रविशोधनमारोग्यमेधाकान्तिस्मृतिबलकरं वातकफहरमधोभागदोषहरञ्च।।१०१।।

Castor Oil is sweet, hot (in its potency), irritating and appetising. It leaves a pungent astringent after-taste, and is subtle. It acts as a cleansing agent in respect of the internal channels of the body, and is wholesome to the skin. It is spermatopoietic, sweet in digestion (Vipāka), and rejuvenating. It purifies the semen, vagina, and removes vaginal and uterine disorders, and contributes to the preservation of sound health. It improves the memory, complexion and intellect (of its user), subdues the bodily Vāyu and Kapha, and cleanses the system from all injurious principles by inducing purging. 101

निम्बातसीकुसुम्भमूलकजीमूतकवृक्षककृतवेधनार्ककम्पिल्लकहस्तिकर्णपृथ्वीकापीलुकरञ्जेङ्गुदीशिग्रुसर्षपसुवर्चलाविडङ्गज्योतिष्मतीफलतैलानि तीक्ष्णानि लघून्युष्णवीर्याणि कटूनि कटुविपाकानि सराण्यनिलकफकृमिकुष्ठप्रमेहशिरोरोगहराणि चेति।।१०२।।

Oils obtained from the seeds of Nimba, Atasī, Kusumbha Mūlaka, Jīmūtaka, Vṛkṣaka, Kṛtavedhana, Arka, Kampillaka, Hastikarṇa, Pṛthvīkā, Pīlu, Karañja, Iṅgudī, Śigru, Sarṣapa, Suvarcalā, Viḍaṅga and Jyotiṣmatī, seeds, are irritating, light, heat-making in their potency, and pungent in taste and digestion. They act as a good laxative, and prove curative in diseases due to the deranged Vāyu, or Kapha, as well as in cases of Kuṣṭha, Prameha, head disease, and intestinal parasites. 102

वातघ्नं मधुरं तेषु क्षौमं तैलं बलावहम्।
कटुपाकमचक्षुष्यं स्निग्धोष्णं गुरु पित्तलम्।।१०३।।
क्रिमिघ्नं सार्षपं तैलं कण्डूकुष्ठापहं लघु।
कफमेदोऽनिलहरं लेखनं कटु दीपनम्।।१०४।।
क्रिमिघ्नमिङ्गुदीतैलमीषत्तिक्तं तथा लघु।
कुष्ठामयक्रिमिहरं दृष्टिशुक्रबलापहम्।।१०५।।

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विपाके कटुकं तैलं कौसुम्भं सर्वदोषकृत्।
रक्तपित्तकरं तीक्ष्णमचक्षुष्यं विदाहि च।।१०६।।

Metrical Texts : Kṣauma (Linseed) oil is sweet. It subdues the bodily Vāyu and is strength-giving, and pungent in digestion. Devoid of any eye-invigorating properties, it is hot though demulcent, and heavy. It increases the Pitta.

Mustard oil is light, and acts as a vermifuge. It proves curative in itch and cutaneous affections, reduces Vāyu, Kapha and fat, and is pungent, appetising and Lekhana (liquefacient) Oil obtained from the seeds of **Iṅgudī** is a vermifuge, and is light, and slightly bitter in taste. It proves curative in Kuṣṭha and parasitic disorders, and affects the strength, semen and the eyesight of its user. The oil obtained from **Kusumbha** flowers in pungent in digestion and leads to the derangement of all the bodily humours. It is irritating, and acid in its reaction (Vidáhi). It is devoid of any eye-cleansing property and brings on haemoptysis. **103-106**

किराततिक्तकाऽतिमुक्तक-बिभीतक-नालिकेर-कोलाक्षोडजीवन्ती-प्रियाल-कर्बुदार-सूर्यवल्ली-त्रपुसैर्वारुक-कर्कारु-कुष्माण्ड-प्रभृतीनां तैलानि मधुराणि मधुरविपाकानि वातपित्तप्रशमनानि शीतवीर्याण्यभिष्यन्दीनि सृष्टविण्मूत्राण्यग्निसादनानि चेति।।१०७।।

The Oils obtained from the Kirāta-tiktaka, Atimuktaka, Bibhītaka, Nālikera, Kola, Akṣoḍa, Jīvantī, Priyāla, Karbudāra, Sūryavallī, Trapusa, Ervāruka, Karkāru, and Kuṣmāṇḍa seeds, etc. are sweet in taste. potency and digestion, and tend to pacify the deranged Vāyu and Pitta. Cooling in their potency, they increase the slimy secretions of the organs, impair digestion, and help the copious evacuation of stool and urine. **107**

मधुककाश्मर्यपलाशतैलानि मधुरकषायाणि कफपित्तप्रशमनानि। तुवरकभल्लातकतैले उष्णे मधुरकषाये तिक्तानुरसे वातकफकुष्ठमेदोमेहक्रिमिप्रशमने उभयतोभागदोषहरे च। सरलदेवदारु-गण्डीर-शिंशपागुरुसारस्नेहास्तिक्त-कटु-कषाया दुष्टव्रणशोधनाः क्रिमिकफकुष्ठानिलहराश्च। तुम्बीकोशाम्रदन्तीद्रवन्तीश्यामासप्तलानीलिकाकम्पिल्लकशङ्खिनीस्नेहास्तिक्तकटुकषाया अधोभागदोषहराः क्रिमिकफकुष्ठा-

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निलहरा दुष्टव्रणविशोधनाश्च। यवतिक्तातैलं सर्वदोषप्रशमनमीषतिक्तमग्निदीपनं लेखनं मेध्यं पथ्यं रसायनञ्च। एकैषिकातैलं मधुरमतिशीतं पित्तहरमनिलप्रकोपणं श्लेष्माभिवर्द्धनञ्च। सहकारतैलमीषत्तिक्तमतिसुगन्धि वातकफहरं रुक्षं मधुरकषायं रसवन्नातिपित्तकरञ्च।।१०८-११४।।

The Oils the **Madhuka** (Maula), **Kāśmarya** and **Palāśa** seeds are sweet and astringent. They pacify the deranged Kapha and Pitta. The oils of the **Tuvaraka** and **Bhallātaka** are heat-making, sweet and astringent, and leave a bitter after-taste. They prove curative in diseases due to the action of deranged Vāyu and Kapha, as well as in obesity, Meha, cutaneous affections, and intestinal worms, and cleanse the system both by their emetic and purgative actions. The Oils obtained from the piths (Sāra) of such trees as, **Sarala, Devadāru, Gaṇḍīra, Śiṁśapā** and **Aguru**, are bitter pungent and astringent in their tastes, and act as purifying agents in respect of bad ulcers. They prove curative in skin diseases and destroy the deranged Vāyu, Kapha, and intestinal worms. The Oils obtained from the seeds of **Tumbī, Kośāmra, Dantī, Dravantī, Śyāmā, Saptalā, Nīlikā, Kampillaka, and Śaṅkhinī**, are demulcent bitter, pungent and astringent in their tastes. They serve to cleanse the system from all impurities and baneful principles through their purgative properties. They act as purifying agents in respect of malignant ulcers, and prove curative in diseases due to the deranged Vāyu and Kapha, as well as in skin-diseases Kuṣṭha and parasitic complaints. **Yavatiktā**-oil tends to subdue all the deranged humours, is slightly bitter, and acts as a good elixir. It is appetising, acid, and liquefacient. It is holy and wholesome (Pathya), and serves to improve the memory of its user. The Oil from **Ekaiṣikā** seeds is sweet, and extremely cooling. It subdues the Pitta, increases the Kapha and aggravates the Vāyu. The Oil of the seeds of **mango** stones is slightly bitter in taste, and extremely aromatic. It subdues the Vāyu and Kapha. It is parchifying, sweet and astringent, palatable, and not highly Pitta-making. **108-114**

फलोद्भवानि तैलानि यान्युक्तानीह कानिचित्।
गुणान् कर्म च विज्ञाय फलानीव विनिर्द्दिशेत्।।११५।।
यावन्तः स्थावराः स्नेहाः समासात् परिकीर्त्तिताः।
सर्वे तैलगुणा ज्ञेयाः सर्वे चानिलनाशनाः।।११६।।

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सर्वेभ्यस्त्विह तैलेभ्यस्तिलतैलं प्रशस्यते।
निष्पत्तेस्तद्गुणत्वाच्च तैलत्वमितरेष्वपि।।११७।।

Metrical Texts : The therapeutic properties of the oils from the seeds of fruits, which have been specifically described in the present chapter, should be considered as identical with those of the fruits or seeds of which they have been so pressed out. All the vegetable oils (Sneha) described above should be regarded as possessed of the virtue of subduing the bodily Vāyu, and they possess some of the properties, which specifically belong to **sesamum oil. Sesamum oil** is the most commendable of all oils inasmuch as the very word, which signifies oil (Taila), is etymologically derived from Tila (sesamum). **115-117**

ग्राम्यानूपौदकानाञ्च वसामेदोमज्जानो गुरूष्णमधुरा वातघ्नाः, जाङ्गलैकशफक्रव्यादादीनां लघुशीतकषाया रक्तपित्तघ्नाः, प्रतुद-विष्किराणां श्लेष्मघ्नाः। तत्र घृततैलवसामेदोमज्जानो यथोत्तरं गुरुविपाका वातहराश्च।।११८।। इति तैलवर्गः।

The oil, myosin (Vasā), fat, marrow, and Ghṛta obtained from animals, which live in villages (Grāmya), or frequent the marshy swamps (Ānūpa), or are aquatic (Audaka) in their habits, are heavy, heat-making in their potency, and sweet in taste. They subdue the bodily Vāyu, while those obtained from Jāngala (such as deer, etc.) or carnivorous animals, or from those possessed of unbifurcated hoofs, are light, cool in their potency, astringent in taste, and prove curative in cases of haemoptysis. The fat, marrow, etc. of animals of the Pratuda and Viṣkira species (doves, pigeons, etc.) reduce the bodily Kapha. Of clarified butter, oil, myosin (Vasā), fat and marrow of animals each is heavier in digestion, and possesses a greater power of subduing the bodily Vāyu than the one immediately preceding it in the order of enumeration. **118**

अथ मधुवर्गः-

मधु तु मधुरं कषायानुरसं रुक्षं शीतमग्निदीपनं वर्ण्यं बल्यं लघु सुकुमारं लेखनं हृद्यं वाजीकरणं सन्धानं शोधनं रोपणं संग्राहि चक्षुष्यं प्रसादनं सूक्ष्ममार्गानुसारि पित्तश्लेष्ममेदोमेहहिक्काश्वासकासातिसार-च्छर्दितृष्णाक्रिमिविषप्रशमनं ह्लादि त्रिदोषप्रशमनञ्च। तत् तु लघुत्वात् कफघ्नं, पैच्छिल्यान्माधुर्यात् कषायभावाच्च वातपित्तघ्नम्।।११९।।

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The Honey Group : Honey is sweet, and leaves an astringent after-taste. It is parchifying, cold, stomachic, cosmetic, tonic, light, softening, palatable, liquefacient (Lekhana), and fermenting (Sandhāna). It acts as a purifying and healing agent in respect of ulcers and eyes, is aphrodisiac, astringent, and tends to permeate all the minutest channels and capillaries of the organism. It is antifat and pacifies the deranged Pitta and Kapha and proves curative in hiccough, Meha, dyspnoea, cough, dysentery, vomiting and thirst. It is a vermifuge, antitoxic and demulcent, and influences the subduing of the three deranged humours. Owing to its lightness it subdues the deranged Kapha, and proves a good antidote to the deranged Vāyu and Pitta owing to its sliminess, sweetness and astringent taste. 119

पौत्तिकं भ्रामरं क्षौद्रं माक्षिकं छात्रमेव च।
आर्घ्यमौद्दालकं दालमित्यष्टौ मधुजातयः।।१२०।।
विशेषात् पौत्तिकं तेषु रुक्षोष्णं सविषान्वयात्।
वातासृक्पित्तकृच्छेदि विदाहि मदकृन्मधु।।१२१।।
पैच्छिल्यात् स्वादुभूयस्त्वाद्भ्रामरं गुरुसंज्ञितम्।
क्षौद्रं विशेषतो ज्ञेयं शीतलं लघु लेखनम्।।१२२।
तस्माल्लघुतरं रुक्षं माक्षिकं प्रवरं स्मृतम्।
श्वासादिषु च रोगेषु प्रशस्तं तद् विशेषतः।।१२३।
स्वादुपाकं गुरु हिमं पिच्छिलं रक्तपित्तजित्।
श्वित्रमेहक्रिमिघ्नञ्च विद्याच्छात्रं गुणोत्तरम्।।१२४।।
आर्घ्यं मध्वतिचक्षुष्यं कफपित्तहरं परम्।
कषायं कटु पाके च बल्यं तिक्तमवातकृत्।।१२५।।
औद्दालकं रुचिकरं स्वर्यं कुष्ठविषापहम्।
कषायमुष्णमम्लञ्च पित्तकृत कटुपाकि च।
छर्द्दिमेहप्रशमनं मधु रुक्षं दलोद्भवम्।।१२६।।
बृंहणीयं मधु नवं नातिश्लेष्महरं सरम्।।१२७।।
मेदःस्थौल्यापहं ग्राहि पुराणमतिलेखनम्।
दोषत्रयहरं पक्वमाममम्लं त्रिदोषकृत्।।१२८।।
तद्युक्तं विविधैर्योगैर्निहन्यादामयान् बहून्।
नानाद्रव्यात्मकत्वाच्च योगवाहि परं मधु।।१२९।।

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Metrical Texts : Eight different kinds of honey are commonly used such as, the Pauttika, Bhrāmara, Kṣaudra, Mākṣika, Chátra, Ārghya, Auddālaka and Dāla[1]. Of these the honey obtained from the hives of bees, known as the **Pauttika**, is hot and parchifying owing to their habit of sucking the juice or sap of flowers and plants without eliminating therefrom other foreign or poisonous matter, that might have become naturally or accidentally mixed with it. This kind of honey is intoxicating and acid in its re-action, and tends to aggravate the Vāyu, blood and Pitta. It acts as a liquefacient or discutient agent. Honey, known as the **Bhrāmara**, is extremely heavy owing to its extremely sweet taste and slimy character, while the one known as the **Kṣaudra** is extremely cool, light and liquefacient. Honey known as the **Mākṣika** is lighter, dryer and more efficacious than the honey of the preceding class Kṣaudra, and proves specially beneficial in cases of dyspnoea, etc. Honey, known as the **Chātra**, is sweet in digestion, heavy, cooling and slimy. It acts as a vermifuge, proves curative in haemoptysis, psoriasis and Meha, and is possessed of a high efficacy. Honey known as the **Ārghya** is possessed of properties highly beneficial to the eye. It is a greater subduer of Pitta and Kapha than any other kind of honey, is astringent in taste, and pungent in digestion. It is a bitter tonic and does not generate Vāyu in the system. Honey known as the **Auddālaka** improves the voice and relish for food. It is antitoxic, and proves curative in cutaneous affections. It is heat-

1. (i) *The kind of honey obtained from hives of large, yellow bees, is called the Pauttika.*
   (ii) *The kind of honey obtained from hives of bees of the Bhramara species is called Bhrāmara.*
   (iii) *The kind of honey obtained from hives of small, tawny brown bees is called the Kṣaudram.*
   (iv) *The kind of honey obtained from the hives of large, brown bees of Mākṣika, species is called Mākṣikam.*
   (v) *The kind of honey obtained from the umbrella shaped hives of bees of the Chhatra species is called Chátram.*
   (vi) *The honey obtained from the hives of thin-mouthed bees of the Argha species often found in ant-hills is called Ārghyam.*
   (vii) *The kind of honey obtained from the hives of small brown bees of the Uddālaka species is called Auddālakam.*
   (viii) *The kind of honey found accumulated in leaves of honey-bearing plants is called Dālam.*

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making in its potency, and acid and astringent in taste. It generates Pitta, and is pungent in digestion. Honey, known as the **Dāla**, is parchifying and proves beneficial in cases of vomiting and Meha. Fresh honey is constructive and aphrodisiac, acts as a mild laxative, and to a small extent subdues the deranged Kapha. Old honey is astringent and liquefacient, and reduces fat and obesity. Honey, that has attained a thickened or condensed state in course of time (Pakka Madhu), tends to subdue the three deranged humours, while thin and immatured honey (Áma Madhu) is possessed of contrary properties, and tends to agitate the three fundamental humours of the body. In conjunction with many other drugs and medicinal remedies, honey proves curative in various diseases, and partakes of the virtues of the drugs or substances with which it is so used (Yoga-Vāhika). **120-129**

तत् तु नानाद्रव्यरसगुणवीर्यविपाकविरुद्धानां पुष्परसानां सविष-मक्षिकासम्भवत्वाच्चानुष्णोपचारम्।।१३०।।

Honey is not collected from the flowers of any particular species. On the other hand, the honey-making bees cull it from the sap and juice of flowers and plants, which are incompatible with one another in respect of their nature, taste, virtue, potency and re-actionary (chemical) effect. For these reasons, and further from the fact of it being prepared by poisonous bees, honey becomes positively injurious after contact with heat or fire, and accordingly the use of hot or boiled honey is forbidden. **130**

उष्णैर्विरुध्यते सर्वं विषान्वयतया मधु।
उष्णार्त्तमुष्णैरुष्णे वा तन्निहन्ति यथा विषम्।।१३१।।

तत् सौकुमार्याच्च तथैव शैत्यान्नानौषधीनां रससम्भवाच्च।
उष्णैर्विरुध्येत् विशेषतश्च तथाऽन्तरीक्षेण जलेन चापि।।१३२।।

Metrical Texts : On account of its poisonous contact in its origin honey exerts a similar injurious virtue. Used in a boiling or heated state, or in a hot country, or during the hot season of the year, or in a heated state of the body, honey is sure to prove fatal like poison. Honey is specially made injurious by hot contact owing to its placidity and coolness, and further for the reason of its being collected from the sap of a variety of flowers and plants. Atmospheric water (rain-water),

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like heat, serves to impart an injurious character to all kinds of honey (except the one known as the Ārghya Madhu) 131-132

उष्णेन मधु संयुक्तं वमनेष्ववचारितम्।
अपाकादनवस्थानान्न विरुध्येत् पूर्ववत्।।१३३।।

Metrical Texts : For emetic purposes honey may be administered with any other hot substance, inasmuch as it is intended in such a case that the imbided honey, instead of being retained or digested in the stomach, should be ejected immediately after its use.[1] 133

मध्वामात् परतस्त्वन्यदामं कष्टं न विद्यते।
विरुद्धोपक्रमत्वात् तत् सर्वं हन्ति यथा विषम्।।१३४।।

इति मधुवर्गः।

Undigested honey is more painful, or gives rise to a greater discomfort than all other undigested substances in the stomach, more so because internal fermentation and use of hot water, which are usually resorted to in a case of deranged digestion, can not be used in a case of undigested honey retained in the stomach, owing to the poisonous nature of the chemical change (Vipāka) it undergoes therein in contact with hot substances in general. Hence, undigested honey is as fatal as any poison. 134

अथेक्षुवर्गः-

इक्षवो मधुरा मधुरविपाका गुरवः शीताः स्निग्धा बल्या वृष्या मूत्रला रक्तपित्तप्रशमनाः क्रिमिकफकराश्चेति।।१३५।।

The Sugar-cane group : Sugar-cane is sweet in taste and digestion, heavy, cool, demulcent, strength-giving, spermatopoietic, and diuretic. It produces Kapha in the body, and proves remedial in haemoptysis, and helps the germination of worms in the intestines. 135

ते चानेकविधाः, तद्यथा–
पौण्ड्रको भीरुकश्चैव वंशकः श्वेतपोरकः।
कान्तारस्तापसेक्षुश्च काष्ठेक्षुः सूचिपत्रकः।।१३६।।

1. *Though the use of honey with hot substances is not forbidden in such cases, still many an experienced physician of the Āyurvedic school thinks it safe to refrain from its use, lest it might be retained in the stomach for a considerable time, or find out a downward outlet and pass off with the stool.*

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नैपालो दीर्घपत्रश्च नीलपोरोऽथ कोशकृत्।
इत्येता जातयः स्थौल्याद, गुणान् वक्ष्याम्यतः परम्।।१३७।।
सुशीतो मधुरः स्निग्धो बृंहणः श्लेष्मलः सरः।
अविदाही गुरुर्वृष्यः पौण्ड्रको भीरुकस्तथा।।१३८।।
आभ्यां तुल्यगुणः किञ्चित् सक्षारो वंशको मतः।
वंशवच्छ्वेतपोरस्तु किञ्चिदुष्णः स वातहा।।१३९।।
कान्तारतापसाविक्षू वंशकानुगुणौ मतौ।
एवंगुणस्तु काष्ठेक्षुः स तु वातप्रकोपणः।।१४०।।
सूचीपत्रो नीलपोरो नैपालो दीर्घपत्रकः।
वातलाः कफपित्तघ्नाः सकषाया विदाहिनः।।१४१।।
कोशकारो गुरुः शीतो रक्तपित्तक्षयापहः।।१४२।।
अतीव मधुरो मूले मध्ये मधुर एव तु।।
अग्रेष्वक्षिषु विज्ञेय इक्षूणां लवणो रसः।।१४३।।

Metrical text : There are many species of sugar-cane such as, the Pauṇḍraka, Bhīruka, Vaṁśaka, Śwetaporaka, Kāntāra, Tāpasekṣu, Kāṣṭhekṣu, Sucī-patraka, Naipāla, Dirghapatraka, Nīlapora, and Kośakṛta. Now we shall deal with the specific virtues of each of them. **136-137**

The Sugar-cane of the **Pauṇḍraka** and **Bhīruka** types is cooling, sweet, demulcent and constructive. It produces Kapha and is laxative without giving rise to imperfect gastric digestion. It is heavy and spermatopoietic. The Sugar-cane of the **Vaṁśaka** species is possessed of similar properties as the two foregoing ones, though a little alkaline in its constitution, while that of the **Śwetapora** species is a little more heat-making than that of the preceding class, and is found to subdue the deranged Vāyu. The Sugar-cane of the **Kāntāra** and **Tāpasa** species is possessed of the same virtues as that of the Vaṁśaka class. The Sugar-cane of the **Kāṣṭhekṣu**, species is identical in its properties with that of the aforesaid Vaṁśaka class, though it tends to agitate the bodily Vāyu. The Sugar-cane of the **Sūcīpatra, Nīlapora, Naipāla** and **Dīrghapatra** species produces Váyu in the system, and subdues the Kapha and Pitta. It is slightly astringent in taste and indigestible (gives rise to acidity after digestion). The Sugar-cane of the **Kośakāra**

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species is heavy (in digestion), cooling and proves curative in cases of haemoptysis and wasting diseases in general. Sugar-cane is extremely sweet about the roots, sweet at the middle, and saline at the tops and joints. **138-143**

अविदाही कफकरो वातपित्तनिवारणः।
वक्त्रप्रह्लादनो वृष्यो दन्तनिष्पीडितो रसः।।१४४।।

गुरुर्विदाही विष्टम्भी यान्त्रिकस्तु प्रकीर्त्तितः।
पक्वो गुरुः सरः स्निग्धः सतीक्ष्णः कफवातनुत्।।१४५।।

फाणितं गुरु मधुरमभिष्यन्दि बृंहणमवृष्यं त्रिदोषकृच्च।।१४६।।

The juice of a sugar-cane when eaten raw is not marked by any acid reaction after digestion. It is spermatopoietic, increases kapha and subdues the Vāyu and the pitta, and is pleasant to the taste. The juice of sugar-cane otherwise pressed out is heavy in digestion, is long retained in the stomach, and is followed by reactionary acidity, and arrests the evacuation of stool and urine. the juice of ripe sugar-cane is heavy in digestion, possessed of laxative properties, keen, and demulcent. It subdues the Vāyu and Kapha. The inspissated or half boiled juice of sugar-cane **Phāṇita** is sweet in taste and heavy. It increases the slimy secretions of the organs, acts as a flesh-builder, and is devoid of all spermatopoietic properties. It brings about a simultaneous derangement of the three bodily humours. **144-146**

गुडः सक्षारमधुरो नातिशीतः स्निग्धो मूत्ररक्तशोधनो नातिपित्तजिद् वातघ्नो मेदःक्रिमिकफकरो बल्यो वृष्यश्च।।१४७।।

पितघ्नो मधुरः शुद्धो वातघ्नोऽसृक्प्रसादनः।
स पुराणोऽधिकगुणो गुडः पथ्यतमः स्मृतः।।१४८।।

Common treacle is found to be charged with a little alkali. It is sweet in taste and not too cooling. It acts as a demulcent and purifier of the blood, and urine. It subdues the deranged Vāyu and, to a slight extent, deranges the Pitta as well. it increases fat, Kapha, and corpulency, and is possessed of tonic and spermatopoietic properties. White and purified (Śuddha) treacle is sweet in taste, and purifies the blood. It subdues the deranged Vāyu and pitta, and is one of the most wholesome diets for man. Its efficacy increases with its years. **147-148**

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मत्स्यण्डिकाखण्डशर्करा विमलजाता उत्तरोत्तरं शीताः स्निग्धा गुरुतरा मधुरतरा वृष्या रक्तपित्तप्रशमनास्तृष्णाप्रशमनाश्च।।१४९।।

The different modification of treacle such as the Matsyaṇḍikā, Khaṇḍa and Śarkarā (sugar) which are progressivly more refined, should be deemed as gaining more in their cooling, demulcent and aphrodisiac properties, and getting heavier in digestion in each of the successive stages of refinement. They are successively more frigorific, and beneficial in cases of haemoptysis. 149

यथा यथैषां वैमल्यं मधुरत्वं तथा तथा।
स्नेहगौरवशैत्यानि सरत्वञ्च तथा तथा।।१५०।।
यो यो मत्स्यण्डिकाखण्डशर्कराणां स्वको गुणः।
तेन तेनैव निर्देश्यस्तेषां विस्रावणो गुणः।।१५१।।
सारस्थिता सुविमला निःक्षारा च यथा यथा।
तथा तथा गुणवती विज्ञेया शर्करा बुधैः।।१५२।।

Metrical Texts : To the properties considered as specially belonging to each of these modifications of treacle should be attributed its power of producing its own refinement and efficacy. The virtues of sugar such as, sweetness, demulcent quality, coolness and laxativeness, etc., should be regarded as proportional to its refinement. Whatever qualities possessed by Matsyaṇḍikā khaṇḍa and Śarkara the same qualities are indicated in the drinks liquors of above mentioned substances. As the śarkarā becomes more and more clean together with successive devoidness from alkaline saturation and increasing in its essence the qualities of śarkarā increases more and more and this fact should be know by wise persons. 150-152

मधुशर्करा पुनश्छर्द्यतीसारहरी रुक्षा छेदनी प्रह्लादनी कषायमधुरा मधुरविपाका च। यवासशर्करा मधुरकषाया तिक्तानुरसा श्लेष्महरी सरा चेति।।१५३।।

Sugar prepared from concentrated honey (**Madhu Śarkarā**) is parchifying and liquefacient. It proves beneficial in cases of vomiting and dysentery, is pleasant, has a sweet and astringent taste, and is sweet in digestion. Sugar prepared from a decoction of **Yavāsa Śarkarā** (Durālabha) has a sweet and astringent taste, leaves a bitter

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after-taste, and is possessed of laxative properties, and subdues the deranged Kapha. **153**

यावत्यः शर्कराः प्रोक्ताः सर्वा दाहप्रणाशनाः।
रक्तपित्तप्रशमनाश्छर्द्दिमूर्च्छातृषापहाः ।।१५४।।
रुक्षं मधूकपुष्पोत्थं फाणितं वातपित्तकृत्।
कफघ्नं मधुरं पाके कषायं बस्तिदूषणम्।।१५५।।
इतीक्षुवर्गः।

All kinds of sugar tend to assuage burning sensations in the body, and prove curative in hoemoptysis, vomiting, epileptic fits, and thirst. The sweet and concentrated extract (Phāṇita) of Madhuka flowers should be regarded as parchifying. it produces Vāyu and Pitta, and subdues Kapha. It is sweet, astringent in its digestive transformation, and deranges the functions of urinery bladder . **154-155**

अथ मद्यवर्गः-

सर्वं पित्तकरं मद्यमम्लं दीपनरोचनम्।
भेदनं कफवातघ्नं हृद्यं बस्तिविशोधनम्।।१५६।।
पाके लघु विदाह्युष्णं तीक्ष्णमिन्द्रियबोधनम्।
विकासि सृष्टविण्मूत्रं शृणु तस्य विशेषणम्।।१५७।।

Madya Varga (Wines and spirits) : All species of wine are acid in taste, and appetising. They generate Pitta, and impart a greater relish to one's food. They act as mild purgatives, subdue the deranged Vāyu and Kapha, and are pleasing, exhilarating and diuretic.

They are light in digestion and give rise to a kind of re-actionary acidity. They are keen and heat-making, stimulate the sense organs, expand the joints and increase the discharge of urine and stool. Now hear me specifically described properties of each kind of wine. **156-157**

मार्द्वीकमविदाहित्वान्मधुरान्वयतस्तथा ।
रक्तपित्तेऽपि सततं बुधैर्न प्रतिषिध्यते।।१५८।।
मधुरं तद्धि रुक्षञ्च कषायानुरसं लघु।
लघुपाकि सरं शोषविषमज्वरनाशनम्।।१५९।।

Metrical Texts : The wine known as the Mārdvīka and prepared

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from the juice of such fruits as grapes and raisins, does not give rise to any sort of reactionary acidity after its use, and accordingly is not forbidden by learned physicians even in cases of haemoptysis. It has a sweet taste, and leaves an astringent after-taste. It is parchifying, light and easy of digestion, acts as an aperient, and proves curative in chronic fevers, phthisis and other wasting dieseases. **158-159**

मार्द्वीकाल्पान्तरं किञ्चित् खार्जूरं वातकोपनम्।
तदेव विशदं रुच्यं कफघ्नं कर्शनं लघु।
कषायमधुरं हृद्यं सुगन्धीन्द्रियबोधनम्।।१६०।।

The wine prepared from the juice of the date palm (**Khārjūra**) possesses properties, which are slightly different from those of the preceding kind. It tends to enrage the bodily Vāyu, is clear, and imparts a relish to one's food, and reduces fat and Kapha. It is light has a sweet and astringent taste, is pleasing and aromatic and increases the agility of the limbs and organs. **160**

कासार्शोग्रहणीदोषमूत्राघातानिलापहा ।
स्तन्यरक्तक्षयहिता सुरा बृंहणदीपनी।।१६१।।
कासार्शोग्रहणीश्वासप्रतिश्यायविनाशनी ।
श्वेता मूत्रकफस्तन्यरक्तमांसकरी सुरा।।१६२।।
छर्द्यरोचकहृत्कुक्षितोदशूलप्रमर्दनी ।
प्रसन्ना कफवातार्शोविबन्धानाहनाशनी।।१६३।।
पित्तलाऽल्पकफा रुक्षा यवैर्वातप्रकोपणी।।१६४।।
विष्टम्भिनी सुरा गुर्वी श्लेष्मला तु मधूलिका।
रुक्षा नातिकफा वृष्या पाचनी चाक्षिकी स्मृता।।१६५।।
त्रिदोषो भेद्यवृष्यश्च कोहलो वदनप्रियः।
ग्राह्युष्णो जगलः पक्का रुक्षस्तृट्कफशोफहृत्।।१६६।।
हृद्यः प्रवाहिकाटोप-दुर्नामानिलशोषहृत्।
बक्कसो हृतसारत्वाद् विष्टम्भी वातकोपनः।
दीपनः सृष्टविण्मूत्रो विशदोऽल्पमदो गुरुः।।१६७।।

The wine known as the **Surā** (made of rice-paste and other fermenting drugs) proves curative in cough, piles, chronic indigestion and diarrhoea, and retention of urine. It subdues the deranged Vāyu

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and is tonic and appetising. It purifies the breast milk of a woman and proves beneficial in all types of diseases of the blood, as well as in wasting diseases. White **Surā** is used with benefit in all cases of cough, piles, diarrhoea, dyspnoea and catarrh. it builds up new flesh and tissues, and increases the quantity of blood. It is galactagoguic in its effect, and increases the quantity of Kapha in the body. The wine known as the **Prasaṇnā** (the cream or the limpid surface of Surā) may be taken with advantage in vomiting, non-relish for food, aching or colic pain at the sides or about the cardiac region, constipation, suppression of stool and urine or flatus, as well as in all cases of obstinate constiption and derangement of the bodily Vāyu. The wine prepared from barley (**Yava surá**) generates Pitta and tends to enrage the bodily Vāyu. It is dry and slightly generates Kapha. The wine prepared from **Madhūlikā** (a kind of small barley) is heavy and generates Kapha in the body. It is long retained in the stomach, and arrests the evacuation of stool and urine. The **Ākṣikī** (wine prepared from the bark of Bibhītaka trees etc.) is parchifying, digestant, and slightly produces Kapha. It is possessed of aphrodisiac properties. The wine known as the **Kohala** brings on the simultaneous derangement of the three fundamental bodily humours, is pleasant to the taste, acts as a purgative (Bhedya) and is possessed of aphrodisiac properties. The wine known as the **Jagala** (the underlying drugs or residue of wine) is astringent and heat-making in its potency, and acts as a digestant. It is parchifying, and proves beneficial in cough, thirst and Oedema. It is pleasant to the taste, cures diarrhoea, distension of the stomach, piles and phthisis. It forms and subdues the deranged Vāyu as well. The wine known as the **Bakkasa** continues long undigested in the stomach owing to the fact of it being pithless. It is a good appetiser and tends to enrage the deranged Vāyu, and acts as a purgative and diuretic tonic. (A.T.) It is heavy and slightly intoxicating. **161-167**

कषायो मधुरः सीधुर्गौडः पाचनदीपनः।
शार्करो मधुरो रुच्यो दीपनो बस्तिशोधनः।।१६८।।
वातघ्नो मधुरः पाके हृद्य इन्द्रियबोधनः।
तद्वत् पक्वरसः सीधुर्बलवर्णकरः सरः।।१६९।।

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शोफघ्नो दीपनो हृद्यो रुच्यः श्लेष्मार्शसां हितः।
कर्शनः शीतरसिकः श्वयथूदरनाशनः।।१७०।।
वर्णकृज्जरणः स्वर्यो विबन्धघ्नोऽर्शसां हितः।
आक्षिकः पाण्डुरोगघ्नो व्रण्यः संग्राहको लघुः।।१७१।।
कषायमधुरः सीधुः पित्तघ्नोऽसृक्प्रसादनः।
जाम्बवो बद्धनिष्यन्दस्तुवरो वातकोपनः।।१७२।।

The wine known as the **Guḍa Sidhu** (prepared with the boiled juice of sugar-cane and Dhātaki flowers, etc.) has a sweet and astringent taste, and acts as an appetiser and digestant. **Sugar wine (Śarkarā Sidhu)** is sweet in its taste, increases one's relish for food, is appetising and diuretic. It subdues the deranged Vāyu and is exhilarating, sweet in digestion, and increases the action (lit : rouses up) of the sense organs. The wine known as the **Pakva Rasa Sidhu** is possessed of properties similar to the preceding kinds (Śarkarā Sidhu). It improves the complexion and imparts strength to the system and relish to one's food. It is pleasant, laxative, appetising and proves beneficial in cases of Kapha and piles and reduces swellings. The wine known as the **Śītā Rasika Sidhu** (prepared from the unboiled juice of Sugar-cane in contradistinction with the preceding kinds prepared from the boiled juice of sugar-cane), acts as an anti-epispastic, and a digestant and vocal tonic, proves curative in oedema and abdominal dropsy, improves the complexion, removes the suppression of flatus, urine and stool (Vibandha), and proves beneficial in cases of piles. The wine known as the **Ākṣika Sidhu** (prepared from a decoction of Bibhītaka with treacle etc. and improved with the flowers of Dhātaki) proves beneficial in cases of ulcer and jaundice. It is light and astringent, and has a sweet and astringent taste. It subdues the deranged Pitta and purifies the blood. The wine known as the **Jāmbava Sidhu** (wine prepared from the expressed juice of the Jambalin fruit, a decoction of coriander seeds, treacle and Dhātaki flowers, etc.) is anuretic, reduces the quantity of urine, has an astringent taste, and tends to enrage the bodily Vāyu. **168-172**

तीक्ष्णः सुरासवो हृद्यो मूत्रलः कफवातनुत्।।१७३।।
मुखप्रियः स्थिरमदो विज्ञेयोऽनिलनाशनः।
लघुर्मध्वासवश्छेदी मेहकुष्ठविषापहः।।१७४।।

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तिक्तः कषायः शोफघ्नस्तीक्ष्णः स्वादुरवातकृत्।
तीक्ष्णः कषायो मदकृद्दुर्नामकफगुल्महृत्।।१७५।।
क्रिमिमेदोऽनिलहरो मैरेयो मधुरो गुरुः।
बल्यः पित्तहरो वर्ण्यो मृद्वीकेक्षुरसासवः।।१७६।।
शीधुर्मधूकपुष्पोत्थो विदाह्यग्निबलप्रदः।
रुक्षः कषायः कफहृद् वातपित्तप्रकोपणः।
निर्द्दिशेद्रसतश्चान्यान् कन्दमूलफलासवात्।।१७७।।
नवं मद्यमभिष्यन्दि गुरु वातादिकोपनम्।
अनिष्टगन्धि विरसमहृद्यञ्च विदाहि च।।१७८।
सुगन्धि दीपनं हृद्यं रोचिष्णु क्रिमिनाशनम्।
स्फुटस्रोतस्करं जीर्णं लघु वातकफापहम्।।१७९।।

The wine known as the **Surāsava** (Āsava distilled with wine instead of with water) is keen, pleasant, and diuretic. It subdues the deranged Vāyu and Kapha, or the deranged Vāyu alone, and is palatable, and possessed of a more durable intoxicating power. The wine known as the **Madhvásava wine** (Honey āsava) is light, tends to disintegrate the knotty accumulations or collections of phlegm (Chhedi), and proves curative in Meha (unhealthy discharges from the urethra), cutaneous affections, and poisoning (antitoxic). It has a taste blended of the sweet and the astringent, is keen and anti-epispastic, and does not generate an abnnormal quantity of Vāyu in the system. The wine known as the **Maireya** (prepared from the Paiṣṭisurā, treacle-made spirit and honey) is keen, and has a sweet and astringent taste. It is intoxicating, and proves curative in piles, Kapha and Gulma (abdominal glands). It is antifat and a vermifuge, and is heavy in digestion, and subdues the deranged Vāyu. Wines prepared from the juice of **grapes** or **sugar-cane** (Ikṣu or Drākṣāsava) are tonic and choleric. They subdue the deranged Pitta and serve to improve the complexion. **Sidhu** (wine) prepared from the **Madhuka flowers** is parchifying, takes a long time to be digested, and is followed by an acid reaction. It improves the strength and digestive capacity, and has an astringent taste. It subdues the deranged Kapha, and serves to aggravate the Vāyu and Pitta. Wines prepared from the **distilled juice of bulbs** or **roots** should be deemed as possessed of properties

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pertaining to them individually according to their taste (Rasa). **New wine** is heavy, bad smelling, insipid, unpleasant, unpalatable, and tends to increase the slimy secretions of the organs. It enrages the deranged humours of the body, takes a long time to be digested, and is followed by an acid re-action. **Old Wine** is sweet-smelling, acts as an appetiser, and brings on a relish for food. It is pleasant and a vermifuge, and cleanses the internal channels of the organism. It is light and subdues the deranged Vāyu and Kapha. **173-179**

अरिष्टो द्रव्यसंयोग-संस्कारादधिको गुणैः।
बहुदोषहरश्चैव दोषाणां शमनश्च सः।।१८०।।
दीपनः कफवातघ्नः सरः पित्ताविरोधनः।
शूलाध्मानोदरप्लीह-ज्वराजीर्णार्शसां हितः।।१८१।।
पिप्पल्यादिकृतो गुल्म-कफरोगहरः स्मृतः।
चिकित्सितेषु वक्ष्यन्तेऽरिष्टा रोगहराः पृथक्।।१८२।।
अरिष्टासवसीधूनां गुणान् कर्माणि चादिशेत्।
बुद्ध्या यथास्वं संस्कारमवेक्ष्य कुशलो भिषक्।।१८३।।

The species of wine known as the **Ariṣṭa** (fermented liquor) is highly efficacious owing to the concerted action of a variety of drugs entering into its composition. It proves curative in a large number of diseases, tends to subdue the deranged humours of the body, and is a good appetiser. It subdues the Vāyu and Kapha and is laxative and not hostile to the Pitta. It proves beneficial in colicpain, distension of the stomach, abdominal dropsy, fever, enlarged spleen, indigestion and piles. **Āsava** wine prepared from the drugs known as the Pippalī, etc. (Pippalyādi Āsava) proves curative in Gulma (abdominal glands) and diseases due to the deranged Kapha. The **Ariṣṭas** of other therapeutic virtues will be specially described later on in chapters on Therapeutics (Cikitsita). An experienced physician should prescribe the different species of wine such as, the Ariṣṭa, Āsava, Sidhu, etc., in different diseases in consideration of the therapeutic properties of drugs, which enter into their composition, or with which they have been purified, and according as each of them would be indicated in practice. **180-183**

सान्द्रं विदाहि दुर्गन्धं विरसं क्रिमिलं गुरु।
अहृद्यं तरुणं तीक्ष्णमुष्णं दुर्भाजनस्थितम्।।१८४।।

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अल्पौषधं पर्युषितमत्यच्छं पिच्छिलञ्च यत्।
तद्वर्ज्यं सर्वदा मद्यं किञ्चिच्छेषन्तु यद् भवेत्।।१८५।।

The following kinds of wine should always be rejected viz. such as are thick, bad smelling, or insipid or full of worms, or heavy and acid in digestion, un-pleasant, new, strong and heat-making in their potency, or which have been preserved in an improper vessel, or which have been prepared with a comparatively lesser number of ingredients or have been decanted over-night, or are extremely slimy or transparent, as well as the drugs of all kinds of wine. 184-185

तत्र यत् स्तोकसम्भारं तरुणं पिच्छिलं गुरु।
कफप्रकोपि तन्मद्यं दुर्जरञ्च विशेषतः।।१८६।।
पित्तप्रकोपि बहलं तीक्ष्णमुष्णं विदाहि च।
अहृद्यं फेनिलं पूति क्रिमिलं विरसं गुरु।।१८७।।
तथा पर्युषितञ्चापि विद्यादनिलकोपनम्।
सर्वदोषैरुपेतन्तु सर्वदोषप्रकोपनम्।।१८८।।
चिरस्थितं जातरसं दीपनं कफवातजित्।
रुच्यं प्रसन्नं सुरभि मद्यं सेव्यं मदावहम्।।१८९।।

The wine prepared from a comparatively lesser number of ingredients, new or that which is slimy, heavy and takes a long time to be digested, should be deemed as an agitator of the bodily Kapha. The wine which is profusely watery is strong and hot, is only imperfectly digested and followed by a kind of acid re-action. It tends to aggravate the Pitta. The wine, which is frothy or putrified, heavy or insipid or is marked by the germination of worms in its body, or is decanted over-night, tends to enrage or agitate the bodily Vāyu. The wine which is associated with all doṣās cause provocation of all bodily doṣās. The wine which is well-matured, and possessed of its characteristic taste, and the virtue of improving the appetite and bringing on a relish for food, and which subdues the Vāyu and Kapha, and is mild, good, aromatic and exhilarating, should be regarded as the only wine fit for use. 186-189

तस्यानेकप्रकारस्य मद्यस्य रसवीर्यतः।
सौक्ष्म्यादौष्ण्याच्च तैक्ष्ण्याच्च विकासित्वाच्च वह्निना।।

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समेत्य हृदयं प्राप्य धमनीरूर्ध्वमागतम्।
विक्षोभ्येन्द्रियचेतांसि वीर्यं मदयतेऽचिरात्।।१९०।।
चिरेण श्लैष्मिके पुंसि पानतो जायते मदः।
अचिराद् वातिके दृष्टः पैत्तिके शीघ्रमेव तु।।१९१।।
सात्त्विके शौचदाक्षिण्य-हर्षमण्डनलालसः।
गीताध्ययनसौभाग्य-सुरतोत्साहकृन्मदः ।।१९२।।
राजसे दुःखशीलत्वमात्मत्यागं ससाहसम्।
कलहं सानुबन्धन्तु करोति पुरुषे मदः।।१९३।।
अशौचनिद्रामात्सर्यागम्यागमनलोलताः ।
असत्यभाषणञ्चापि कुर्याद्धि तामसे मदः।।१९४।।

Wines may be divided into a variety of species according to their different tastes and strength. The potency of a wine promoted by the bodily heat of a man courses upward through the arteries, and ultimately reaches the heart; and thence, through its own subtility and expansiveness, permeates the entire organism and gradually attacks and overwhelms the organs of sense perception, dethrones the mind from her throne of reason, usurps the permanent seat of intellect, and thus brings on intoxication.[1] A man of phlegmatic temperament (Kapha-Prakṛti) can carry his wine well, and symptoms of intoxication usually appear later in him. A man of bilious temparament (Pitta-Prakṛti), under such circumstances, gets easily intoxicated, while the man whose temperament is marked by a predominance of Vāyu is often found to be tipsy after his first cup. A man of a Sāttvika frame of mind exhibits under the influence of wine, a decided predilection for fine dress, jollity, and acts of purity and compassion. He sings, or reads, or evinces a strong desire for female company. A man of a Rājasika frame of mind becomes extremely melancholy or pugnacious in his cups, indulges in despondent reveries, and evinces suicidal tendencies; while wine in a subject of a Tāmasika cast of mind exhibits the latent and innate vileness of his soul. Such a person generally sleeps when intoxicated, falsely boasts of his own excellence, and evinces a desire for women with whom connection is forbidden by both social and canonical laws and speaks a lie. **190-194**

1. *These couplets emphatically prove that the framers of ancient Āyurveda were fully conversant with the circulation of the blood-Tr.*

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रक्तपित्तकरं शुक्तं छेदि भुक्तविपाचनम्।
वैस्वर्यं जरणं श्लेष्म-पाण्डुक्रिमिहरं लघु।।१९५।।
तीक्ष्णोष्णं मूत्रलं हृद्यं कफघ्नं कटुपाकि च।
तद्वत् तदासुतं सर्वं रोचनञ्च विशेषतः।।१९६।।
गौडानि रसशुक्तानि मधुशुक्तानि यानि च।
यथापूर्वं गुरुतराण्यभिष्यन्दकराणि च।।१९७।।

Fermented liquors known as the **Śukta** (treacle, honey, fermented rice gruel, and curd cream kept in a new and clean vessel underneath a bushel of paddy for three consecutive days) bring on an attack of haemoptysis. They disintegrate the lumps or knots of accumulated Kapha, are digestant and prove curative in jaundice and diseases due to the derangement of Kapha. They are light and vermifugenous, and strong and heat making in their potency. They act as diuretic, are pleasant, and pungent in digestion. Bulbs and roots pickled in Śukta acquire the properties of the latter. Of the Śuktas prepared with treacle, juice of sugar-cane, or honey, each preceding one should be deemed heavier and as giving rise to greater secretions of internal organs than the one immediately following it in the order of enumeration. **195-197**

तुषाम्बु दीपनं हृद्यं हृत्पाण्डुक्रिमिरोगनुत्।
ग्रहण्यर्शोविकारघ्नं भेदि सौवीरकं तथा।।१९८।।

The different kinds of fermented rice gruel known as the **Tuṣāmbu and Sauvīra** are pleasant and appetising beverages. They prove efficacious in cases of jaundice, worms in the intestines, dysentery, piles and in diseases affecting the heart. They are possessd of purgative (Bhedi) properties. **198**

धान्याम्लं धान्ययोनित्वाज्जीवनं दाहनाशनम्।
स्पर्शात् पानात् तु पवन-कफतृष्णाहरं लघु।।१९९।।
तैक्ष्ण्याच्च निर्हरेदाशु कफं गण्डूषधारणात्।
मुखवैरस्यदौर्गन्ध्य-मलशोषक्लमापहम् ।।२००।।
दीपनं जरणं भेदि हितमास्थापनेषु च।
समुद्रमाश्रितानाञ्च जनानां सात्म्यमुच्यते।।२०१।।

इति मद्यवर्गः।

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The frmented gruel known as the Dhānyāmla is a good appetiser (tonic-D.R) owing to the fact of its being a preparation of paddy. As a plaster, it alleviates the burning sensation of the skin, and as a potion it subdues the Váyu and Kapha, and allays thirst. Used as a gargle it forms one of the best remedies for reducing Kapha owing to its keenness. It is light of digestion, acts as a deodorant, removes the sense of exhaustion and bad taste from the mouth, allays thirst, acts as a good appetiser and dissolvent, is possessed of purgative virtues, and is advantageously used as an enemata (Ásthápana). It is very wholesome to seafaring men. **199-200**

अथ मूत्राणिः-

मूत्राणि गोमहिषाजाविगजहयखरोष्ट्राणां तीक्ष्णानि कटून्युष्णानि तिक्तानि लवणानुरसानि लघूनि शोधनानि कफवातक्रिमिमेदोविषगुल्मार्शउदरकुष्ठशोफारोचकपाण्डुरोगहराणि हृद्यानि दीपनानि च सामान्यतः।।२०२।।

The Urine Group : The urine of cows, buffaloes, goats, sheep, mules, horses, and camels[1] are commonly hot and bitter, and leave a saline after-taste. They are light and are used as purifying agents, and will prove curative in diseases due to the derangement of the Váyu and Kapha, as well as in worms in the intestines, obesity, poisoning, abdominal glands, piles, ascites, cutaneous affections, oedema, non-relish for food, and jaundice. In general they act as cardiac stimulants Hṛdya and appetisers. **202**

भवन्ति चात्र-

तत सर्वं कटु तीक्ष्णोष्णं लवणानुरसं लघु।
शोधनं कफवातघ्नं क्रिमिमेदोविषापहम्।।२०३।।
अर्शोजठरगुल्मघ्नं शोफारोचकनाशनम्।
पाण्डुरोगहरं भेदि हृद्यं दीपनपाचनम्।।२०४।।

Authoritative verses on the Subject : They are all pungent, strong, hot, light and have a saline after-taste. They act as blood-

1. *The urine of a cow, she-buffalo, ewe and she-goat should be taken and used, while similar secretions of the male should be taken where man, camel and elephant should be indicated.*

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purifiers or disinfecting agents, reduce corpulency, act as vermi-fuges and are anti-toxic. They subdue the deranged Váyu and Kapha. They prove beneficial in cases of piles, ascites, abdominal tumours, oedema and non-relish for food. They prove beneficial in jaundice, and act as cardiac stimulants, and are possessed of appetising, purgative and stomachic virtues. **203-204**

गोमूत्रं कटु तीक्ष्णोष्णं सक्षारत्वान्न वातलम्।
लघ्वग्निदीपनं मेध्यं पित्तलं कफवातजित्।।२०५।।
शूलगुल्मोदरानाह-विरेकास्थापनादिषु ।
मूत्रप्रयोगसाध्येषु गव्यं मूत्रं प्रयोजयेत्।।२०६।।

The urine of cow is pungent, strong and hot, and does not generate Váyu on account of its being saturated with alkali. It is light, stomachic, slightly generates the Pitta, and subdues the Váyu and Kapha. It proves beneficial in cases of colic, abdominal glands, ascites and distension of the abdomen, and is used for the purposes of purging and enematas (Ásthápana). In cases, which prove amenable to the use of urine, the urine of a cow should be used to the exclusion of that of any other animal, even to that of an ox. **205-206**

दुर्नामोदरशूलेषु कुष्ठमेहाविशुद्धिषु।
आनाहशोफगुल्मेषु पाण्डुरोगे च माहिषम्।।२०७।।

The urine of a (she) buffalo proves beneficial in piles, abdominal dropsy, colic cutaneous affections, Meha, imperfect action of emetics of purgatives, constipation, oedema, abdominal glands, and jaundice. **207**

कासश्वासापहं शोष-कामलापाण्डुरोगनुत्।
कटुतिक्तान्वितं छागमीषन्मारुतकोपनम्।।२०८।।
कासप्लीहोदरश्वास-शोषवर्चोग्रहे हितम्।
सक्षारं तिक्तकटुकमुष्णं वातघ्नमाविकम्।।२०९।।
दीपनं कटुतीक्ष्णोष्णं वातचेतोविकारनुत्।
आश्वं कफहरं मूत्रं क्रिमिदद्रुषु शस्यते।।२१०।।
सतिक्तं लवणं भेदि वातघ्नं पित्तकोपनम्।
तीक्ष्णं क्षारे किलासे च नागं मूत्रं प्रयोजयेत्।।२११।।

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The urine of a (she) goat has a pungent, bitter taste. It slightly agitates the bodily Váyu and proves curative in cases of cough, dyspnoea, consumption, jaundice and chlorosis. The urine of a ewe contains alkali, and has a bitter pungent taste. It subdues the deranged Váyu, and is heat-making in its potency. It proves beneficial in cough, enlarged spleen, abdominal dropsy, dyspnoea, consumption and in obstinate constipation of the bowels. The urine of a horse is appetising and pungent in taste, strong and heat-making in its potency. It subdues the deranged Váyu and Kapha, and cures mental aberrations. It is usually recommended in cases of ringworm and worms in the intestines. The urine of an elephant has a bitter and saline taste. It is keen and purgative, and subdues the Váyu and enrages the Pitta. It is commonly used in the treatment of (Kilása) leucoderma and in the preparation of alkalies. 208-211

गरचेतोविकारघ्नं तीक्ष्णं ग्रहणीरोगनुत्।
दीपनं गार्द्दभं मूत्रं क्रिमिवातकफापहम्।।२१२।।
शोफकुष्ठोदरोन्माद-मारुतक्रिमिनाशनम् ।
अर्शोघ्नं कारभं मूत्रं मानुषन्तु विषापहम्।।२१३।।

The urine of an ass tends to neutralise the effects of poison generated through the chemical action of two different substances in the organism and subdues the ill effect of mental aberration. It is strong and proves curative in cases of chronic dysentery. It is a vermifuge and subdues the Váyu and Kapha, and is appetising. The urine of a camel proves beneficial in cases of oedema, leprosy, abdominal dropsy, insanity, worms in the intestines, piles and in diseases due to the action of the deranged Váyu. Human urine is strong anti-toxic. 212-213

द्रवद्रव्याणि सर्वाणि समासात् कीर्त्तितानि तु।
कालदेशविभागज्ञो नृपतेर्दातुमर्हति।।२१४।।

I have now briefly described the properties of all kinds of liquid food or drink. An experienced physician should prescribe them for the use of his kind according to the nature of season and the country in which they are to be applied. 214

इति सुश्रुतसंहितायां सूत्रस्थाने द्रवद्रव्यविधिर्नाम पञ्चचत्वारिंशोऽध्यायः।।45।।

Thus ends the forty-fifth Chapter of the Sūtrasthána in the Suśruta Saṁhita which treats of liquids.

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SŪTRASTHĀNA

CHAPTER XLVI

षट्चत्वारिंशोऽध्यायः

अथातोऽन्नपानविधिमध्यायं व्याख्यास्यामः,
यथोवाच भगवान् धन्वन्तरिः।।१।।

Now we shall discourse on the Chapter, which treats of food and drink (**Annapāna-Vidhi adhyāya**). 1

धन्वन्तरिमभिवाद्य सुश्रुत उवाच प्रागभिहितं प्राणिनां पुनर्मूलमाहारो बलवर्णौजसाञ्च। स षट्सु रसेष्वायत्तः। रसाः पुनर्द्रव्याश्रयिणः, द्रव्यरसगुणवीर्यविपाकनिमित्ते च क्षयवृद्धी दोषाणां साम्यञ्च। ब्रह्मादेरपि च लोकस्याहारः स्थित्युत्पत्तिविनाशहेतुः, आहारादेवाभिवृद्धिर्बलमारोग्यं वर्णेन्द्रियप्रसादश्च। तथाह्याहारवैषम्यादस्वास्थ्यम्। तस्याशितपीतलीढखादितस्य नानाद्रव्यात्मकस्यानेकविधिविकल्प स्यानेकविधप्रभावस्य पृथक् पृथग् द्रव्यरसगुणवीर्यविपाकप्रभावकर्माणीच्छामि ज्ञातुं, नह्यनवबुद्धस्वभावा भिषजः स्वास्थानुवृत्तिं रोगनिग्रहणञ्च कर्त्तुं समर्थाः। आहारमूलाश्च सर्वप्राणिनो यस्मात् तस्मादन्नपानविधिमुपदिशतु मे भगवन्नित्युक्तः प्रोवाच भगवान् धन्वन्तरिः अथ खलु वत्स सुश्रुत ? यथाप्रश्नमुच्यमानमुपधारयस्व।।२।।

Having made obeisance to the holy Dhanvantari, Suśruta said : "You have stated before that food determines the origin of beings and forms, the chief source of their bodily strength and complexion, as well as of the albuminous (Ojas) principle in their organisms. Food primarily depends upon the six different tastes. Moreover tastes are

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inherent in substances. Again the substances, with their specific tastes, virtues, potencies and reactionary or chemical transformations, tend to diminish or increase the deranged humours and the fundamental principles of the body, as also to bring about a normal equilibrium amongst them. Food is the primary cause of the origin, continuance and dissolution even of such beings as the divine Brahma, etc. Life is impossible without food. Food is the source of the growth, strength, and healthful glow of organic beings. It is food that imparts strength to the organs of sense and makes them operative in their respective fields of action. It is irregularity (Vaiṣamya) of diet which brings about ill-health. Diet may be divided into four kinds such as, solid food, (Aśitha) drink, Līḍha (food taken by licking), and the Khádita (food that is chewn and assimilated only for the enjoyment of a specific taste). A variety of substances enters into the composition of our food, which admit of being grouped under various preparations and necessarily involve the co-operation of a large number of dynamical forces. I am eager to learn of the substances and their specific inherent properties, virtues, potencies and transformations (chemical reactions) which constitute the daily food of human beings, inasmuch as a physician, who is ignorant of them, is quite helpless in checking or curing any distemper and maintaining health in individuals. And since food (diet) determines the origin of all created beings, instruct us, O Lord, on the proper regimen of food and drink." The holy Dhanvantari, thus addressed by Suśruta, replied as follows : "O child, hear me discourse on the proper regulation of food and drink as requested by you. 2

अथ शालिवर्गः-

तत्र लोहितशालिकलमकर्दमकपाण्डुकसुगन्धकशकुनाहृतपुष्पाण्डकपुण्डरीकमहाशालिशीतभीरुकरोध्रपुष्पकदीर्घशूककाञ्चनकमहिषमहाशूकहायनकदूषकमहादूषकप्रभृतयः शालयः ।।३।।

Śāli Rice Group : There are several species of Śáli rice such as, the Lohitaka Śáli, Kalama, Kardamaka, Páṇḍuka, Suganḍhaka, Śakunáhṛta, Puṣpáṇḍaka, Puṇḍarīka, Mahāśáli, Śīta-Bhīruka, Rodhra-Puṣpaka, Dīrghaśūka, Káñcanaka, Mahiṣa, Mahasuka, Háyanaka, Dūṣaka, and Maha-Dūṣaka etc. 3

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मधुरा वीर्यतः शीता लघुपाका बलावहाः।
पित्तघ्नाल्पानिलकफाः स्निग्धा बद्धाल्पवर्चसः।।४।।
तेषां लोहितकः श्रेष्ठो दोषघ्नः शुक्रमूत्रलः।
चक्षुष्यो वर्णबलकृत् स्वर्यो हृद्यः श्रमापहः।।५।।
व्रण्यो ज्वरहरश्चैव सर्वदोषविषापहः।
तस्मादल्पान्तरगुणाः क्रमशः शालयोऽवराः।।६।।

Metrical Texts : The several species of Śāli rice are sweet in taste, cooling in potency, light in digestion, and impart strength to those who use them. They subdue the Pitta and slightly generate Váyu and Kapha. They are demulcent and tend to constipate the bowels and reduce the quantity of fecal matter. Of these the red species (Lohitaka) is the most efficacious, and subdues the deranged humours. It is diuretic, spermatopoietic, refrigerant, eye-invigorating, cosmetic, tonic and pleasant. It improves the voice. Its efficacy has been witnessed in cases of fever and ulcer and in all other diseases. It is a good disinfectant and anti-toxic. The other species differ a little in their properties from the preceding one and are successively inferior in quality in their order of enumeration. **4-6**

षष्टिकाङ्गुकमुकुन्दकपीतकप्रमोदककाकलकासनपुष्पकमहा-षष्टिकचूर्णककुरवककेदारप्रभृतयः षष्टिकाः।।७।।

Ṣaṣṭika Group : The several species of Ṣaṣṭika, Kāṅguka, Mukundaka, Pītaka, Pramodaka, Kākalaka, Asana-Puṣpaka, Mahá-ṣaṣṭika, Cūrṇaka, Kuravaka, and the Kedāra, etc. 8

रसे पाके च मधुराः शमना वातपित्तयोः।
शालीनाञ्च गुणैस्तुल्या बृंहणाः कफशुक्रलाः।।८।।

षष्टिकः प्रवरस्तेषां कषायानुरसो लघुः।
मृदुः स्निग्धस्त्रिदोषघ्नः स्थैर्यकृद्बलवर्द्धनः।।९।।
विपाके मधुरो ग्राही तुल्यो लोहितशालिभिः।
शेषास्त्वल्पान्तरास्तस्मात् षष्टिकाः क्रमशो गुणैः।।१०।।

Metrical Texts : They (Ṣaṣṭikas) are sweet in taste and digestion, and pacify the Váyu and the Kapha. Their properties are somewhat identical with those of Śāli rice inasmuch as they are constructive,

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tonic and spermatopoietic, and increase the Kapha. The Ṣaṣṭika is pre-eminently the most efficacious of all the other species, and leaves an astringent after-taste in the mouth. It is light, mild, demulcent and imparts strength and firmness to the body. It is astringent and sweet in digestion, and exhibits properties similar to those of the red Śáli. The remaining varieties are inferior in quality, each succeeding one being inferior to the one immediately following it. **8-10**

कृष्णव्रीहिशालामुखजतुमुखनन्दीमुखलावाक्षकत्वरितककुक्कुटाण्डकपारावतकपाटलप्रभृतयो व्रीहयः।।११।।

Vrīhi Dhānyas : The several species of Vrīhis are known as the Kriṣṇa-Vrīhi, Śālāmukha, Jatumukha, Nandīmukha, Lávákṣaka, Tvaritaka, Kukkuṭāṇḍaka, Párávataka, and the Páṭala, etc. **11**

कषायमधुराः पाकेऽमधुरा वीर्यतोऽहिमाः।
अल्पाभिष्यन्दिनस्तुल्याः षष्टिकैर्बद्धवर्चसः।।१२।।
कृष्णव्रीहिर्वरस्तेषां कषायानुरसो लघुः।
तस्मादल्पान्तरगुणाः क्रमशो व्रीहयोऽपरे।।१३।।

Metrical Texts : They have a sweet and astringent taste, are sweet of digestion and hot in their potencies. They tend to slightly increase the secretions of the internal organs and bring on constipation of the bowels. Their general properties are nearly identical with those of the aforesaid Ṣaṣṭikas. The species Kṛṣṇa-Vrīhi is the best of them all. It is light, and leaves an astringent after taste, the remaining varieties gradually deteriorating in quality from the one under discussion. **12-13**

दग्धायामवनौ जाताः शालयो लघुपाकिनः।
कषाया बद्धविण्मूत्रा रुक्षाः श्लेष्मापकर्षणाः।।१४।।
स्थलजाः कफपित्तघ्नाः कषायाः कटुकान्वयाः।
किञ्चित् सतिक्तमधुराः पवनानलवर्धनाः।।१५।।
कैदारा मधुरा वृष्या बल्याः पित्तनिबर्हणाः।
ईषत्कषायाल्पमला गुरवः कफशुक्रलाः।।१६।।

Śáli rice, grown on burnt land, is light of digestion, has an astringent taste, is parchifying, tends to suppress the emission of urine and the evacuation of stool, and reduces the deranged Kapha. Śáli rice

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grown in a Jáṅgala country has a taste slightly blended of the pungent, astringent, sweet and has a shade of bitter. It subdues the deranged Pitta and Kapha, (generates Váyu -D.R.) and is a good digestant and stomachic. **Śáli rice grown** in a Kaidára or marshy country has a sweet taste with a shade of the astringent. It is tonic and spermatopoietic, aphrodisiac and heavy of digestion. It reduces the quantity of excrement, subdues the Pitta, and increases the Kapha. **14-16**

रोप्यातिरोप्या लघवः शीघ्रपाका गुणोत्तराः।
अदाहिनो दोषहरा बल्या मूत्रविवर्धनाः।।१७।।
शालयश्छिन्नरूढा ये रुक्षास्ते बद्धवर्चसः।
तिक्ताः कषायाः पित्तघ्ना लघुपाकाः कफावहाः।।१८।।
विस्तरेणायमुद्दिष्टः शालिवर्गो हिताहितः।
तद्वत् कुधान्यमुद्गादि-माषादीनाञ्च वक्ष्यते।।१९।।

इति शालिवर्गः।

Rice of once transplanted paddy plants (Ropya) or of those transplanted several times in succession (Atiropya) is light, easily digested and comparatively more efficacious. It acts as a constructive tonic and is not followed by any reactionary acidity after digestion. It destroys the deranged humours and is diuretic. Rice of paddy plants, sprouting from the stubbles of a previous harvest, is parchifying. It suppresses the evacuations of stool, has a bitter and astringent taste, subdues the Pitta, is easily digestible and generates Kapha. I have fully described the good and bad species of grain belonging to the Śáli group. Similarly, I shall speak of Kudhányas, Mudgas and Máṣas, etc. **17-19**

अथ कुधान्यवर्गः-

कोरदूषकश्यामाकनीवारशान्तनुवरकोद्दालकप्रियङ्गुमधूलिकानान्दीमुखीकुरुविन्दगवेधुकसरबरुकतोदपर्णीमुकुन्दकवेणुयवप्रभृतयः कुधान्यविशेषाः।।२०।।

The Genus Kudhānya : The several varieties of Kudhánya are known as the Koradūṣaka, Śyāmāka, Nīvāra, Śāntanu, Varaka, Uddālaka, Priyaṅgu, Madhūlikā, Nāndimukhī, Kuruvinda, Gavedhuka, Sara, Baruka, Todaparṇī, Mukundaka, and Veṇu-yava (fruit of bamboo), etc. **20**

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उष्णाः कषायमधुरा रुक्षाः कटुविपाकिनः।
श्लेष्मघ्ना बद्धनिष्यन्दा वातपित्तप्रकोपणाः।।२१।।
कषायमधुरास्तेषां शीत पित्तापहाः स्मृतः।
कोद्रवश्च सनीवारः श्यामाकश्च सशान्तनुः।।२२।।
कृष्णा रक्ताश्च पीताश्च श्वेताश्चैव प्रियङ्गवः।
यथोत्तरं प्रधानाः स्यू रुक्षाः कफहराः स्मृताः।।२३।।
मधूली मधुरा शीता स्निग्धा नन्दीमुखी तथा।
विशोषी तत्र भूयिष्ठं बरुकः समुकुन्दकः।।२४।।
रूक्षा वेणुयवा ज्ञेया वीर्योष्णाः कटुपाकिनः।
बद्धमूत्राः कफहराः कषाया वातकोपनाः।।२५।।

Metrical Texts : They generate heat and have a sweet and astringent taste. They are parchifying and pungent of digestion, subdue the Kapha and tend to produce retention of the urine, and enrage the bodily Váyu and the Pitta. Of these the species known as the Kodrava, Nīvára, Śyāmāka and Śāntanu have a sweet and astringent taste and prove curative in Śīta pitta (urticaria). The four (black, red, yellow and white) varieties of Priyaṅgus reduce the Kapha and produce a parched condition in the body, each preceding species being superior as regards its virtues to the one immediately following it in the order of enumeration. The species **Madhūlikás** as well as the one known as the **Nandīmukhī** is sweet, cool and demulcent. The species Baruka and Mukundaka are largely possessed of absorbing virtues. The species Veṇu-yava, is parchifying, and heat-making in its potency and is pungent of digestion, brings on retention of the urine, subdues the deranged Kapha, and tends to enrage the bodily Váyu. **21-25**

मुद्गवनमुद्गकलायमकुष्ठमसूरमङ्गल्यचणकसतीनत्रिपुटकहरेण्वाढकीप्रभृतयो वैदलाः।।२६।।

Pulse Group : The several varieties of pulse (Vaidala) commonly used as food are known as the Mudga, Vana-Mudga, Kaláya, Makuṣṭha, Masūra, Māṅgalya (white masūra), Caṇaka, Santīna, Tripuṭak, Hareṇu, and Āḍhakī, etc. **26**

कषायमधुराः शीताः कटुपाका मरुत्कराः।
बद्धमूत्रपुरीषाश्च पित्तश्लेष्महरास्तथा।।२७।।

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नात्यर्थं वातलास्तेषु मुद्गा दृष्टिप्रसादनाः।
प्रधाना हरितास्तत्र वन्या मुद्गसमाः स्मृताः।।२८।।

Metrical Texts : They are generally cool and pungent of digestion, and have a sweet and astringent taste. They generate the Váyu, arrest the flow of urine and the evacuation of stool, and subdue the Pitta and Kapha. The species known as the Mudga does not excessively generate Vāyu in the system but tends to purity and invigorate the organ of vision. The green species is the best of all the varieties of Mudga pulse. The properties of Vanya (Mudga) are similar to those of the common variety. **27-28**

विपाके मधुराः प्रोक्ता मसूरा बद्धवर्चसः।
मकुष्ठकाः क्रिमिकराः कलायाः प्रचुरानिलाः।।२९।।
आढकी कफपित्तघ्नी नातिवातप्रकोपणी।।३०।।
वातलाः शीतमधुराः सकषाया विरुक्षणाः।
कफशोणितपित्तघ्नाश्चणकाः पुंस्त्वनाशनाः।।३१।।
हरेणवः सतीनाश्च विज्ञेया बद्धवर्चसः।
ऋते मुद्गमसूराभ्यामन्ये त्वाध्मानकारकाः।।३२।।

The species of pulse known as Masūra is sweet of digestion and constipates the bowels. The species Makuṣṭhaka is vermigenous, while the species Kaláya generates Váyu copiously. The species Áḍhakī subdues the Pitta and Kapha, and does not excessively agitate the Váyu in the organism. The species known as the Caṇaka generates Váyu and is cooling in its potency. It has a sweet and astringent taste, and produces a parched condition of the body. It subdues the Pitta and Kapha, corrects the deranged blood, and tends to bring on a loss of the virile powers. The species known as Satīna and Hareṇu are astringent in their virtues and tend to constipate the bowels. All the varieties of pulse except the Mudga and the Masūra tend to produce a distension of the abdomen caused by gas or air in the organism (Tympanitis or Ādhmāna). **29-32**

माषो गुरुर्भिन्नपुरीषमूत्रः स्निग्धोष्णवृष्यो मधुरोऽनिलघ्नः।
सन्तर्पणः स्तन्यकरो विशेषाद् बलप्रदः शुक्रकफावहश्च।।३३।।

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कषायभावान्न पुरीषभेदी न मूत्रलो नैव कफस्य कर्त्ता।
स्वादुर्विपाके मधुरोऽलसान्द्रः सन्तर्पणः स्तन्यरुचिप्रदश्च।।३४।।
माषैः समानं फलमात्मगुप्तमुक्तञ्च काकाण्डफलं तथैव।
आरण्यमाषा गुणतः प्रदिष्टा रुक्षाः कषाया अविदाहिनश्च।।३५।।

The pulse known as the **Māṣa** has a sweet taste, is heavy and pleasant, laxative, diuretic, demulcent, heat, making, aphrodisiac, and specifically spermatopoietic, tonic and galactogogue. It subdues the Váyu and increases the Kapha. The species known as the **Alasándra** (Rájamáṣa) does not produce Kapha and is neither laxative nor diuretic on account of its astringent nature. It is sweet in taste and of digestion, pleasant, glactogogue and improves a relish for food. The properties of **Átmagupta** and **Kákáṇḍa** seeds are similar to those of the aforesaid Māṣa pulse. The species known as the **Áraṇya-máṣa** is astringent in taste, produces a condition of parchedness in the system, and is not followed by any reactionary acidity affter being digested. **33-35**

उष्णः कुलत्थो रसतः कषायः कटुर्विपाके कफमारुतघ्नः।
शुक्राश्मरीगुल्मनिसूदनश्च संग्राहिकः पीनसकासहारी।।३६।।
आनाहमेदोगुदकीलहिक्काश्वासापहः शोणितपित्तकृच्च।
कफस्य हन्ता नयनामयघ्नो विशेषतो वन्यकुलत्थ उक्तः।।३७।।
ईषत्कषायो मधुरः सतिक्तः संग्राहकः पित्तकरस्तथोष्णः।
तिलो विपाके मधुरो बलिष्ठः स्निग्धो व्रणालेपन एव पथ्यः।।३८।।
दन्त्योऽग्निमेधाजननोऽल्पमूत्रस्त्वच्योऽथ केश्योऽनिलहा गुरुश्च।
तिलेषु सर्वेष्वसितः प्रधानो मध्यः सितो हीनतरास्तथान्ये।।३९।।

The pulse known as **Kulattha** has an astringent taste, is pungent of digestion and is possessed of astringent properties. It proves curative in cases of urinary calculi arising from seminal derangement (Śukrāśmari), abdominal glands, catarrh, and cough. The species known as the **Vanya-Kulattha** subdues the deranged Kapha, and proves curative in cases of Ānáha, obesity, piles, hic-cough and dyspnoea. It may bring on an attack of hoemoptysis, and proves beneficial in diseases affecting the eyes. **Tila** has a taste blended of the sweet and the bitter with a shade of the astringent. It is astrigent, heat-

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making, and produces Pitta. It is sweet of digestion, demulcent, tonic, and curative as a plaster for ulcers. It is beneficial to the skin and teeth, improves the intellect and digestion, is anuretic and heavy, helps the growth of hair, and subdues the deranged Váyu. Of all the different varieties of sesamum, the black species is the best in respect of efficacy. The white species occupies a middle position as regards its virtues, while the remaining varieties should be regarded as of inferior quality. **36-39**

यवः कषायो मधुरो हिमश्च कटुर्विपाके कफपित्तहारी।
व्रणेषु पथ्यस्तिलवच्च नित्यं प्रबद्धमूत्रो बहुवातवर्चाः।।४०।।
स्थैर्याग्निमेधास्वरवर्णकृच्च स पिच्छिलः स्थूलविलेखनश्च।
मेदोमरुतृड्हरणोऽतिरुक्षः प्रसादनः शोणितपित्तयोश्च।।४१।।
एभिर्गुणैर्हीनतरैस्तु किञ्चिद्विद्याद् यवेभ्योऽतियवान् विशेषैः।।४२।।

Yava (Barley) is cooling, sweet and astringent in taste, and pungent of digestion. It subdues the deranged Pitta and Kapha. It is anuretic, beneficial to ulcers; and like sesamum, increases the quantity of stool and the emission of flatus, imparts firmness to the body and improves the voice, complexion and digestion. It is slimy and produces a condition of extreme parchedness in the system, removes obesity, and subdues fat. It subdues the deranged Váyu, is refrigerant and soothes (purifies) the blood and Pitta. The **Atiyavas** (a species of barley) is inferior to the barley species in respect of the preceding qualities. **40-42**

गोधूम उक्तो मधुरो गुरुश्च बल्यः स्थिरः शुक्ररुचिप्रदश्च।
स्निग्धोऽतिशीतोऽनिलपित्तहन्ता सन्धानकृत् श्लेष्मकरः सरश्च।।४३।।

Godhūma (wheat) is sweet, heavy, tonic, rejuvicient, sperma to poietic, and improves the relish for food. It is demulcent and extremely cooling, subdues the Váyu and Pitta, and generates the Kapha. New wheat is laxative and brings about the adhesion of fractured bones or helps fermentation (Sandhánakṛt). **43**

रुक्षः कषायो विषशोषशुक्रबलासदृष्टिक्षयकृद् विदाही।
कटुर्विपाके मधुरस्तु शिम्बः प्रभिन्नविण्मारुतपित्तलश्च।।४४।।

The **Śimbas** (Beans) have an astringent taste and produce a

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condition of parchedness in the system. They are antitoxic, discutient, and reduce the Kapha and the power of sight. They are imperfectly digested and acquire a pungent taste in digestion, though ordinarily sweet in taste. They cause evacuation of the bowels and emission of flatus. 44

सितासिताः पीतकरक्तवर्णा भवन्ति येऽनेकविधास्तु शिम्बाः।
यथोदितास्ते गुणतः प्रधाना ज्ञेयाः कटूष्णा रसपाकयोश्च।।४५।।

There are four varieties of **Śimba** such as, the while, the black, the yellow and the red, of which each preceding species is superior in virtues and qualities to the one immediately following it in the order of enumeration. The Śimbas are heat-making and pungent both in taste and digestion. 45

सहाद्वयं मूलकजाश्च शिम्बाः कुशिम्बिवल्लीप्रभवास्तु शिम्बाः।
ज्ञेया विपाके मधुरा रसे च बलप्रदाः पित्तनिबर्हणाश्च।।४६।।

The two varieties of **Sahá**, as well as the species of beans known as the Mūlakaśimbi and the Kuśimbi, are sweet, in taste and digestion, and strength-giving. They tend to subdue the action of the deranged Pitta. 46

विदाहवन्तश्च भृशञ्च रुक्षा विष्टभ्य जीर्यन्त्यनिलप्रदाश्च।
रुचिप्रदाश्चैव सुदुर्जराश्च सर्वे स्मृता वैदलिकास्तु शिम्बाः।।४७।।

Raw and unripe pulse beans (**Vaidalika Śimba**) produce a condition of extreme parchedness in the system, are long retained in the stomach and but imperfectly digested. They are relishing but can be digested only with the greatest difficulty, causing the stomach to distend before being digested. 47

कटुर्विपाके कटुकः कफघ्नो विदाहिभावादहितः कुसुम्भः।
उष्णातसी स्वादुरसानिलघ्नी पित्तोल्बणा स्यात् कटुका विपाके।।४८।।
पाके रसे चापि कटुः प्रदिष्टः सिद्धार्थकः शोणितपित्तकोपी।
तीक्ष्णोष्णरुक्षः कफमारुतघ्नस्तथागुणश्चासितसर्षपोऽपि।।४९।।

Kusumbha seeds are pungent in taste and digestion, and reduce the deranged Kapha. They are extremely unwholesome, owing to the fact of their being imperfectly digested. Linseed (**Atasī**) has a sweet taste, is heat-making in its potency, and pungent in digestion. It

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generates the Pitta and subdues the Váyu. White mustard (**Śveta Sarṣapa**) is pungent in taste and digestion, strong and heat-making in its potency. It gives rise to a condition of parchedness in the system, and diminishes the Váyu and the Kapha. An excessive and continuous use of white mustard may bring on an attack of haemoptysis. The properties of red mustard seeds are similar to those of the white species. **48-49**

अनार्त्तवं व्याधिहतमपर्यागतमेव च।
अभूमिजं नवञ्चापि न धान्यं गुणवत् स्मृतम्।।५०।।
नवं धान्यमभिष्यन्दि लघु संवत्सरोषितम्।
विदाहि गुरु विष्टम्भि विरूढं दृष्टिदूषणम्।।५१।।

A crop of **Dhánya** grown in an unnatural season, or in any way diseased or blighted, or gleaned before it has ripened, as well as the one raised from a soil naturally uncongenial to its growth, or recently harvested, should be deemed to be of inferior quality. The use of new (harvested within a year) rice tends to increase the secretions of the internal organs, while that of a year's maturity is light.[1] Rice thrashed out of paddy, which has commenced sprouting, is heavy, and is long retained in the stomach. It can be but imperfectly digested and tends to affect the organ of vision. **50-51**

शाल्यादेः सर्षपान्तस्य विविधस्यास्य भागशः।
कालप्रमाणसंस्कारमात्राः सम्परिकीर्त्तिताः।।५२।।

इति क्षुधान्यवर्गः।

The maturity, preparations (Saṁskāra), and measures of corn from Śáli rice to mustard seeds described in the present Chapter are as follows : Rice of two years standing should be regarded as well matured in time and excellent in quality. A thing, which is hard to digest like Vrīhi, is made light by frying. Measures for use should vary according to the keenness of one's appetite. Thus ends cereals of the inferior group. **52**

अथ मांसवर्गः-

अत ऊर्ध्वं मांसवर्गानुपदेक्ष्यामः। तद्यथा- जलेशया आनूपा

1. *Rice of more than two years standing becomes divested of all its nutritive elements.*

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ग्राम्याः क्रव्यभुज एकशफा जाङ्गलाश्चेति षण्मांसवर्गाः भवन्ति। एतेषां वर्गाणामुत्तरोत्तरं प्रधानतमाः। ते पुनर्द्विविधा जाङ्गला आनूपाश्चेति। तत्र जाङ्गलवर्गोऽष्टविधः। तद्यथा-जङ्घाला विष्किराः प्रतुदा गुहाशयाः प्रसहाः पर्णमृगा बिलेशया ग्राम्याश्चेति। तेषां जङ्घालविष्किरौ प्रधानतमौ, तावेणहरिणर्क्षकुरङ्गकरालकृतमालशरभश्वदंष्ट्रापृषत-चारुष्करमृगमातृकाप्रभृतयो जङ्घाला मृगाः कषाया मधुरा लघवो वातपित्तहरास्तीक्ष्णा हृद्या बस्तिशोधनाश्च।।५३।।

The Meat Group : Now I shall describe the properties of the different species of edible meats. The flesh of animals such as those which are aquatic in their habits (Jaleśayá), or frequent marshy lands (Ánūpa), or dwell in villages (Grámya), or are carnivorous in their habits (Kravyabhuja), or are possessed of unbifurcated hoofs (Ekaśapha), or dwell on high ground (Jáṅgala), is generally used as food. Of these each succeeding kind is superior to the one immediately preceding it in the order of enumeration.

Again these animals may be roughly grouped under two broad sub-heads such as The Jáṅgala (living in high ground and in a jungle) and the Ánūpa (living in marshy places, or near pools and water-courses). The Jáṅgala group may be further divided into eight sub-species, such as the Jaṅgala (Swift runners), the Viṣkira (Scatterers), the Pratuda (Peckers), the Guháśaya (Cave dewellers), the Prasaha (Carnivorous birds), the Parṇamṛga (Tree dwellers), The Bileśaya (Holed wellers), and the Grámya (Domestic). Of these the Jaṇgála and the Viṣkira are the most important. The following animals belong to the Jaṅgála (large-kneed) group-- viz. the Eṇa (black deer), the Hariṇa (red deer), the Ṛkṣa (blue deer), the Kuraṅga (antelope), the Karála (musk deer), the Kṛtamála (those living in groups), the Śarabha (amythological type), the Śvadaṁṣṭrá (having fourteeth, known as Karkaṭak), the Pṛṣata the Citrila (Spotted deer), the Cárūṣkara (beautiful and small statured), the Mṛga-mátṛká (small animal with large abdomen, a she deer known as Bhedalī, a kind of red coloured hare like deer), etc. These species of venison have a sweet and astringent taste, are light, keen, pleasant (palatable), laxative, and diuretic in their effect. They subdue the Váyu and the Pitta. **53**

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कषायो मधुरो हृद्यः पित्तासृक्कफरोगहा।
संग्राही रोचको बल्यस्तेषामेणो ज्वरापहः।।५४।।
मधुरो मधुरः पाके दोषघ्नोऽनलदीपनः।
शीतलो बद्धविण्मूत्रः सुगन्धिर्हरिणो लघुः।।५५।।
एणः कृष्णस्तयोर्ज्ञेयो हरिणस्ताम्र उच्यते।
न कृष्णो न च ताम्रश्च कुरङ्गः सोऽभिधीयते।।५६।।
शीतासृक्पित्तशमनी विज्ञेया मृगमातृका।
सन्निपातक्षयश्वासकासहिक्काऽरुचिप्रणुत् ।।५७।।

Metrical Text : The venison of the **Eṇa** species is sweet and astringent in taste, and palatable, and proves curative in diseases due to the deranged condition of the Pitta, blood and Kapha. It is astringent in its effect, imparts strength to the system, improves a relish for food and is a febrifuge. The venison of the **Hariṇa** (red) species is sweet in taste and digestion, appetising, aromatic, cool, light, and suppresses the discharge of stool and urine and pacifies the deranged humours. Deer which are black are called Eṇa while those which are red are called Hariṇa. Those, that are neither red nor black, are designated as **Kuraṅga**. The venison of the **Mṛga-mátriká** species is cooling and proves curative in cases of haemoptysis, Sannipáta diseases (due to the concerted action of the three deranged humours), consumption, dyspnoea, cough, and hiccough and creates a relish for food. **54-57**

लावतित्तिरिकपिञ्जलवर्त्तीरवर्तिकावर्त्तकनप्तृकावार्त्तीकचकोर-कलविङ्कमयूरक्रकरोपचक्रकुक्कुटसारङ्गशतपत्रकुतित्तिरिकुरुवाहकय-वालकप्रभृतयस्त्र्याहला विष्किराः, लघवः शीतमधुराः कषाया दोषशमनाश्च।।५८।।

Birds such as the Láva (perdix), Tittiri (black partridge), Kapiñjala (white partridge), Vartīra (ghargharā, a type of Quail), Vartiká (a type of Quail), Vartaka (a type of Quail), Naptṛká (a type of bird), Vārtīka (a type of Quail), Cakora (the Greek partridge), Kalaviṅka (a sparrow), Mayūra (peacock), Krakara (kaya, a type of heron), Upacakra (a variety of krakara), Kukkuṭa (cock), Sáraṅga (Crane), Śata-Patra, Kutittiri, Kuruváhaka and Yavālaka belong to the Viṣkira species. They are so called from the fact of their picking up their food after

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scattering it first with their bills and claws (Skr. kira, to scatter). The flesh of a bird of this group is light, cooling, sweet and astringent in taste and tends to pacify the deranged humours of the body. **58**

संग्राही दीपनश्चैव कषायमधुरो लघुः।
लावः कटुविपाकश्च सन्निपाते च पूजितः।।५९।।
ईषद्गुरूष्णमधुरो वृष्यो मेधाग्निवर्द्धनः।
तित्तिरिः सर्वदोषघ्नो ग्राही वर्णप्रसादनः।।
हिक्काश्वासानिलहरो विशेषाद्गौरतित्तिरिः।।६०।।
रक्तपित्तहरः शीतो लघुश्चापि कपिञ्जलः।
कफोत्थेषु च रोगेषु मन्दवाते च शस्यते।।६१।।
वातपित्तहरा वृष्या मेधाग्निबलबर्द्धनाः।
लघवः क्रकरा ह्यास्तथा चैवोपचक्रकाः।।६२।।
कषायः स्वादुलवणस्त्वच्यः केश्यो रुचिप्रदः।
मयूरः स्वरमेधाग्नि-दृक्श्रोत्रेन्द्रियदाढर्यकृत्।।६३।।
स्निग्धोष्णोऽनिलहा वृष्यः स्वेदस्वरबलावहः।
बृंहणः कुक्कुटो वन्यस्तद्वद् ग्राम्यो गुरुस्तु सः।।
वातरोगक्षयवमीविषमज्वरनाशनः ।।६४।।

The flesh of the **Láva** is light, has a sweet and astringent taste, is pungent of digestion, and possessed of astringent and appetising properties. It is highly efficacious in diseases due to the concerted humours of the body. The flesh of the **Tittiri** is slightly heavy, heat-making and sweet in taste. It is spermatopoietic, appetising and astringent. It improves the intellect and complexion, and subdues the three deranged humours. The flesh of the yellow **(Gaura) Tittiri** proves curative in hic-cough and dyspnoea, and subdues the deranged Váyu. The flesh of the **Kapiñjala** is light and cooling, and proves curative in cases of haemoptysis, and is recommended in diseases brought about through the deranged condition of the Kapha or Váyu (Manda-váta). The flesh of the **Krakara** or of the Upacakra is light, pleasant (palatable), spermatopoietic, and appetising. It subdues the Váyu and Pitta and improves the intellect. The flesh of the **Mayūra** is astringent and saline in taste, and is beneficial to the skin, helps the growth of hair, improves the voice, intellect, appetite and relish for

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food, and imparts strength and vigour to the organs of sight and hearing.

The flesh of a **wild cock** is demulcent, heat-making, and spermatopoietic. It acts as a diaphoretic, imparts tone to the voice and the organism, subdues the deanged Váyu, and is useful as a good constructive tonic. The flesh of a domesticated cock or fowl is possessed of properties similar to those of its wild prototype with the exception that it is heavy, and proves curative in rheumatism, consumption, vomiting and chronic (Viṣama-Jvara) fever. **64**

कपोतपारावतभृङ्गराजपरभृतकोयष्ठककुलिङ्गगृहकुलिङ्गगोक्ष्वेडकडिण्डिमानकशतपत्रकमातृनिन्दकभेदाशिशुकसारिकावल्गुलीगिरिशालट्वान्नदूषकसुगृहीखञ्जरीटकहारीतदात्यूहप्रभृतयः प्रतुदाः।।६५।।

Birds such as the dove, pigeon, Bhṛṅgarája, cuckoo, Koyaṣṭika, Kuliṅga, the domestic Kuliṅga, Gokṣhaḍaka, Dinḍimānaka, Śatapatraka, Mátṛnindaka, Bhedáśi, Śuka, Sáriká, Valguli, Giriśa, Latva, Annaduṣaka, Sugṛhī, Khanjarīṭaka, Hárīta, Dátyūha, etc. belong to the group known as the Pratuda. **65**

कषायमधुरा रुक्षाः फलाहारा मरुत्कराः।
पित्तश्लेष्महराः शीता बद्धमूत्राल्पवर्चसः।।६६।।
सर्वदोषकरस्तेषां भेदाशी मलदूषकः।
कषायस्वादुलवणो गुरुः काणकपोतकः।।६७।।
रक्तपित्तप्रशमनः कषायो विशदोऽपि च।
विपाके मधुरश्चापि गुरुः पारावतः स्मृतः।।६८।।
कुलिङ्गो मधुरः स्निग्धः कफशुक्रविवर्द्धनः।
रक्तपित्तहरो वेश्मकुलिङ्गस्त्वतिशुक्रलः।।६९।।

Metrical Texts : The pratudas live on fruit, and their flesh has a sweet and astringent taste. It generates Váyu and produces a parched condition in the organism. It is cooling in its potency and reduces the Pitta and Kapha. It suppresses the discharge of urine and reduces the quantity of stool. Of these the flesh of the **Bhedáśī** tends to vitiate the humours and to derange the three excrements of the body. The flesh of the **Káṇa Kapota** (wild dove) is heavy and has a palatable, saline and astringent taste. It proves beneficial in haemoptysis and is sweet

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of digestion. The flesh of the **Kuliṅga** is sweet, demulcent, and spermatopoietic, and increases the bodily Kapha. The flesh of the domesticated **Kuliṅga** is highly spermatopoietic, and proves curative in cases of haemoptysis. **66-69**

सिंहव्याघ्रवृकतरक्ष्वृक्षद्वीपिमार्जारश्रृगालमृगेर्वारुकप्रभृतयो गुहाशयाः।।७०।।

Animals such as the lion, tiger, wolf, hyena, bear, arboreal leopard (Vṛkṣa diviपi), wild cat, jackal and Mṛgervāruka (a jackal-shaped, deer-eating species of tiger) belong to the group of the Guhāśayas (cave-dwelling mammals) **70**

मधुरा गुरवः स्निग्धा बल्या मारुतनाशनाः।
उष्णावीर्या हिता नित्यं नेत्रगुह्यविकारिणाम्।।७१।।

Metrical Texts : The flesh of animals belonging to this family is sweet, heavy, demulcent and strength-giving. It subdues the deranged Váyu. It is heat-making in its potency, and proves beneficial in diseases affecting the eyes and anus. **71**

काककङ्ककुररचाषभासशशघात्युलूकचिल्लिश्येनगृध्रप्रभृतयः प्रसहाः।।७२।।

The Prasaha Group : Birds such as, the Káka, Kaṅka, Kurara, Cáṣa, Bhása, Śaśagháti, Ulūka (owl), Cilli, Śyena, Gṛdhra, etc. belong to the family of Prasahas (Carnivorous birds that suddenly dart on their prey). **72**

एते सिंहादिभिः सर्वे समाना वायसादयः।
रसवीर्यविपाकेषु विशेषाच्छोषिणे हिताः।।७३।।

Metrical Text : The flesh of birds belonging to this group is identical in its virtues, potency, taste and digestive transformation with those of the aforesaid carnivorous mammals, such as the lion, etc., and is specially beneficial in cases of consumption and kindred wasting diseases. **73**

मद्गुमूषिकवृक्षशायिकावकुशपूतिघासवानरप्रभृतयः पर्णमृगाः।।७४।।

The Parṇa-Mṛga Group : Animals such as the Madgu, the arboreal Mūṣika, the Vṛkṣa-Śáyikā, Avakuśa, Pūti-ghása and the

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Vánara, etc. belong to the family of Parṇa-Mṛgas (lit : tree-dwelling arboreal animals). 74

मधुरा गुरवो वृष्याश्चक्षुष्याः शोषिणे हिताः।
सृष्टमूत्रपुरीषाश्च कासार्शःश्वासनाशनाः।।७५।।

Metrical Texts : The flesh of animals of this group is sweet, spermatopoietic and heavy of digestion. It is invigorating to the eyesight and beneficial in cases of consumption. It is laxative and diuretic and cures cough, pile and dyspnoea. 75

श्वाविच्छल्यकगोधाशशवृषदंशलोपाकलोमशकर्णकदलीमृगप्रियका-
जगरसर्पमूषिकनकुलमहाबभ्रुप्रभृतयो बिलेशयाः।।७६।।

The Bileśaya Group : Animals such as, the Śvávit, Śalyaka, Godhá, Śaśa, Vṛṣadaṁśa, Lopáka, Lomaśa-Karṇa, Kadali, Mṛga-Pṛyaka, Ajagara, Sarpa, Mūṣika, Nakula and Mahá-Babhru belong to the group of Bileśaya (hole-dwellers) 76

वर्चोमूत्रं संहतं कुर्युरिते वीर्ये चोष्णाः पूर्ववत् स्वादुपाकाः।
वातं हन्युः श्लेष्मपित्ते च कुर्युः स्निग्धाः कासश्वासकार्श्यापहाश्च।।७७।।

Metrical Texts : The general properties of the flesh of animals belonging to this species are to increase the consistency of stool and urine. They are heat-making in potency, sweet in digestion as those of the preceding group. They subdue the Váyu and generate the Pitta and Kapha. They are demulcent and beneficial in cough, dyspnoea and cachexia. 77

कषायमधुरस्तेषां शशः पित्तकफापहः।
नातिशीतलवीर्यत्वाद् वातसाधारणो मतः।।७८।।
गोधा विपाके मधुरा कषायकटुका स्मृता।
वातपित्तप्रशमनी बृंहणी बलवर्द्धनी।।७९।।
शल्यकः स्वादुपित्तघ्नो लघुः शीतो विषापहः।
प्रियको मारुते पथ्योऽजगरस्त्वर्शसां हितः।।८०।।

The flesh of the Śaśa is sweet and astringent in taste. It reduces the Pitta and Kapha and neither produces nor subdues the Váyu owing to its moderately cooling potency. The flesh of the Godhá is sweet of digestion and has a pungent, astringent taste. It is tonic and constructive

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and pacifies the Váyu and Pitta. The flesh of the **Śalyaka** is tasteful, light of digestion, cooling in its potency and anti-toxic, and subdues the deranged Pitta. The flesh of the **Mṛga-Pṛyaka** proves a wholesome diet in diseases due to the action of the deranged Váyu (Váyu-Roga), while that of the **Ajagara** is beneficial in piles. **78-80**

दुर्नामानिलदोषघ्नाः क्रिमिदूषीविषापहाः।
चक्षुष्या मधुराः पाके सर्पा मेधाग्निवर्द्धनाः।।८१।।
दर्वीकरा दीपकाश्च ते युक्ताः कटुपाकिनः।
मधुराश्चातिचक्षुष्याः सृष्टविण्मूत्रमारुताः।।८२।।

The flesh of a Sarpa (Serpent) (a species other than those specifically described) is curative in piles and derangements of the Váyu. It is a vermifuge and anti-toxic (a neutraliser of chemical or resulting poisons). It invigorates the eye-sight, is appetising and sweet and improves the intellect. Of these the flesh of the **Darvīkara** (having hood) and **Dīpaka** (having stripes) serpent are appetising, pungent in digestion, sweet in taste, and extremely efficacious in eye diseases. It is laxative and diuretic, and subdues the deranged Váyu. **81-82**

अश्वाश्वतरगोखरोष्ट्रबस्तोरभ्रमेदःपुच्छकप्रभृतयो ग्राम्याः।।८३।।

Domestic Animal Group : Animals such as Aśva (horses), Aśvatara (mules), Go (cows), Khara (asses), uṣṭra (camels); Basta (goats), Urabhra (sheep), and Medapuchhaka (fat tailed or Turkish sheep) etc., belong to the group of domestic animals (Grámyas). **83**

ग्राम्या वातहराः सर्वे बृंहणाः कफपित्तलाः।
मधुरा रसपाकाभ्यां दीपना बलवर्द्धनाः।।८४।।
नातिशीतो गुरुः स्निग्धो मन्दपित्तकफः स्मृतः।
छगलस्त्वनभिष्यन्दी तेषां पीनसनाशनः।।८५।।
बृंहणं मांसमौरभ्रं पित्तश्लेष्मावहं गुरु।
मेदःपुच्छोद्भवं वृष्यमौरभ्रसदृशं गुणैः।।८६।।

Metrical Texts : The flesh of **domestic animals** is possessed of constructive, tonic and appetising properties, is sweet in taste and digestion. It destroys the deranged Váyu and produces the Kapha and Pitta. Of these the flesh of the goat is moderately cooling in its

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potency, does not increase the secretions of the internal organs, is heavy and demulcent, subdues the Pitta and the Kapha, and is beneficial in nasal catarrh. The flesh of sheep (mutton) is constructive, tonic and heavy, and generates the Pitta and Kapha. The flesh of the **Medapuccha** is aphrodisiac and has properties similar to those of mutton. **84-86**

श्वासकासप्रतिश्यायविषमज्वरनाशनम् ।
श्रमात्यग्निहितं गव्यं पवित्रमनिलापहम्।।८७।।
औरभ्रवत् सलवणं मांसमेकशफोद्भवम्।
अल्पाभिष्यन्द्ययं वर्गो जाङ्गलः समुदाहृतः।।८८।।
दूरे जनान्तनिलया दूरे पानीयगोचराः।
ये मृगाश्च विहङ्गाश्च तेऽल्पाभिष्यन्दिनो मताः।।८९।।
अतीवासन्ननिलयाः समीपोदकगोचराः।
ये मृगाश्च विहङ्गाश्च महाभिष्यन्दिनस्तु ते।।९०।।

Beef is holy and refrigerant, proves curative in dyspnoea, catarrh, cough, chronic fever and in cases of a morbid craving for food (Atyagni), and destroys the deranged Váyu. The flesh of an animal with unbifurcated hoofs (Ekaśapha) such as, the horse and the mule etc.), has a slightly saline taste, and is possessed of properties similar to those of mutton. The flesh of an animal belonging to the **Jáṅgala** group is said to increase the secretions of the internal organs. The flesh of beasts or birds dwelling remote from a village or pool tends to slightly increase the secretions of the internal organs, while the flesh of an animal living in a village or near a reservoir of water, excessively increases that secretion. **87-90**

आनूपवर्गस्तु पञ्चविधः। तद्यथा-कूलचराः, प्लवाः, कोषस्थाः पादिनो, मत्स्याश्चेति।।९१।।

The Ānupa Group : Animals, which are generally found to frequent marshy places (Ānupas) may be divided into five groups, such as the Kulacaras (frequenting the shores of pools and lakes), Plavas (divers or swimmers), Koṣastha (conchiferous aquatic animals such as, the molluscs etc.) the Padinas and the (piscatory), Matsya. **91**

तत्र गजगवयमहिषरुरुचमरसृमररोहितवराहखड्गिगोकर्णकाल-

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पुच्छकौन्द्रन्यङ्कवरण्यगवयप्रभृतयः कूलचराः पशवः।।९२।।

Of these, the Gaja (elephant), the Gavaya (a species of ox), Mahiṣa (buffalo), Ruru (an animal of the deer species which casts its antlers and wanders roaming about in the forests in autumn) Camara, Sṛmara (an animal of the Zebra species with green and red stripes), Rohita (red deer), Varāha (boar), Khaḍgi (rhinocerus), Gokarṇa, Kálapucchaka, udra (water cast), together with the Nyaṅku (a species of antlered deer) and the Araṇyagavya (wild cow), etc., frequent by dwelling the cool shores of swamps and lakes, and are accordingly included within the group of Kūlacaras (shore-dwellers). 92

वातपित्तहरा वृष्या मधुरा रसपाकयोः।
शीतला बलिनः स्निग्धा मूत्रला कफवर्द्धनाः।।९३।।

The Metrical Texts : The flesh of an animal of this group is spermatopoietic and destroys the deranged Váyu and Kapha. It is sweet in taste and digestion, cooling, tonic, demulcent and diuretic, and increases the quantity of Kapha. 93

विरूक्षणो लेखनश्च वीर्योष्णः पित्तदूषणः।
स्वाद्वम्ललवणस्तेषां गजः श्लेष्मानिलापहः।।९४।।
गवयस्य तु मांसं हि स्निग्धं मधुरकासजित्।
विपाके मधुरञ्चापि व्यवायस्य तु वर्द्धनम्।।९५।।
स्निग्धोष्णमधुरो वृष्यो महिषस्तर्पणो गुरुः।
निद्रापुंस्त्वबलस्तन्यवर्द्धनो मांसदाढर्यकृत्।।९६।।
रुरोर्मांसं समधुरं कषायानुरसं स्मृतम्।
वातपित्तोपशमनं गुरु शुक्रप्रवर्द्धनम्।।९७।।

The flesh of the **Elephant** tends to produce a state of extreme parchedness in the system, and is liquefacient and heat-making in its potency. It vitiates the Pitta and has a palatable acid and saline taste, and destroyes the Váyu and Kapha. The flesh of the **Gavaya** is demulcent and sweet in taste, and proves beneficial in cough and is sweet of digestion. It tends to increase sexual capacity. The flesh of the **Buffalo** is demulcent, heat-making (in its potency), sweet, spermatopoietic, pleasant and heavy of digestion. It increases strength and virility and imparts firmness to the tissues, and is hypnotic and

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galactagoguic. The flesh of the **Ruru** is slightly sweet and leaves an astringent after taste. It is heavy, spermatopoietic and pacifies the Váyu and Kapha. **94-97**

तथा चमरमांसन्तु स्निग्धं मधुरकासजित्।
विपाके मधुरञ्चापि वातपित्तप्रणाशनम्।।९८।।
सृमरस्य तु मांसञ्च कषायानुरसं स्मृतम्।
वातपित्तोपशमनं गुरु शुक्रविवर्द्धनम्।।९९।।
स्वेदनं बृंहणं वृष्यं शीतलं तर्पणं गुरु।
स्निग्धं श्रमानिलहरं वाराहं बलवर्द्धनम्।।१००।।
कफघ्नं खड्गिपिशितं कषायमनिलापहम्।
पित्र्यं पवित्रमायुष्यं बद्धमूत्रं विरूक्षणम्।।१०१।।
गोकर्णमांसं मधुरं स्निग्धं मृदु कफावहम्।
विपाके मधुरञ्चापि रक्तपित्तविनाशनम्।।१०२।।

Similarly, the flesh of the **Camara** is demulcent, cures an attack of cough, is sweet in taste and digestion and subdues the deranged Váyu and Pitta. The flesh of the **Sṛmara** is heavy and spermatopoietic, leaves an astringent after-taste in the mouth and tends to subdue the deranged Váyu and Pitta. The flesh of the boar (**Vāráha**) or common pig is constructive, tonic, spermatopoietic and diaphoretic, and imparts a greater strength to the system. It is heavy (as regards digestion), demulcent, cooling, refrigerant, and pleasant, and destroys the deranged Váyu. The flesh of the **rhinoceros** has an astringent taste, and is pleasing to one's departed manes in the shape of an oblation (Pitrya). It is sacred, imparts longevity, tends to suppress the discharge of urine, produces a condition of parchedness in the organism, and destroys the deranged Váyu and Kapha. The flesh of the **Gokarṇa** is sweet, demulcent, mild (soft), sweet in digestion and proves curative in cases of haemoptysis, and generates Kapha in the system. **98-102**

हंस-सारसक्रौञ्चचक्रवाक-कुरर-कादम्ब-कारण्डव-जीवञ्जीवक-बकबलाका-पुण्डरीकप्लव शरारीमुखनन्दीमुख- मद्गूत्क्रोश-काचाक्ष-मल्लिकाक्षशुक्लाक्षपुष्करशायिका- कोनालकाम्बुकुक्कुटिका-मेघराव-श्वेतचरणप्रभृतयः प्लवाः सङ्घातचारिणः।।१०३।।

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The Plava Group : Birds such as the Haṁsa, Sárasa, Krauñca, Cakraváka, Kurara (belong also to the Prasaha group) Kādmba, Kāraṇḍava, Jivan Jīvaka, Baka (a type of crane), Balāká (a type of crane), Puṇḍarīka, Plava, Śarārī-mukha, Nandīmukha, Madgū, Utkrośa, Kácákṣa, Mallikákṣa, Śuklákṣa, Puṣkaraśáyiká, Konálaka, Ambukukkuṭiká, Megharáva and Śvetacaraṇa etc. belong to the Plava family. These birds are found to move about in large flocks. **103**

रक्तपित्तहराः शीताः स्निग्धा वृष्या मरुञ्जितः।
सृष्टमूत्रपुरीषाश्च मधुरा रसपाकयोः।।१०४।।
गुरूष्णमधुरः स्निग्धः स्वरवर्णबलप्रदः।
बृंहणः शुक्रलस्तेषां हंसो वातविकारनुत्।।१०५।।

Metrical Text : The flesh of any one of this family is cooling, demulcent, and spermatopoietic and destroys the deranged Váyu. It proves beneficial in cases of haemoptysis, is sweet in taste and of digestion, and is possessed of laxative and diuretic properties. The flesh of the Haṁsa is heavy (of digestion), heat-making, sweet and demulcent. It tends to improve the voice and complexion, and imparts strength to the system. It is spermatopoietic, tissue-building and tonic, and proves curative in nervous diseases (Váta-Vikára). **104-105**

शङ्खशङ्खनखशुक्तिशम्बूकभल्लूकप्रभृतयः कोशस्थाः।।१०६।।

The Conchiferous (Kośastha) Species : Animals such as, the Śaṅkha, Śaṅkhanakha (a species of small bivalve molluscs), Śukti, Śambūka and Bhallūka, etc., belong to the **Kośastha** (conchiferous) group. **106**

कूर्मकुम्भीरकर्कटककृष्णकर्कटकशिशुमारप्रभृतयः पादिनः।।१०७।।

The Pādina Species : Animals such as, the Kūrma (tortoise), Kumbhīra (alligator), Karkaṭaka (crab), Kṛṣṇa Karkatak (black crab), Śiśumāra (porpoise), etc., belong to this species. **107**

शङ्खकूर्मादयः स्वादुरसपाका मरुन्नुदः।
शीताः स्निग्धा हिताः पित्ते वर्चस्याः श्लेष्मवर्द्धनाः।।१०८।।
कृष्णकर्कटकस्तेषां बल्यः कोष्णोऽनिलापहः।
शुक्लः सन्धानकृत् सृष्टविण्मूत्रोऽनिलपित्तहा।।१०९।।

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Metrical Texts : The flesh of animals of the **Śaṅkha** and **Kurma** orders is sweet in taste and digestion, cooling in its potency, demulcent, and beneficial to stool and the Pitta. It destroys the deranged Váyu and produces Kapha. Of these, the species of **black crab** is strength-giving and heat-making in its potency, and tends to destroy the deranged Váyu. The white species is laxative and diuretic in its effect, and tends to bring about an adhesion of fractured bones (or produces fermentation). It destroys the Váyu and Pitta. **108-109**

मत्स्यास्तु द्विविधा नादेया सामुद्राश्च। तत्र रोहितपाठीनपाटलाराजीव-वर्मिगोमत्स्यकृष्णमत्स्यवागुञ्जारमुरलसहस्रदंष्ट्रप्रभृतयो नादेयाः।।११०।।

The Piscatory Order : The piscatory group may be roughly divided into two broad sub-divisions, such as the Marine and the River (fresh water) fish. The species such as the Rohita Pāṭhina, Pāṭalá, Rájīva, Varmi, Gomatsya, Kṛṣṇa-Matsya, Váguñjára, Murala, Sahasra-daṁṣṭra, etc., belong to the fresh water family. **110**

नादेया मधुरा मत्स्या गुरवो मारुतापहाः।
रक्तपित्तकराश्चोष्णा वृष्याः स्निग्धाल्पवर्चसः।।१११।।
कषायानुरसस्तेषां शष्पशैवालभोजनः।
रोहितो मारुतहरो नात्यर्थं पित्तकोपनः।।११२।।
पाठीनः श्लेष्मलो वृष्यो निद्रालुः पिशिताशनः।
दूषयेद्रक्तपित्तन्तु कुष्ठरोगं करोत्यसौ।।
मुरलो बृंहणो वृष्यः स्तन्यः श्लेष्मकरस्तथा।।११३।।
सरस्तडागसम्भूताः स्निग्धाः स्वादुरसा स्मृताः।
महाह्रदेषु बलिनः स्वल्पेऽम्भस्यबलाः स्मृताः।।११४।।

Metrical Texts : The fresh water (Nádeya), fish (river fish) are sweet in taste, heavy of digestion, bring on haemoptysis and destroy the deranged Váyu. They are heat-making in their potencies, spermatopoietic and demulcent and tend to reduce the quantity of stool. Of these, the **Rohita** fish leaves an astringent after-taste, and destroys the deranged Váyu. This species lives on such aquatic plants and herbs as grow in fresh-water pools and do not inordinately generate Pitta. The **Páṭhīnas** produce Kapha and are spermatopoietic. They are carnivorous and somnolent in their habits, tend to vitiate the

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blood and the Pitta, and originate dermal affections. The species of fish known as the **Murala** is constructive, tonic, spermatopoietic and galactagoguic. Fish bred in tanks or ponds are palatable to the taste and demulcent in their effect, while those reared in large lakes are usually found to gain in strength and size, while the species reared in shallow water is weak and stunted. **111-114**

तिमितिमिङ्गिल-कुलिश-पाकमत्स्य-निरालकनन्दिवारलकमकरगर्ग-रकचन्द्रकमहामीनराजीवप्रभृतयः सामुद्राः।।११५।।

The Sāmudra (Marine) Species : The Timi, Timiṅgila (a species of large whales), Kuliśa, Páka-matsya, Nirálaka, Nandi-Váralaka, Makara, Gargaraka, Candraka, Mahámīna, and Rájīva etc., constitute the family of marine fish. **115**

सामुद्रा गुरवः स्निग्धा मधुरा नातिपित्तलाः।
उष्णा वातहरा वृष्या वर्चस्याः श्लेष्मवर्द्धनाः।।११६।।

Metrical Texts : Sea fish are heavy, demulcent, and sweet, and do not inordinately produces Pitta. They are heat-making (in their potency), and spermatopoietic and beneficial to the stool, and destroy Váyu and generate Kapha. **116**

बलावहा विशेषेण मांसाशित्वात् समुद्रजाः।
समुद्रजेभ्यो नादेया बृंहणत्वाद् गुणोत्तराः।।११७।।
तेषामप्यनिलघ्नत्वाच्चौण्टचकौप्यौ गुणोत्तरौ।
स्निग्धत्वात् स्वादुपाकत्वात् तयोर्वाप्या गुणोत्तरः।।११८।।
नादेया गुरवो मध्ये यस्मात् पुच्छास्यचारिणः।
सरस्तडागजानान्तु विशेषेण शिरो लघु।।११९।।
अदूरगोचरा यस्मात् तस्मादुत्सोदपानजाः।
किञ्चिन्मुक्त्वा शिरोदेशमत्यर्थं गुरवस्तु ते।।१२०।।
अधस्ताद्गुरवो ज्ञेया मत्स्याः सरसिजाः स्मृताः।
उरोविचरणात् तेषां पूर्वमङ्गं लघु स्मृतम्।।१२१।।
'इत्यानूपो महाभिष्यन्दिमांसवर्गो व्याख्यातः।।१२२।।

Sea fish are extremely strength-giving in their effect owing to the fact of their living on animal food. Fresh water fish are possessed of greater tissue-building properties than their marine kindred, while

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those which are found in **wells** and **Cuṇṭis** are said to be possessed of greater carminative (Vátaghna) virtues than the two preceding orders. **Fish** reared in **tanks** (Vápi) are superior to the two preceding species owing to their greater demulcent and palatable properties. **River fish** are heavy at the middle, owing to the fact of their moving about with the help of their head and tail, while those which are cultured in tanks and ponds (Saraḥ and Taḍága) are specially light about their heads. Fish, which are found in hill streams or fountains, are extremely heavy about the parts a little below the region of their head, on account of their being confined within narrow limits and the consequent absence of any lengthy sweep. Fish reared in large tanks (**Sarasi**) are lighter in the foreparts of their body and heavy in their lower parts, as they put their entire pressure upon their breast at the time of swimming. Thus, I have finished describing the specific properties of the flesh of animals that frequently swamps or marshy grounds and which increase the secretions of the internal organs of a person using them for food. **117-122**

तत्र शुष्कपूतिव्याधिविषसर्पहतदिग्धविद्धजीर्णकृशबालानामसात्म्यचारिणां च मांस्यान्यभक्ष्याणि, यस्माद् विगतव्यापन्नापहतपरिणताल्पासम्पूर्णवीर्यत्वाद्दोषकराणि भवन्ति, एभ्योऽन्येषामुपादेयं मांसमिति।।१२३।।

Dried or putrid flesh, as well as the flesh of a diseased, old, emaciated, poisoned, or snake-bitten animals, or of one of extremely tender years or struck with a poisoned dart or weapon, or of that which has fed on unnatural food, should be carefully avoided inasmuch as dried or putrid meat is short of all its potency. The flesh of a diseased or snake-bitten animal would be found to be poisoned or vitiated in its properties; that of a wounded animal is affected, that of an old animal is enfeebled in its potency, and that of an extremely young animal is immature in its virtue and hence would prove positively injurious to the system. **123**

अरोचकं प्रतिश्यायं गुरु शुष्कं प्रकीर्त्तितम्।
विषव्याधिहतं मृत्युं बालं छर्दिञ्च कोपयेत्।।१२४।।
कासश्वासकरं वृद्धं त्रिदोषं व्याधिदूषितम्।
क्लिन्नमुत्क्लेशजननं कृशं वातप्रकोपणम्।।१२५।।

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Metrical Texts : Dry meat is heavy, bring on catarrh and a non-relish for food. The flesh of an animal killed by poison is fatal. The flesh of an animal of tender years may produce vomiting. The flesh of an old animal produces cough and dyspnoea, while the use of that of a diseased animal may be attended with a simultaneous derangement of the three fundamental humours of the body. Putrid meat produces nausea, while the use of that of an enfeebled or emaciated animal tends to aggravate the Váyu. 124-125

एभ्योऽन्येषामुपादेयं मांसमिति। स्त्रियश्चतुष्पादेषु, पुमांसो विहङ्गेषु, महाशरीरेष्वल्पशरीराः, अल्पशरीरेषु महाशरीराः प्रधानतमाः, एवमेकजातीयानां महाशरीरेभ्यः कृशशरीराः प्रधानतमाः।।१२६।।

Meat falling under a category other than those described above should be deemed as good and wholesome. The flesh of a female quadruped, or of a male bird, or of a small-bodied creature of a large-sized genus, and vice versa, is principally recommended to be used amongst quadrupeds, birds, and animals. Similarly the flesh of a small-sized creature amongst large-bodied ones of the same species should be preferred as food. 126

स्थानादिकृतं मांसस्य गुरुलाघवमुपदेक्ष्यामः। तद्यथा- रक्तादिषु शुक्रान्तेषु धातुषूत्तरोत्तराः सुगुरुतरास्तथा सक्थिस्कन्धक्रोडशिरःपाद-करकटीपृष्ठचर्मकालेयकयकृदन्त्राणि।।१२७।।

Now we shall discourse on the heavy or light character of flesh obtained from different parts of the body of an animal. Of the different fundamental principles of the body from the blood to the semen, each succeeding one is heavier than the one immediately preceding it in the order of ennumeration. Similarly, (of the different limbs or organs of a quartered animal such as), the thighs, the shoulders, the lions, the head, the legs, the fore-extremities, the waist, the back, the skin, the kidneys, the liver and the intestines, each succeeding one is respectively heavier than the one immediately preceding it in the order. 127

शिरः स्कन्धं कटी पृष्ठं सक्थिनी चात्मपक्षयोः।
गुरुपूर्वं विजानीयाद् धातवस्तु यथोत्तरम्।।१२८।।
सर्वस्य प्राणिनो देहे मध्यो गुरुरुदाहृतः।
पूर्वभागो गुरुः पुंसामधोभागस्तु योषिताम्।।१२९।।

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उरोग्रीवं विहङ्गानां विशेषेण गुरु स्मृतम्।
पक्षोत्क्षेपात् समो दिष्टो मध्यभागस्तु पक्षिणाम्।।१३०।।

Metrical Texts : The head is heavier than the shoulders; the shoulders, than the waist; and the waist, than the back. Similarly, the upper parts of the Sakthi (thighs) are heavier than their lower ends. Of the seven fundamental principles of the organism (such as the lymph chyle, blood, flesh, fat, bone, marrow, and semen) each succeeding one is heavier than the principle immediately preceding it in the order of enumeration. The trunks of all animals are heavy. The lower part of a female frame and the upper one of a male are respectively heavier [than their upper (fore) and lower (hind) parts.] The head and breast of a bird are heavier than its other limbs. The trunk or the middle part of a bird is so equipoised as to facilitate the movements of its pinions in flight. **128-130**

अतीव रुक्षं मांसन्तु विहङ्गानां फलाशिनाम्।
बृंहणं मांसमत्यर्थं खगानां पिशिताशिनाम्।।
मत्स्याशिनां पित्तकरं वातघ्नं धान्यचारिणाम्।।१३१।।
जलजानूपजा ग्राम्याः क्रव्यादैकशफास्तथा।
प्रसहा बिलवासाश्च ये च जङ्गालसंज्ञिताः।।१३२।।
प्रतुदा विष्किराश्चैव लघवः स्युर्यथोत्तरम्।
अल्पाभिष्यन्दिनश्चैव यथापूर्वमतोऽन्यथा।।१३३।।

The flesh of a fruit-eating bird produces a state of extreme parchedness in the organism (of a person using it as food,) while that of a carnivorous one acts as a good constructive tonic. The flesh of a bird, which lives on fish, produces Pitta, while that of one, which lives on paddy (Dhánya), subdues the Váyu. Of the animals, that live in dry land or frequent marshy places, as well as of those which are domesticated, or are carnivorous in their habits, or are possessed of unbifurcated hoofs, or live by darting on their preys, or dwell in holes, or are possessed of long legs, or eat by pricking, or are in the habit of first scattering their food with their claws, the flesh of each preceding one is lighter and tends to give rise to a lesser secretion from the internal organs than the one immediately following it in the order of enumeration. **131-133**

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प्रमाणाधिकास्तु स्वजातौ चाल्पसारा गुरवश्च। सर्वप्राणिनां सर्वशरीरेभ्यो ये प्रधानतमा भवन्ति यकृत्प्रदेशवर्त्तिनस्तानाददीत। प्रधानालाभे मध्यमवयस्कं सद्यस्कमक्लिष्टमुपादेयं मांसमिति।।१३४।।

Of animals belonging to the same genus, the flesh of one, which attains to an abnormally large size, should be rejected as inferior in pith or substance, and heavy as regards digestion. The flesh about the region of the liver of all animals, should be regarded as the very best in respect of its dietic properties, in absence where of the flesh of a young animal not at all used up, or afflicted with any disease and just quartered that day, should be regarded as coming next best. 134

भवति चात्र-

वयः (चरः) शरीरावयवाः स्वभावो धातवः क्रियाः।
लिङ्गं प्रमाणं संस्कारो मात्रा चास्मिन् परीक्षिताः।।१३५।।

इति मांसवर्गः।

Authoritative verse on the subject : the age body, development of limbs, temperament, nature, sex, constitution, size and habit of an animal should be taken into consideration before determining whether its flesh is wholesome or not. The measure in which it may be used as food with decided advantage to the organism and to what extent it will purify or improve its virtues, should also be considered. Thus ends the meat group. 135

अथ फलवर्गः-

अत ऊर्ध्वं फलवर्गानुपदेक्ष्यामः। तद्यथा— दाडिमामलकबदर-कोलकर्कन्धूसौवीरशिञ्चितिकाफलकपित्थमातुलुङ्गाम्राम्रातककरमर्द-प्रियाललकुचभव्यपारावतवेत्रफलप्राचीनामलकतिन्तिडीकनीपकोशाम्राम्लीकानारङ्गजम्बीरप्रभृतीनि।।१३६।।

The Fruit Group (Phala-varga) : Now we shall discourse (on the specific virtues) of fruits, such as the Dáḍima, Āmalaka, Badara, Kola, Karkandhu, Sauvīra, Śiñcitikáphala, Kapittha, Mátuluṅga, Āmra, Āmrátaka, Karamarda, Priyála, Lakuca, Bhavya, Párávata, Vetraphala, Prácīnámalaka, Tintiḍīka, Nīpa, Kośamra, Āmliká, Náraṅga, and Jambīra, etc. 136

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अम्लानि रसतः पाके गुरूण्युष्णानि वीर्यतः।
पित्तलान्यनिलघ्नानि कफोत्क्लेशकराणि च।।१३७।।
कषायानुरसं तेषां दाडिमं नातिपित्तलम्।
दीपनीयं रुचिकरं हृद्यं वर्च्चोविबन्धनम्।।१३८।।
द्विविधं तत् तु विज्ञेयं मधुरञ्चाम्लमेव च।
त्रिदोषघ्नञ्च मधुरमम्लं वातकफापहम्।।१३९।।
अम्लं समधुरं तिक्तं कषायं कटुकं सरम्।
चक्षुष्यं सर्वदोषघ्नं वृष्यमामलकीफलम्।।१४०।।
हन्ति वातं तदम्लत्वात् पित्तं माधुर्यशैत्यतः।
कफं रूक्षकषायत्वात् फलेभ्योऽभ्यधिकञ्च तत्।।१४१।।

Metrical Texts : (We may describe the general properties of fruits by saying that) they are acid in taste and heavy of digestion, heat-making in their potencies, (expectorant) of Kapha), generate Pitta and subdue the Váyu. Of the fruits enumerated in the above list the **Dáḍima** leaves an astringent after-taste and does not generate the Pitta to an inordinate degree.[1] It acts as an appetiser, brings on flesh and a relish for food, is palatable to the taste, and tends to constipate the bowels by (imparting a greater consistency to the fecal matter). Dáḍimas may be classified into two distinct species according as they are sweet or acid to the taste. The sweet species subdues the three deranged bodily humours, while the acid one subdues the Váyu and Kapha. The fruit known as the Ámalakī has a taste blended of the sweet, pungent and astringent ones with a shade of the bitter. It is laxative, spermatopoietic and beneficial to the eye-sight, and is capable of subduing all the three deranged humours. The Vátághna virtue of this fruit should be ascribed to its acid taste; its power of subduing the Pitta, to its sweetness and coolness; and its efficacy in subduing the Kapha, to its affecting the tongue as a dry astringent substance. This fruit is by far the best known fruit as possessing high therapeutic properties. **137-141**

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1. *Caraka and Bhaṭṭáraka Hariścandra exclude Dáḍima (pomegranate) from the list of Pittakara agents, while Jejjaḍácārya is of opinion that it neither generates nor subdues the Pitta.*

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कर्कन्धूकोलबदरमामं पित्तकफावहम्।
पक्वं पित्तानिलहरं स्निग्धं समधुरं सरम्।।१४२।।
पुरातनं तृट्शमनं श्रमघ्नं दीपनं लघु।
सौवीरं बदरं स्निग्धं मधुरं वातपित्तजित्।।१४३।।
कषायं स्वादु संग्राहि शीतं शिञ्चितिकाफलम्।
आमं कपित्थमस्वर्यं कफघ्नं ग्राहि वातलम्।।१४४।।
कफानिलहरं पक्वं मधुराम्लरसं गुरु।
श्वासकासारुचिहरं तृष्णाघ्नं कण्ठशोधनम्।।१४५।।
लघ्वम्लं दीपनं हृद्यं मातुलुङ्गमुदाहृतम्।
त्वक् तिक्ता दुर्जरा तस्य वातक्रिमिकफापहा।।१४६।।
स्वादु शीतं गुरु स्निग्धं मांसं मारुतपित्तजित्।
मेध्यं शूलानिलच्छर्दि-कफारोचकनाशनम्।।१४७।।
दीपनं लघु संग्राहि गुल्मार्शोघ्नन्तु केसरम्।
शूलाजीर्णविबन्धेषु मन्दाग्नौ कफमारुते।।
अरुचौ च विशेषेण रसस्तस्योपदिश्यते।।१४८।।
पित्तानिलकरं बालं पित्तलं बद्धकेशरम्।
हृद्यं वर्णकरं रुच्यं रक्तमांसबलप्रदम्।।१४९।।
कषायानुरसं स्वादु वातघ्नं बृंहणं गुरु।
पित्ताविरोधि सम्पक्वमाम्रं शुक्रविवर्द्धनम्।।१५०।।

The **Karkandhu**, like the **Kola** or the **Badara**, generates the Kapha and Pitta in its unripe or immature stage, while in its ripe or matured stage it is sweet, demulcent, purgative and subdues the Váyu and Pitta. The fruit known as the **Sauvīra** is possessed of properties similar to those of the Badara; moreover it is sweet, demulcent, and subdues the Váyu and Pitta. The **Śiñcitika-fruit** is cooling, astringent and palatable and has an astringent taste. The **Kapittha** in its unripe stage produces hoarseness. It is astringent and subdues the Kapha and increases the Váyu, while in its ripe stage it subdues the Váyu and Kapha, is heavy, and has a sweet and acid taste. The fruit known as the **Mātuluṅga** is light, acid, appetising, and pleasant. It proves beneficial in cough and asthma, brings on a relish for food, allays thirst and cleanses the throat. The **rind of a Mátuluṅga** is a bitter vermifuge and

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is difficult to digest; it subdues the Váyu and Kapha. The layer of skin (lit. flesh), immediately underlying the rind of the Mátuluṅga, is palatable, cooling in its potency, demulcent and heavy of digestion, and also subdues the Váyu and Pitta. The membranous or cellular covering, which envelops its seeds, is light, stomachic, astringent and palatable. It Produces Kapha and proves curative in cases of piles, abdominal glands (Gulma) and vomiting. The expressed juice of the Mátuluṅga is recommended to a person suffering from colic pain (gastralgia), indigestion, constipation of the bowels, impaired digestion as well as from disorders brought about through the deranged condition of the Váyu and Kapha, and more so in cases where the patient has lost all relish for food. An unripe **Ámra** (mango), in its first stage of development, tends to generate the Váyu and Pitta, while one with closed pollen (Baddha-keśara type) generates the Pitta. **Ripe Ámra** is pleasant, cosmetic, relishing and tonic, helps the formation of fresh blood, and leaves an astringent after-taste. It is sweet and heavy, is a tissue-builder and tends to increase the formation of semen and also subdues the Váyu and Pitta. **142-150**

बृंहणं मधुरं बल्यं गुरु विष्टभ्य जीर्यति।
आम्रातकफलं वृष्यं सस्नेहं श्लेष्मवर्द्धनम्।।१५१।।
त्रिदोषविष्टम्भकरं लकुचं शुक्रनाशनम्।
अम्लं तृष्णापहं रुच्यं पित्तकृत् करमर्दकम्।।१५२।।
वातपित्तहरं वृष्यं प्रियालं गुरु शीतलम्।
हृद्यं स्वादु कषायाम्लं भव्यमास्यविशोधनम्।।१५३।।

The **Ámrātaka** (Hog-apple) is spermatopoietic, is surcharged with a kind of oily matter and tends to increase the Kapha in the system. The **Lakuca** tends to destroy the semen, long retained in the stomach and serves to derange the three fundamental humours of the body. The **Karamardaka** is relishing and acid in its taste, allays thirst, and generates the Pitta. The **Priyála** is heavy, cooling, spermatopoietic and subdues Vayu and Pitta. The **Bhavya** is pleasant, tasteful, astringent, and acid in taste. It cleanses the mouth and subdues the Pitta and Kapha. It is astringent, heavy, cooling and is long retained in the stomach. **151-153**

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पित्तश्लेष्महरं ग्राहि गुरु विष्टम्भि शीतलम्।
पारावतं समधुरं रुच्यमत्यग्निवातनुत्।।१५४।।
गरदोषहरं नीपं प्राचीनामलकं तथा।
वातापहं तिन्तिडीकमामं पित्तबलासकृत्।।१५५।।
ग्राह्युष्णं दीपनं रुच्यं सम्यक्वं कफवातनुत्।
तस्मादल्पान्तरगुणं कोशाम्रफलमुच्यते।।१५६।।
अम्लीकायाः फलं पक्वं तद्वद् भेदि तु केवलम्।
अम्लं समधुरं हृद्यं विशदं भक्तरोचनम्।।१५७।।
वातघ्नं दुर्जरं प्रोक्तं नारङ्गस्य फलं गुरु।
तृष्णाशूलकफोत्क्लेशच्छर्द्दिश्वासनिवारणम् ।।१५८।।
वातश्लेष्मविबन्धघ्नं जम्बीरं गुरु पित्तकृत्।
ऐरावतं दन्तशठमम्लं शोणितपित्तकृत्।।१५९।।

The fruit known as the **Párávata** is sweet and relishing, and it destroys the Váyu and a voracious appetite. The **Nīpa**, like the old Ámalaka fruits, tends to neutralise the effects of poisons criginated through the chemical combination of incompatible substances in the organism. Unripe **Tintiḍīka** (tamarind) subdues the Váyu, and tends to generate the Pitta and Kapha in the organism, while in its ripe state it is astringent, heat-making and stomachic. It destroys the Váyu and Kapha and restores a relish for food. The **Kośāmra** is possessed of properties nearly identical with those of the Tamarind. The properties of a ripe **Amlīka** fruit are the same as those of the latter with the exception that it further acts as a purgative. The **Náraṅga** has a sweet and acid taste, is pleasant and refreshing, and gives a relish to food. It is heavy, difficult to digest and subdues the Váyu. The **Jambīra** tends to allay thirst and cures colic pain, waterbrash, vomiting and asthma; it subdues the action of the deranged Váyu and Kapha, removes constipation of the bowels, and helps to create a healthy secretion of the Pitta. The **Airávata** and **Dantaśaṭha** (different varieties of Jambira) are acid and tend to bring on an attack of haemoptysis. 154-159

क्षीरवृक्षफलजाम्बवराजादनतोदनशीतफलतिन्दुकबकुलधन्वनाश्मन्त-
काश्वकर्णफल्गुपरूषकगाङ्गेरुकीपुष्करवर्त्तिबिल्वबिम्बीप्रभृतीनि।।१६०।।

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फलान्येतानि शीतानि कफपित्तहराणि च।
संग्राहकाणि रूक्षाणि कषायमधुराणि च।।१६१।।

The fruit (of such trees as the Aśvatha, the Plakṣa the Audumbura, etc., which pass by the general name) of Kṣīra-Vṛkṣas as well as those which are known as the **Jámbu, Rájádana, Todana, Śitaphala, Tinduka, Bakula, Dhanvana, Aśmantaka, Aśvakarṇa, Phalgu, Parūṣaka, Gáṅgerukī, Puṣkara, Varti, Bilva** and **Bimbī**, etc. are cooling, and astringent in their effect. They subdue the Pitta and Kapha, tend to produce a condition of parchedness in the system, and have a sweet and astringent taste. **160-161**

क्षीरवृक्षफलं तेषां गुरु विष्टम्भि शीतलम्।
कषायं मधुरं साम्लं नातिमारुतकोपनम्।।१६२।।
अत्यर्थं वातलं ग्राहि जाम्बवं कफपित्तजित्।
स्निग्धं स्वादु कषायञ्च राजादनफलं गुरु।।१६३।।
कषायं मधुरं रुक्षं तोदनं कफवातजित्।
अम्लोष्णं लघु संग्राहि स्निग्धं पित्ताग्निवर्द्धनम्।।१६४।।
आमं कषायं संग्राहि तिन्दुकं वातकोपनम्।
विपाके गुरु सम्पक्वं मधुरं कफपित्तजित्।।१६५।।
मधुरञ्च कषायञ्च स्निग्धं संग्राहि बाकुलम्।
स्थिरीकरञ्च दन्तानां विशदं फलमुच्यते।।१६६।।
सकषायं हिमं स्वादु धान्वनं कफवातजित्।
तद्वद्गाङ्गेरुकं विद्यादश्मन्तकफलानि च।।१६७।।

Of these the fruit of trees which belong to the genus **Kṣīri-Vṛkṣas** is heavy and cooling, and is long retained in the stomach in an undigested state. It has a sweet, acid and astringent taste and does not inordinately derange the Váyu. The fruit known as the **Jámbava** generates the Váyu. It is astringent, and subdues the Pitta and Kapha, while the **Rájádana** is demulcent, sweet, astringent and heavy. The **Todana** is acid, astringent, and sweet in its taste and is parchifying and subdues the Pitta and Váyu. It is (heat-making) in its potency, easily digestible (light of digestion), astringent, demulcent and appetising and further generates the Pitta. Unripe **Tinduka** fruit is astringent, and heavy in digestion and produces Váyu in the organism, while in its ripe

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or fully matured stage it is sweet, and subdues the Kapha and Pitta. The **Bakula** fruit has a sweet and astringent taste is demulcent and astringent in its properties, imparts a greater firmness to the teeth, and removes the viscid condition of the membranes. The fruit of the **Dhanvana** has an astringent taste, and is cooling and palatable and subdues the Váyu and Kapha. The fruit of the **Gāṅgeruka** and **Aśmantaka** is possessed of similar properties as the preceding ones. **162-167**

विष्टम्भि मधुरं स्निग्धं फल्गुजं तर्पणं गुरु।
अत्यम्लमीषन्मधुरं कषायानुरसं लघु।।१६८।।
वातघ्नं पित्तजननमामं विद्यात् परूषकम्।
तदेव पक्वं मधुरं वातपित्तनिबर्हणम्।।१६९।।
विपाके मधुरं शीतं रक्तपित्तप्रसादनम्।
पौष्करं स्वादु विष्टम्भि बल्यं कफकरं गुरु।।१७०।।
कफानिलहरं तीक्ष्णं स्निग्धं संग्राहि दीपनम्।
कटुतिक्तकषायोष्णं बालं बिल्वमुदाहृतम्।।१७१।।
तदेव विद्यात् सम्पक्वं मधुरानुरसं गुरु।
विदाहि विष्टम्भकरं दोषकृत् पूतिमारुतम्।।१७२।।
बिम्बीफलं साध्मकर्णं स्तन्यकृत् कफपित्तजित्।
तृड्दाहज्वरपित्तासृक्-कासश्वासक्षयापहम् ।।१७३।।

The **Phalgu** fruit is long retained in the stomach in an undigested state, has a sweet taste, and is heavy of digestion, refreshing and demulcent in its effect. Raw or unripe **Parūṣaka** fruit is extremly acid in taste with a shade of the sweet, leaves an astringent after-taste, is light of digestion, generates the Pitta, and subdues the Kapha; while in its ripe state it is sweet in taste, subdues the Váyu and Pitta, is sweet in digestion and cooling in its potency and proves curative in cases of haemoptysis. The **Puṣkara** fruit is sweet, and is long retained in the stomach in an undigested state. It produces the Kapha and is tonic, and heavy of digestion (hard to digest). Raw and tender **Bilva** fruit subdues the Váyu and Kapha. It is keen, demulcent astringent, and appetising, has a pungent, bitter and astringent taste, and is heat-making in its potency, while in its ripe state it leaves a sweet after-taste. Further it is heavy of digestion, can be but incompletely digested, and is long

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retained in the stomach, causing it thus to distend and producing the emission of a fetid-smelling flatus. The **Bimbī** fruit, as well as that known as the **Aśvakarṇa**, is galactagoguic. They destroy the Pitta and Kapha and prove beneficial in cases of thirst, burning sensation of the skin, fever, haemoptysis, cough, asthma and consumption. **168-173**

तालनारिकेलपनसमौचप्रभृतीनि ।।१७४।।
स्वादुपाकरसान्याहुर्वातपित्तहराणि च।
बलप्रदानि स्निग्धानि बृंहणानि हिमानि च।।१७५।।
फलं स्वादुरसं तेषां तालजं गुरु पित्तजित्।
तद्बीजं स्वादुपाकञ्च मूत्रलं वातपित्तजित्।।१७६।।
नारिकेलं गुरु स्निग्धं पित्तघ्नं स्वादु शीतलम्।
बलमांसप्रदं हृद्यं बृंहणं बस्तिशोधनम्।।१७७।।
पनसं सकषायन्तु स्निग्धं स्वादुरसं गुरु।
मौचं स्वादुरसं प्रोक्तं कषायं नातिशीतलम्।
रक्तपित्तहरं वृष्यं रुच्यं श्लेष्मकरं गुरु।।१७८।।

The fruits such as, the **Tála, Nárikela, Panasa** and **Moca** (banana), etc. are sweet in taste and of digestion, and subdue the Váyu and Pitta. They are cooling in their potencies, and act as constructive tonics. Of these the fruit of a **Tála** is sweet in taste and heavy of digestion. It subdues the deranged Pitta. The pulp found inside its seeds is sweet of digestion and diuretic, and it subdues the Váyu and Pitta. The **Nárikela** fruit is heavy of digestion, demulcent, sweet, cooling in its potency, tonic, tissue-building, pleasant, laxative and diuretic. It subdues the Pitta. The **Panasa** is sweet and astringent in taste, demulcent and heavy of digestion. The **Moca** has a sweet and astringent taste, not cooling in its potency, proves curative in cases of haemoptysis, acts as a spermatopoietic and improves the relish for food. It generates the Kapha and is heavy of digestion. **174-178**

द्राक्षाकाश्मर्यमधूकपुष्पखर्जूरप्रभृतीनि ।
रक्तपित्तहराण्याहुर्गुरूणि मधुराणि च।।१७९।।
तेषां द्राक्षा सरा स्वर्या मधुरा स्निग्धशीतला।
रक्तपित्तज्वरश्वास-तृष्णादाहक्षयापहा ।।१८०।।

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हृद्यं मूत्रविबन्धघ्नं पित्तासृग्वातनाशनम्।
केश्यं रसायनं मेध्यं काश्मर्यं फलमुच्यते।।१८१।।
क्षतक्षयापहं हृद्यं शीतलं तर्पणं गुरु।
रसे पाके च मधुरं खार्जूरं रक्तपित्तजित्।।१८२।।
बृंहणीयमहृद्यञ्च मधूककुसुमं गुरु।
वातपित्तोपशमनं फलं तस्योपदिश्यते।।१८३।।

The fruits such as the **Drákṣás, Káśmaryas, Madhūkas, Kharjūras**, etc., have a sweet taste, are heavy of digestion and prove curative in cases of haemoptysis. Of these **Grapes** are laxative, beneficial to the voice, sweet, demulcent, and cooling in their potency. They prove beneficial in cases of haemoptysis, fever, asthma, thirst, burning sensation of the skin and consumption. The fruit known as the **Káśmarya Phala** is pleasant and diuretic. It purifies the blood, improves the intellect and growth of hair, and is rejuvenescent and subdues the Váyu and Pitta. **Kharjūras** are possessed of the virtue of arresting all bodily wastes. They prove beneficial in Urakṣata, are pleasant, cooling in their potency, refreshing, heavy of digestion, sweet in taste, and prove curative in cases of haemoptysis. The flowers of **Madhūka** trees are tissue-building, unpleasant and heavy of digestion, while their fruit subdues the Váyu and Pitta. **179-183**

वातामाक्षोडाभिषुकनिचुलपिचुनिकोचकोरुमाणप्रभृतीनि।।१८४।।

पित्तश्लेष्महराण्याहुः स्निग्धोष्णानि गुरूणि च।
बृंहणान्यनिलघ्नानि बल्यानि मधुराणि च।।१८५।।

Fruits such as the **Vátáma, Akṣoḍa, Abhiṣuka, Nicula, Picu, Nikocaka**, and **Urumáṇa**, etc. are demulcent, heat-making in their potency, heavy of digestion, constructive, tonic, and sweet in taste. They subdue the Váyu, Pitta and Kapha. **184-185**

कषायं कफपित्तघ्नं किञ्चित्तिक्तं रुचिप्रदम्।
हृद्यं सुगन्धि विशदं लवलीफलमुच्यते।।१८६।।
वसिरं शीतपाक्यञ्च सारुष्करनिबन्धनम्।
विष्टम्भि दुर्जरं रूक्षं शीतलं वातकोपनम्।
विपाके मधुरञ्चापि रक्तपित्तप्रसादनम्।।१८७।।

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The fruit known as the **Lavalī** is astringent and slightly bitter in taste, improves a relish for food, and is pleasant, aromatic and refreshing to the whole system. It subdues the Kapha and Pitta. The fruits such as the **Vasira**, and the **Śītapākya**, as well as the stems of **Bhallātaka** trees, are hard to digest and are long retained in the stomach in an undigested condition. They tend to produce a state of dryness in the organism derange the Váyu, are cooling in their potency, sweet of digestion, and prove curative in cases of haemoptysis. **185-187**

ऐरावतं दन्तशठमम्लं शोणितपित्तकृत्।।१८८।।
शीतं कषायं मधुरं टङ्कं मारुतकृद् गुरु।
स्निग्धोष्णं तिक्तमधुरं वातश्लेष्मघ्नमैङ्गुदम्।।१८९।।
शमीफलं गुरु स्वादु रूक्षोष्णं केशनाशनम्।
गुरु श्लेष्मातकफलं कफकृन्मधुरं हिमम्।।१९०।।

The fruits known as the **Airávata** and the **Dantaśaṭha** have an extremely acid taste and tend to bring on an attack of haemoptysis. The fruit known as the **Ṭaṅka** (blue kapitha) is cooling in its potency, has a sweet and astringent taste, is heavy and generates the Váyu. The fruit known as the **Iṅgudī** is demulcent, and heat-making in its potency, has a sweet and bitter taste, and subdues the Váyu and Kapha. The **Śamī** fruit is heavy, sweet and heat-making, produces a state of parchedness in the organism, and helps the falling off of hair. The **Śleṣmátaka** fruit is heavy of digestion, generates the Kapha, and is sweet in taste and cooling in its potency. **188-190**

करीराक्षिकपीलूनि तृणशून्यफलानि च।
स्वादुतिक्तकटुष्णानि कफवातहराणि च।।१९१।।
तिक्तं पित्तकरं तेषां सरं कटुविपाकि च।
तीक्ष्णोष्णं कटुकं पीलु सस्नेहं कफवातजित्।।१९२।।
आरुष्करं तौवरकं कषायं कटुपाकि च।
उष्णं क्रिमिज्वरानाह-मेहोदावर्त्तनाशनम्।।१९३।।
कुष्ठगुल्मोदरार्शोघ्नं कटुपाकि तथैव च।
करञ्जकिंशुकारिष्ट-फलं जन्तुप्रमेहनुत्।।१९४।।

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रूक्षोष्णं कटुकं पाके लघु वातकफापहम्।
तिक्तमीषद्विषहितं विडङ्गं कृमिनाशनम्।।१९५।।
व्रण्यमुष्णं सरं मेध्यं दोषघ्नं शोफकुष्ठनुत्।
कषायं दीपनञ्चाम्लं चक्षुष्यञ्चाभयाफलम्।।१९६।।
भेदनं लघु रुक्षोष्णं वैस्वर्यं क्रिमिनाशनम्।
चक्षुष्यं स्वादुपाक्याक्षं कषायं कफपित्तजित्।।१९७।।

Fruits such the **Karīra, Akṣika, Pīlū** and **Tṛṇaśūnya** have a sweet, bitter and pungent taste, and are heat-making in their potency. They subdue the Váyu and Kapha. Of these the **Pīlu** has a bitter and astringent taste. It generates the Pitta, acts as purgative, is pungent in digestion, keen, heat-making and oily. It subdues the Váyu and Kapha. The **Áruṣkara** and **Tauvaraka** fruits have an astringent taste, are pungent in digestion, heat-making in their potency and prove curative in cases of worms in the intestines, fever, constipation of the bowels (Ánáha) Meha and udāvarta (Vātās reversed movement). Fruits such as, the **Karañja, Kiṅśuka,** and **Ariṣṭaphala (Nimba)** are vermifugenous and pungent in digestion, and prove curative in cases of Leprosy, Gulma (internal tumour), Ascites, Piles and Prameha. The **Viḍaṅga** fruit produces a state of dryness in the body, is heat-making in its potency, light, and pungent in digestion, subdues the Váyu and Kapha and is slightly bitter, vermifugenous anti-toxic improve intellect. The **Abhayá** (Chebulic Myrobalans) proves curative in cases of ulcers, is heat-making (in its potency), and acts as a purgative, improves intellect, tends to reduce corpulency and subdues the deranged humours. It is appetising and invigorating to the eye-sight, has an acid and astringent taste, and proves curative in oedema and cutaneous affections. **The Akṣa fruit** is possessed of purgative properties, is light (of digestion), and produces a state of dryness in the organism. It is heat-making in its potency, produces hoarseness (Aphonia), is a vermifuge and is beneficial to the sight, has an astringent taste, is sweet in digestion and subdues the Pitta and Kapha. **191-197**

कफपित्तहरं रूक्षं वक्त्रक्लेदमलापहम्।
कषायमीषन्मधुरं किञ्चित् पूगफलं सरम्।।१९८।।

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जातीकोशोऽथ कर्पूरं जातीकटुकयोः फलम्।
कक्कोलकं लवङ्गञ्च तिक्तं कटु कफापहम्।
लघु तृष्णापहं वक्त्रक्लेददौर्गन्ध्यनाशनम्।।१९९।।
सतिक्तः सुरभिः शीतः कर्पूरो लघु लेखनः।
तृष्णायां मुखशोषे च वैरस्ये चापि पूजितः।।२००।।
लताकस्तूरिका तद्वच्छीता बस्तिविशोधनी।।२०१।।
प्रियालमज्जा मधुरो वृष्यः पित्तानिलापहः।।२०२।।
बैभीतको मदकरः कफमारुतनाशनः।।२०३।।
कषायो मधुरो मज्जा कोलानां पित्तनाशनः।
तृष्णाच्छर्द्यनिलघ्नश्च तद्वच्चामलकस्य च।।२०४।।
बीजपूरकशम्याकमज्जा कोशाम्रसम्भवः।
स्वादुपाकोऽग्निबलकृत् स्निग्धः पित्तानिलापहः।।२०५।।
यस्य यस्य फलस्येह वीर्यं भवति यादृशम्।
तस्य तस्यैव वीर्येण मज्जानमपि निर्द्दिशेत्।।२०६।।
फलेषु परिपक्वं यद् गुणवत् तदुदाहृतम्।
बिल्वादन्यत्र विज्ञेयमामं तद्धि गुणोत्तरम्।
ग्राह्युष्णं दीपनं तद्धि कषायं कटु तिक्तकम्।।२०७।।
व्याधितं कृमिजुष्टञ्च पाकातीतमकालजम्।
वर्जनीयं फलं सर्वमपर्यागतमेव च।।२०८।।

इति फलवर्गः।

The **Pūga fruit** subdues the Pitta and Kapha, produces a state of dryness in the organism, cleanses the mouth of all secretions and impurities, has a slightly sweet and astringent taste, and is possessed of laxative properties. The fruits and vegetables such as the **Játīkośa**, the **Játi Phala**, the **Kaṭuka Phala** the **Kakkolaka, Lavaṅga** and the **Karpūra** etc. have a bitter pungent taste, subdue thirst and Kapha, are light in digestion, and remove bad odours from the mouth and cleanse it of all impurities. The **Karpūra** has a slightly bitter taste, is aromatic, cooling in its potency, and light in digestion. It is possessed of liquefacient properties and is specially recommended in dryness of the mouth and fetid breath. The **Latá-Kastūriká** is similar in its virtue to the **Karpūra** and is cooling and both laxative and diuretic. The pith

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of the **Priyála** fruit has a sweet taste, is spermatopoietic and subdues the Váyu and Pitta. The pith (the kernel found inside the seeds) of the **Baibhītakī** fruit is intoxicating and subdues the deranged Váyu and Kapha. The pith or the kernel of the **Kola** fruit has an astringent sweet taste, subdues the Váyu and Pitta allays thirst and alleviates nausea and vomiting. The kernel of the seed of the **Ámalaka** resembles the last named pith in its properties. The kernels of such fruits as the **Bījapūraka, Śamyáka** and **Kośámra** are sweet in digestion, appetising demulcent, and subdue the Váyu and Pitta. These kernels of seeds should be regarded as possessing identical properties as the pulps of the fruits from which they had been extracted. All fruits with the exception of **Bilva** are efficacious in their ripe and matured condition. The latter (Bilvas) have been enjoined to the eaten unripe for medicinal purposes as well as with a view to derive a greater efficacy from their use. Unripe **Bilvas** are astringent and appetising in their effect, heat-making in their potency, and have an astringent-pungent-bitter taste.

Fruit, which is blighted or that affected by any other disease or that which has grown in an improper season, or raw or over-ripe, or worm-eaten, should be rejected as unfit for use. Here the description of the fruit-group is ended. **198-208**

अथ शाकवर्गः-

शाकान्यत ऊर्ध्वं वक्ष्यामः।
तत्र पुष्पफलालाबुकालिन्दकप्रभृतीनि।।२०९।।
पित्तघ्नान्यनिलं कुर्युस्तथा मन्दकफानि च।
सृष्टमूत्रपुरीषाणि स्वादुपाकरसानि च।।२१०।।
पित्तघ्नं तेषु कुष्माण्डं बालं मध्यं कफावहम्।
शुक्लं लघूष्णं सक्षारं दीपनं बस्तिशोधनम्।।२११।।
सर्वदोषहरं हृद्यं पथ्यं चेतोविकारिणाम्।
दृष्टिशुक्रक्षयकरं कालिन्दं कफवातकृत्।।२१२।।
अलाबूर्भिन्नविट्का तु रुक्षा गुर्व्यतिशीतला।
तिक्तालाबुरहृद्या तु वामिनी वातपित्तजित्।।२१३।।

The group of Potherbs : Now we shall deal with the properties of potherbs. The fruits of such creepers as the **Puṣpaphalá, Alábu** and

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Kálindak destroy the Pitta, generate the Váyu, and slightly produce the Kapha. They tend to increase the discharge of the stool and urine, and are sweet in taste and digestion. Of these the tender **Kuṣmáṇḍak** are light in digestion, heat-making in their potency, and contain a greater proportion of alkaline matter. They are appetising, diuretic and pleasant in their effect, and tend to subdue the action of all kinds of deranged humours, and prove wholesome in cases of mental aberration, such as, insanity, etc. The **Kálindak** tends to reduce the quantity of semen and impairs the eye sight. It generates both Váyu and Kapha, while an **Alábu** is a purgative, produces a condition of parchedness in the system, is heavy in digestion and extremely cooling in its potency. The species, known as the **bitter Alábu**, is unpalatable and has an emetic property, and subdues the Váyu and Pitta. **209-213**

त्रपुसैर्वारुकर्कारुकशीर्णवृन्तप्रभृतीनि ।।२१४।।
स्वादुतिक्तरसान्याहुः कफवातकराणि च।
सृष्टमूत्रपुरीषाणि सक्षारमधुराणि च।।२१५।।
बालं सुनीलं त्रपुसं तेषां पित्तहरं स्मृतम्।
तत् पाण्डु कफकृज्जीर्णमम्लं वातकफापहम्।।२१६।।
एर्वारुकं सकर्कारु सम्यक्व कफवातकृत्।
सक्षारं मधुरं रुच्यं दीपनं नातिपित्तलम्।।२१७।।
सक्षारं मधुरञ्चैव शीर्णवृन्तं कफापहम्।
भेदनं दीपनं हृद्यमानाहाष्ठीलनुल्लघु।।२१८।।

The fruits such as the **Trapusa, Erváruka, Karkáruka,** and **Śīrṇa-Vṛnta** are heavy in digestion and long retained in the stomach in an undigested state. They are palatable, cooling in their potency, generate Kapha, tend to facilitate the discharge of stool and urine, contain a little alkaline matter, and are sweet in taste. A green and tender **cucumber** subdues the Pitta, while one which is of a pale yellow colour acts as a stomachic. A ripe and **yellow Trapusa** tends to subdue the Pitta only in the event of its possessing an acid taste. Similarly, ripe **Ervárukas** and **Karkárukas** generate the Váyu and Kapha, have a sweet taste, and are found to be charged with alkaline matter. They are appetising, relishing and do not inordinately generate the Pitta. A **Śirṇa-Vṛnta** (water melon) contains a little alkaline

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matter, is sweet, and purgative. It generates the Kapha, is pleasing and appetising in its property, and proves curative in cases of Ánáha and Aṣṭhīlá. 214-218

पिप्पली-मरिच-शृङ्गवेरार्द्रकहिङ्गुजीरककुस्तुम्बुरुजम्बीरकसुमुख-सुरसार्जकभूस्तृणसुगन्धककासमर्दककालमालकुठेरकक्षवक- खरपुष्प-शिग्रु-मधुशिग्रु-फणिज्झक-सर्षप-राजिका-कुलाहलावगुत्थगण्डीरतिल-पर्णिका-वर्षाभूचित्रक-मूलक-पोतिकालशुनपलाण्डुकलायप्रभृतीनि।।२१९।।

The spices and herbs include the Pippalī, Marica, Śṛṅgavera, Árdraka, Hiṅgu, Jīraka, Kustumburu, Jambīraka, Sumukha (wild barbarikā), Surasá (tulasī), Arjaka, Bhūstṛṇa (rohiṣa), Sugandhaka (gandhatṛṇa), Kásamaradaka, Kálamála (barbarikā), Kuṭheraka (a variety of barbarikā), Kṣavaka, Kharapuṣpa, Śigru, Madhu-Śigru, Phaṇijjhaká, Sarṣapa, Rájiká, Kuláhala (muṇḍitikā), Avaguttha, Gaṇḍīra, Tilaparṇiká (coraka), Varṣābhū (punarnavā), Citraka, Mūlaka-Potiká, Laśuna, Paláṇḍu and Kaláya (variety of triputaka), etc. 219

कटून्युष्णानि रुच्यानि वातश्लेष्महराणि च।
कृतान्नेषूपयुज्यन्ते संस्कारार्थमनेकधा।।२२०।।
तेषां गुर्वी स्वादुशीता पिप्पल्यार्द्रा कफावहा।
शुष्का कफानिलघ्नी सा वृष्या पित्ताविरोधिनी।।२२१।।

Metrical Texts : Potherbs have a pungent taste, are relishing, and heat-making in their potency, and subdue the Váyu and Kapha. They are variously used for seasoning food. Of the above said spices and herbs, the unripe or immature **Pippalī** is heavy in digestion, sweet in taste, cooling in potency and **dry Pippalī** is spermatopoietic subdues Kapha and Vāta, not anti to Pitta as well. 220-229

स्वादुपाक्यार्द्रमरिचं गुरु श्लेष्मप्रसेकि च।
कटूष्णं लघु तच्छुष्कमवृष्यं कफवातजित्।।२२२।।
नात्युष्णं नातिशीतञ्च वीर्यतो मरिचं सितम्।
गुणवन्मरिचेभ्यश्च चक्षुष्यञ्च विशेषतः।।२२३।।
नागरं कफवातघ्नं विपाके मधुरं कटु।
वृष्योष्णं रोचनं हृद्यं सस्नेहं लघु दीपनम्।।२२४।।
कफानिलहरं स्वर्यं विबन्धानाहाशूलनुत्।
कटूष्णं रोचनं हृद्यं वृष्यञ्चैवार्द्रकं स्मृतम्।।२२५।।

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लघूष्णं पाचनं हिङ्गु दीपनं कफवातजित्।
कटु स्निग्धं सरं तीक्ष्णं शूलाजीर्णविबन्धनुत्।।२२६।।
तीक्ष्णोष्णं कटुकं पाके रुच्यं पित्ताग्निवर्द्धनम्।
कटु श्लेष्मानिलहरं गन्धाढ्यं जीरकद्वयम्।।२२७।।
कारवी करवी तद्वद् विज्ञेया सोपकुञ्चिका।
भक्ष्यव्यञ्जनभोज्येषु विविधेष्ववचारिता।।२२८।।
आर्द्रा कुस्तुम्बरी कुर्यात् स्वादुसौगन्ध्यहृद्यताम्।
सा शुष्का मधुरा पाके स्निग्धा तृड्दाहनाशनी।
दोषघ्नी कटुका किञ्चित् तिक्ता स्रोतोविशोधनी।।२२९।।

Green or immatured **Marica** is sweet of digestion, heavy and phlegmagogenic in its effect. Dry **Marica** has a pungent taste, is light of digestion and heat-making in its potency. It is anti-spermatopoietic, destroys the Váyu and Kapha. The white **Marica** is neither too cooling nor too heat-making in its potency, is more efficacious than the two preceding varieties and is specially invigorating to the eye-sight. The **Nágara** destroys the Váyu and Kapha, has a pungent taste, and is sweet of digestion. It is heat-making in its potency, acts as a spermatopoietic and aphrodisiac, is pleasant and imparts a relish to food. It is appetising, light of digestion, and charged with an oily substance. The **Árdraka** has a pungent taste, is heat-making in its potency, acts as a pleasant spermatopoietic, subdues the Váyu and Kapha, proves beneficial to the voice, and relieves colic pain and suppression of the stool and distension of the stomach. The **Hiṅgu** is light of digestion, heat-making in its potency, acts as a digestant, and is appetising. It subdues the Váyu and Kapha, has a pungent taste, is demulcent, laxative and sharp, and relieves colic pain, indigestion and suppression of stool. The **Jīraka** (whether white or yellow) is sharp and heat-making in its potency, pungent in digestion and imparts a relish to food. It has a pungent taste, is appetising and aromatic, increases the Pitta, and destroys the Váyu and Kapha. The species, known as **Káravī** and **Karavī**, like the Upakuñcikā, are possessed of properties similar to those of the aforesaid Jīraka, and are variously used in seasoning dishes and condiments. Raw or undried **Kustumbarī** (coriander seeds) is sweet, aromatic and pleasant, while in its dried state it is sweet in digestion, acts as a demulcent, allays thirst, and

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alleviates the burning sensation of the skin. It has a slightly bitter and pungent taste, tends to subdue the deranged humours of the body and purifies its internal channels. 222-229

जम्बीरः पाचनस्तीक्ष्णः क्रिमिवातकफापहः।।२३०।।
सुरभिर्दीपनो रुच्यो मुखवैशद्यकारकः।
कफानिलविषश्वास-कासदौर्गन्ध्यनाशनः ।।२३१।।
पित्तकृत् पार्श्वशूलघ्नः सुरसः समुदाहृतः।
तद्वत् तु सुमुखो ज्ञेयो विशेषाद्गरनाशनः।।२३२।।
कफघ्ना लघवो रुक्षास्तीक्ष्णोष्णाः पित्तवर्द्धनाः।
कटुपाकरसाश्चैव सुरसार्जकभूस्तृणाः।।२३३।।
मधुरः कफवातघ्नः पाचनः कण्ठशोधनः।
विशेषतः पित्तहरः सतिक्तः कासमर्दकः।।२३४।।
कटुः सक्षारमधुरः शिग्रुस्तिक्तोऽथ पित्तलः।
मधुशिग्रुः सरस्तिक्तः शोफघ्नो दीपनः कटुः।।२३५।।
विदाहि बद्धविण्मूत्रं रुक्षं तीक्ष्णोष्णमेव च।
त्रिदोषं सार्षपं शाकं गाण्डीरं वेगनाम च।।२३६।।
चित्रकस्तिलपर्णी च कफशोफहरे लघू।
वर्षाभूः कफवातघ्नी हिता शोफोदरार्शसाम्।।२३७।।
कटुतिक्तरसा हृद्या रोचनी वह्निदीपनी।
सर्व्वदोषहरा लघ्वी कण्ठ्या मूलकपोतिका।।२३८।।
महत् तद् गुरु विष्टम्भि तीक्ष्णमामं त्रिदोषकृत्।
तदेव स्नेहसिद्धन्तु पित्तनुत् कफवातजित्।।२३९।।
त्रिदोषशमनं शुष्कं विषदोषहरं लघु।
विष्टम्भि वातलं शाकं शुष्कमन्यत्र मूलकात्।।२४०।।

Jambīra is digestant, sharp and acts as a vermifuge. It subdues the Váyu and Kapha, and is aromatic, appetising and pleasant. It tends to remove the bad taste in the mouth, and alleviates cough, dyspnoea and diseases due to the action of the deranged Váyu and Kapha or due to poison. The **Surasā** generates the Pitta, relieves the colic and pain at the sides, while the **Sumukha** is said to be possessed of the same properties with the exception that it neutralises the effects of poisons

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brought about through the chemical combination (of several incompatible substances in the organism). The herbs known as the **Surasā**, **Arjaka** and **Bhūstṛṇa** destroy the Kapha, are light of digestion, and tend to produce a state of parchedness in the organism. They are demulcent, generate the Pitta, and are heat-making in their potency and pungent in taste and digestion. The herb called the **Kásamardaka** has a bitter and sweet taste. It subdues the Váyu and Kapha, is a digestant, cleanses the throat and specially subdues the Pitta. The **Śigru** has a pungent, alkaline, sweet and bitter taste and generates the Pitta, while the **Madhu-Śigru** variety is laxative, has a bitter and pungent taste; is appetising and removes oedematous swelling of the body. The **Sárṣapa** herbs, as well as those known as **Gaṇḍīra** and **Vega**, can be but imperfectly digested. They tend to suppress the discharge of stool and urine, produce a state of dryness in the organism, are sharp and heat-making in their potency, and serve to derange the three fundamental humours of the body. The herbs called **Citraka** and **Tilaparṇī** are light (of digestion), and subdue the Kapha and oedema. The herb known as the **Varṣábhū** subdues the Váyu and Kapha. It proves beneficial in cases of oedema abdominal dropsy and piles. The **Mūlaka-Potikā** has a pungent bitter taste. It is pleasant, appetising, light and throat-cleansing, tends to impart a greater relish to food, and subdues the action of all kinds of deranged humours. Raw or immature **Mūlaka** of the larger species is heavy in digestion and long retained in the stomach in an undigested state. It is irritating and tends to produce a derangement of the three humours of the body, while boiled with oil or butter it acts as a demulcent and subdues the Váyu, Pitta and Kapha. Dried **Mūlaka** subdues the action of the three deranged humours. It is anti-toxic and light (of digestion). All dried herbs with the exception of the preceding one generate the Váyu and take a long time to be digested. **230-240**

पुष्पञ्च पत्रञ्च फलं तथैव यथोत्तरं ते लघवः (गुरवः) प्रदिष्टाः।
तेषान्तु पुष्पं कफपित्तहन्तृ फलं निहन्यात् कफमारुतौ च।।२४१।।

The properties described in connection with the **Mūlaka** bulb in its different stages of growth and conditions can also be attributed to its flowers, leaves and fruits respectively. **Mūlaka** flowers subdue the Pitta and Kapha, while their fruit subdues the Váyu and Kapha. **241**

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स्निग्धोष्णतीक्ष्णः कटुपिच्छिलश्च गुरुः सरः स्वादुरसश्च बल्यः।
वृष्यश्च मेधास्वरवर्णचक्षुर्भग्नास्थिसन्धानकरो रसोनः।।२४२।।
हृद्रोगजीर्णज्वरकुक्षिशूल-विबन्धगुल्मारुचिकासशोफान्।
दुर्नामकुष्ठानलसादजन्तु-समीरणश्वासकफांश्च हन्ति।।२४३।।
नात्युष्णवीर्योऽनिलहा कटुश्च तीक्ष्णो गुरुर्नातिकफावहश्च।
बलावहः पित्तकरोऽथ किञ्चित् पलाण्डुरग्निञ्च विवर्द्धयेच्च।।२४४।।

Rasona is demulcent, heat-making, sharp, pungent, slimy, heavy and laxative. It has a palatable taste and is tonic, spermatopoietic, and tends to improve the voice, intellect and complexion and to bring about an adhesion of fractured bones. It alleviates heart-disease, indigestion, fever, Vibandha, Kukṣi-Śūla, Gulma, a non-relish for food, cough, asthma, piles, Kuṣṭha, dulness of appetite, swelling (Śopha), worms and diseases due to the Váyu and Kapha. **Paláṇḍu** is not excessively heat-making in its potency, has a pungent taste, is heavy, tonic and appetising. It slightly generates the Pitta and Kapha. It subdues the Váyu. **242-244**

स्निग्धो रुचिस्थः स्थिरधातुकर्त्ता बल्योऽथ मेधाकफपुष्टिदश्च।
स्वादुर्गुरुः शोणितपित्तशस्तः स पिच्छिलः क्षीरपलाण्डुरुक्तः।।२४५।।

कलायशाकं पित्तघ्नं कफघ्नं वातलं गुरु।
कषायानुरसञ्चैव विपाके मधुरञ्च तत्।।२४६।।

The species, known as the **Kṣīra- Paláṇḍu**, is demulcent, cooling in its potency, and relishing, imparts a steadiness to the fundamental principles of the body, is tonic, promotes the growth of flesh, improves the intellect and increases the Kapha. It is palatable, heavy, slimy and proves beneficial in cases of haemoptysis. The potherbs called **Kaláya** subdue the Pitta and Kapha, generate Váyu, are heavy and sweet in digestion, and leave an astringent after-taste in the mouth. **245-246**

चुच्चूयूथिकातरुणीजीवन्तीबिम्बीतिकानन्दीभल्लातकच्छगलान्त्रीवृक्षादनीफञ्जीशाल्मलीशेलुवनस्पतिप्रसवशणकर्बुदारकोविदारप्रभृतीनि।।२४७।।

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कषायस्वादुतिक्तानि रक्तपित्तहराणि च।
कफघ्नान्यनिलं कुर्युः संग्राहीणि लघूनि च।।२४८।।

The leaves of plants and trees known as the Cuccū, Yūthikā, Taruṇī, Jīvantī, Bimbītiká, Nandī, Bhallátaka, Cagalántrī, Vṛkṣádanī, Phañjī, Śálmalī, Śelu, Vanaspatī-prasava (leaves of vanaspati group of plants), Śaṇa, Karbudára and Kovidára etc., have an astringent, sweet and bitter taste, and prove curative in haemoptysis. They subdue the Kapha, generate the Váyu and are astringent in their action and light of digestion (easily digestible). **247-248**

लघुः पाके च जन्तुघ्नः पिच्छिलो व्रणिनां हितः।
कषायमधुरो ग्राहि चुच्चूस्तेषां त्रिदोषहा।।२४९।।
चक्षुष्या सर्वदोषघ्नी जीवन्ती समुदाहृता।
वृक्षादनी वातहरा फञ्जी त्वल्पबला मता।।२५०।।
क्षीरवृक्षोत्पलादीनां कषायाः पल्लवाः स्मृताः।
शीताः संग्राहिणः शस्ता रक्तपित्तातिसारिणाम्।।२५१।।

Of these, the **Cuccū** is light of digestion, and acts as a vermifuge. It is slimy, proves beneficial to ulcers, is sweet and astringent in taste and action. It tends to subdue the action of the three deranged humours (Tṛidoṣa). The **Jīvantī** herb is beneficial to the eyes and subdues all kinds of deranged humours. The leaves of the **Vṛkṣádanī** (latex-tree leaves) plant subdue the Váyu. **Phañjī** leaves are slightly tonic. The leaves of trees or plants belonging to the **Kṣīra-Vṛkṣa** or to the **Utpala** group are cooling in their potency, astringent in their taste and action, and prove beneficial in dysentery, (intestinal haemorrhage) and haemoptysis. **249-251**

पुनर्नवावरुणतर्कार्युरुबूकवत्सादनीबिल्वशाकप्रभृतीनि।
उष्णानि स्वादुतिक्तानि वातप्रशमनानि च।।२५२।।
तेषु पौनर्नवं शाकं विशेषाच्छोफनाशनम् ।।२५३।।

The leaves of the Punarnavā, Varuṇa, Tarkári, Urūbūka (white castor), Vatsádani, and Bilva Śāka etc., are heat-making in their potency, and have a sweet and bitter taste and pacify the deranged Váyu. Of these, the Punarnavá are specially possessed of the virtue of removing oedema (Śopha). **252-253**

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तण्डुलीयकोपोदिकाश्वबलाचिल्लीपालङ्क्यावास्तूकप्रभृतीनि।।२५४।।
सृष्टमूत्रपुरीषाणि सक्षारमधुराणि च।
मन्दवातकफान्याहू रक्तपित्तहराणि च।।२५५।।

The potherbs, such as the Taṇḍulīyaka, Upodiká, Aśvabalá, Cillī, Pálaṅkyá, and Vástūka etc., are laxative and diuretic, and have a sweet and alkaline taste. They slightly generate the Váyu and Kapha, and cure haemoptysis. 254-255

मधुरो रसपाकाभ्यां रक्तपित्तमदापहः।
तेषां शीततमो रुक्षस्तण्डुलीयो विषापहः।।२५६।।
स्वादुपाकरसा वृष्या वातपित्तमदापहा।
उपोदिका सरा स्निग्धा बल्या श्लेष्मकरी हिमा।।२५७।।
कटुर्विपाके क्रिमिहा मेधाग्निबलवर्द्धनः।
सक्षारः सर्वदोषघ्नो वास्तूको रोचकः सरः।।२५८।।
चिल्ली वास्तूकवज्ज्ञेया पालङ्क्या तण्डुलीयवत्।
वातकृद् बद्धविण्मूत्रा रुक्षा पित्तकफे हिता।
शाकमाश्वबलं रुक्षं बद्धविण्मूत्रमारुतम्।।२५९।।

Metrical Text: Of these, the species known as the **Taṇḍulīyaka** is sweet in taste and digestion, and proves curative in cases of haemoptysis and somnolence (due to the effects of poison, wine or vitiated blood). It is antitoxic and extremely cooling in its potency, and produces a state of parchedness in the system. The **Upodiká** species is sweet in taste and digestion. It is spermatopoietic, anti-narcotic, cooling, laxative, demulcent and tonic. It generates the Kapha, and subdues the Váyu and Pitta in the system. The species called the **Vástūka** is a pungent (in digestion), vermifuge, and is tonic. It improves the intellect and digestion and is alkaline, laxative and relishing, and tends to subdue all kinds of deranged humours of the body. The species **Cilli** resembles the Vástuka in its properties, while those of the **Pálaṅkyá** is identical with those of the Taṇḍulīya. It generates the Váyu, produces a state of parchedness in the system, and tends to suppress the discharge of stool and urine. It proves remedial to the deranged Kapha and Pitta. The potherbs **Áśvabala** produces a condition of dryness in the organism and tends to suppress the discharge of stool and urine and Váyu (emission of flatus). 256-259

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मण्डूकपर्णी-सप्तला-सुनिषण्णक-सुवर्चला-ब्रह्मसुवर्चला-पिप्पली-गुडूचीगोजिह्वाकाकमाचीप्रपुन्नाडावल्गुजसतीनबृहतीकण्टकारिकाफल-पटोल-वार्ताकुकारवेल्लक-कटुकिका-केवुकोरुबूक-पर्पटककिराततिक्तकर्कोटकारिष्ट-कोशातकी-वेत्रकरीराटरूषकार्कपुष्पीप्रभृतीनि।।२६०।।

रक्तपित्तहराण्याहुर्हृद्यानि सुलघूनि च।
कुष्ठमेहज्वरश्वासकासारुचिहराणि च।।२६१।।

The potherbs (leaves of edible plants) such as the Maṇḍūkaparṇī, Saptalá, Suniṣaṇṇaka, Suvarcalá, Brahma-suvarcalá, Pippalī, Guḍūcī, Gojihvá, Kákamácī, Prapunnáḍa, Avalguja, Satīna, Bṛhatī-Phala, Kaṇṭakáriká-phala, Paṭola, Vártáku, Káravellaka, Kaṭukiká, Kevuka, Urūbūka, Parpaṭaka, Kirátatikta, Karkoṭaka, Ariṣṭa, Kośátakī, Vetra, Karīra, Áṭarū-ṣaka, Arkapuṣpī, etc., are light and palatable, and prove curative in haemoptysis, Kuṣṭha, Meha, fever, dyspnoea, cough and create a relish for food. **260-261**

कषाया तु हिता पित्ते स्वादुपाकरसा हिमा।
लघ्वी मण्डूकपर्णी तु तद्वद् गोजिह्विका मता।।२६२।।
अविदाही त्रिदोषघ्नः संग्राही सुनिषण्णकः।
अवल्गुजः कटुः पाके तिक्तः पित्तकफापहः।।२६३।।
ईषत्तिक्तं त्रिदोषघ्नं शाकं कटु सतीनजम्।
नात्युष्णशीतं कुष्ठघ्नं काकमाच्यास्तु तद्विधम्।।२६४।।
कण्डूकुष्ठक्रिमिघ्नानि कफवातहराणि च।
फलानि बृहतीनान्तु कटुतिक्तलघूनि च।।२६५।।
कफपित्तहरं व्रण्यमुष्णं तिक्तमवातलम्।
पटोलं कटुकं पाके वृष्यं रोचनदीपनम्।।२६६।।

Metrical Texts: The **Maṇḍukaparṇī** and the **Gojihviká** species are alike in their properties, the former being astringent and beneficial to the Pitta, sweet in taste and digestion, cooling in its potency and of easy digestion. The **Suniṣaṇṇaka** species is easily digested and is unattended with any acid reaction. it is astringent in its action and tends to subdue the three deranged bodily humours, and it also arrests the evacuations of the bowels. The **Avalguja** has a bitter taste, is pungent in digestion and subdues the deranged Pitta and Kapha. The potherb **Satīna** is slightly bitter and astringent in taste and tends to

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subdue the three deranged humours of the body. The **Kákamáci** herb is neither too cooling nor too heat-making in its potency and removes cutaneous affections. It subdues the deranged humours as the preceding species. The fruit of (the two species of) **Bṛhatī** plants has an astringent and bitter taste, and is light of digestion. It is vermicidal and proves curative in cases of itch and cutaneous diseases (Kuṣṭha), and subdues the deranged Váyu and Kapha. The leaves and fruit of the **Paṭola** creeper have a bitter taste. They are beneficial to ulcers, pungent in digestion, heat-making, spermatopoietic, relishing and appetising. They subdue the deranged Pitta and Kapha without producing the Váyu. **262-266**

कफवातहरं तिक्तं रोचनं कटुकं लघु।
वार्त्ताकं दीपनं प्रोक्तं जीर्णं सक्षारपित्तलम्।
तद्वत् कर्कोटकं प्रोक्तं कारवेल्लकमेव च।।२६७।।
अटरूषकवेत्राग्र-गुडूचीनिम्बपर्पटाः ।
किराततिक्तसहितास्तिक्ताः पित्तकफापहाः।।२६८।।
कफापहं शाकमुक्तं वरुणप्रपुनाडयोः।
रुक्षं लघु च शीतञ्च वातपित्तप्रकोपणम्।।२६९।।
दीपनं कालशाकन्तु गरदोषहरं कटु।
कौसुम्भं मधुरं रुक्षमुष्णं श्लेष्महरं लघु।।२७०।।
वातलं नालिकाशाकं पित्तघ्नं मधुरञ्च तत्।
ग्रहण्यर्शोविकारघ्नी साम्ला वातकफे हिता।
उष्णा कषायमधुरा चाङ्गेरी चाग्निदीपनी।।२७१।।

The **Vártāka** subdues the Váyu and Kapha. It has a bitter and pungent taste, is light, relishing and appetising. Matured **Vártáka** is alkaline (in its taste) and generates the Pitta. The **Karkoṭaka** and the **Káravellaka** are possessed of properties similar to those of the preceding species (Vártáka). The herbs and creepers such as the **Aṭarūṣaka, Kirátatikta, Parpaṭaka** and **Guḍūcī** together with the tender shoots of the **Vetra** and the **Nimba** have a bitter taste and subdue the Pitta and Kapha. The leaves of the **Varuṇa** and **Prapunnáḍa** destroy the deranged Kapha and give rise to a condition of dryness in the system. They are light of digestion, cooling in their potency, and

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tend to enrage or agitate the bodily Váyu and Pitta. The potherbs known as **Kálaśáka** are appetising and pungent in taste and tend to neutralise the effects of poison originated through the chemical action of two incompatible substances in the organism. The species called **Kausumbha** has a sweet taste, and produces a condition of dryness in the organism. It is heat-making in its potency and light of digestion, and subdues the deranged Kapha. The species called **Nálikā-śáka** has a sweet taste. It generates the Váyu and subdues the Pitta. The species called the **Cáṅgerī** has an acid, astringent and sweet taste. It is appetising and heat-making in its potency, proves beneficial in cases of deranged Váyu and Kapha and curative in cases of desenteric disorders (Grahaṇī) and piles. **267-271**

लोणिकाजातुकत्रिपर्णिकापत्तूरजीवकसुवर्चलाडुडुरककुरुवक-कुठिञ्जरकुन्तलिकाकुरण्टकाप्रभृतीनि।।२७२।।

स्वादुपाकरसाः शीताः कफघ्ना नातिपित्तलाः।
लवणानुरसा रुक्षाः सक्षारा वातलाः सराः।।२७३।।
स्वादुतिक्ता कुन्तलिका सकषाया कुरण्टिका।
संग्राहि शीतलञ्चापि लघु दोषापहं तथा।
राजक्षवकशाकन्तु शटीशाकन्तु तद्विधम्।।२७४।।
स्वादुपाकरसं शाकं दुर्जरं हरिमन्थजम्।
भेदनं मधुरं रुक्षं कलायमतिवातलम्।।२७५।।
स्रंसनं कटुकं पाके लघु वातकफापहम्।
शोफघ्नमुष्णवीर्यन्तु पत्रं पूतिकरञ्जजम्।।२७६।।
ताम्बूलपत्रं तीक्ष्णोष्णं कटु पित्तप्रकोपणम्।
सुगन्धि विशदं तिक्तं स्वर्यं वातकफापहम्।।२७७।।
स्रंसनं कटुकं पाके कषायं वह्निदीपनम्।
वक्त्रकण्डूमलक्लेद-दौर्गन्ध्यादिविशोधनम् ।।२७८।।

इति शाकवर्गः।

The leaves of the Loṇiká, Játuka, Tṛparṇiká, Pattūra, Jīvaka, Suvarcalá, Ḍuḍurak (dodī), Kurubaka, Kuṭhiñjara, Kuntaliká, Kuraṇṭiká etc., are sweet in taste and digestion and cooling in their potency. They subdue the Kapha and do not inordinately generate the Pitta. They

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leave a saline after-taste in the mouth and produce a condition of dryness in the Organism. They are alkaline and laxative, and generate the Váyu. The potherbs known as **Kuṇṭaliká** have a sweet and bitter taste. The species **Kuraṇṭiká** has an astringent taste. The species called the **Rájakṣavak-Śáka**, as well as the one called **Saṭī-Śáka**, is astringent in its property, cooling in its potency, easily digestible and is not hostile to (does not enrage or aggravate), (subdues D.R.) the humours. The species known as the **Harimanthaja** is sweet in taste and digestion but is difficult to digest. The species known as **Kaláya** (leaves of the Maṭara pulse) is purgative and sweet in taste. It produces a state of dryness in the organism and extremely generates the Váyu. It tends to dislodge the deranged humours from their locations in the upper part of the body (Sraṁsana). The **Pūtikarañjas** are heat-making in their potency and alleviate, oedema and anasarca. They are pungent in digestion, easily digestible and subdue the Váyu and the Kapha. The leaves of the **Támbūla** are sharp, heat-making (in their potency) and bitter, astringent and pungent in taste. They tend to aggravate the Pitta, are aromatic, prove beneficial to the voice, and remove viscidness in the organism. They pacify the Kapha and Váyu in the system, are appetising, pungent in digestion and deodorant, and tend to remove the fetid smell in the mouth, cleanse it of all impurities and alleviate all itching sensations experienced inside its cavity. This ends the description of potherbs. **272-278**

अथ पुष्पवर्गः-

कोविदारशणशाल्मलीपुष्पाणि मधुराणि मधुरविपाकानि रक्तपित्तहराणि च। वृषागस्त्ययोः पुष्पाणि तिक्तानि कटुविपाकानि क्षयकासापहानि च।।२७९।।

आगस्त्यं नातिशीतोष्णं नक्तान्धानां प्रशस्यते।।२८०।।

The Flower Group : The flowers of such trees as the Kovidára, Śaṇa, and Śálmalī are sweet in taste and digestion and prove curative in cases of haemoptysis. The flowers of the **Vṛṣa and Agastya** have a bitter taste, are pungent in digestion and alleviate a wasting cough (Phthisis). **279**

The **Agastya flower** is neither too cooling nor inordinately heat-

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making in its potency and proves specially beneficial in cases of night-blindness (Nyctalopia). 280

करीरमधुशिग्रुकुसुमानि कटुविपाकानि वातहराणि सृष्टमूत्रपुरीषाणि च।।२८१।।

The flowers of the **Madhu-śigru** and **Karīra** are pungent in digestion. They destroy the Váyu and increase the discharge of stool and urine. 281

रक्तवृक्षस्य निम्बस्य मुष्ककार्कासनस्य च।
कफपित्तहरं पुष्पं कुष्ठघ्नं कटुजस्य च।।२८२।।

The flowers of the **Rakta-Vṛkṣa, Nimba, Muṣkaka, Arka, Asana** and **Kuṭaja** trees subdue the Pitta and Kapha, and prove curative in skin diseases (Kuṣṭha). 282

सतिक्तं मधुरं शीतं पद्मं पित्तकफापहम्।
मधुरं पिच्छिलं स्निग्धं कुमुदं ह्लादि शीतलम्।
तस्मादल्पान्तरगुणे विद्यात् कुवलयोत्पले।।२८३।।
सिन्धुवारं विजानीयाद्धितं (मं) पित्तविनाशनम्।
मालतीमल्लिके तिक्ते सौरभ्यात् पित्तनाशने।।२८४।।
सुगन्धि विशदं हृद्यं वाकुले पाटलानि च।
श्लेष्मपित्तविषघ्नन्तु नागं तद्वच्च कुङ्कुमम्।।२८५।।
चम्पकं रक्तपित्तघ्नं शीतोष्णं कफनाशनम्।
किंशुकं कफपित्तघ्नं तद्वदेव कुरुण्टकम्।।२८६।।

The **Padma** has a bitter and sweet taste, is cooling in its potency, and subdues the deranged Pitta and Kapha. The **Kumuda** has a sweet taste, and is slimy, demulcent, pleasing and cooling in its potency. The two varieties of the same species known as the **Kuvalaya** and the **Utpala**, slightly differ from the preceding varieties in their properties. The **Sindhuvára** is renowned for its virtue of destroying the Pitta. The **Mallikā** and **Málatī** flowers have a bitter taste and subdue the Pitta owing to their sweet scent. The **Bakulas**, like the **Pāṭalā** flowers, are sweet smelling and pleasant, their pleasing and odoriferous property instantaneously permeates the whole system. The **Nága** (flower), like the **Kuṁkuma**, is antitoxic and subdues the Pitta and Kapha. The **Campaka** is curative in cases of haemoptysis. It is both cooling and

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heat-making in its potency and subdues the deranged Kapha. The **Kiṁśuka**, like the **Kuraṇṭaka**, subdues the Kapha and Pitta. **283-286**

यथावृक्षं विजानीयात् पुष्पं वृक्षोचितं तथा।
मधुशिग्रु करीराणि कटुश्लेष्महराणि च।।२८७।।

A flower should be understood as possessed of the same properties which are natural to the tree or plant on which it grows. The (tender stem) of the **Madhu-Śigru** is pungent in taste and subdues the deranged Kapha. **287**

क्षवककुलेच(व)रवंशकरीरप्रभृतीनि कफहराणि सृष्टमूत्रपुरीषाणि च।।२८८।।

The Kṣavaka (Chatraka), the Kulecara, and the tender sprouts of Vaṁśa, etc., subdue the deranged Kapha, and tend to increase the discharge of stool and urine. **288**

क्षवकं कृमिलं तेषु स्वादुपाकं सपिच्छिलम्।
विष्यन्दि वातलं नाति-पित्तश्लेष्मकरञ्च तत्।।२८९।।
वेणोः करीराः कफला मधुरा रसपाकतः।
विदाहिनो वातकराः सकषाया विरुक्षणाः।।२९०।।

Metrical Texts : The Kṣavaka helps the germinnation of worms in the intestines. It is slimy and sweet in taste, and tends to increase the secretions of the internal organs. It genertes the Váyu and does not inordinately increase the Pitta and Kapha in the body. The tender sprouts of **Veṇu** generate Kapha and are sweet in taste and digestion. They can be but imperfectly digested and produce the Váyu in the Organism. They have a slightly astringent taste and tend to produce a state of extreme parchedness in the system. **289-290**

उद्भिदानि पलालेक्षुकरीषवेणुक्षितिजानि। तत्र पलालजातं मधुरविपाकं रुक्षं दोषप्रशमनञ्च। इक्षुजं मधुरं कषायानुरसं कटुकं शीतलञ्च। तद्वदेवोष्णं कारीषं कषायं वातकोपनञ्च। वेणुजातं कषायं वातकोपनञ्च। भूमिजं गुरु नातिवातलं भूमितश्चास्यानुरसः।।२९१।।

The Udbhida Group : Mushrooms are generally found to grow on stacks of straw (Palala), or are seen vegetating on the stems of bamboo (Veṇu) or sugar-cane (Ikṣu), or as sprouting up from beneath

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the surface of the ground (Udbhida), or growing on a heap of decomposed cow dung (Karīṣa). Of these, those which grow on stacks of (decomposed) straw (Palála) are sweet in taste and digestion and tend to produce a state of dryness in the organism. They subdue the three deranged humours of the body. Those which vegetate on the stems of sugar-canes (Ikṣuja) have a sweet pungent taste. They leave an astringent after-taste in the mouth and are cooling in their potency. Musrooms growing on decomposed cow-dung (Karīṣa) should be regarded as possessed of properties similar to those of the preceding class. They aggravate the Váyu, are heat-making in their potency, and have an astringent taste. Those which vegetate on the stems of bamboos (Veṇuja) have an astringent taste and tend to enrage or aggravate the bodily Váyu. Mushrooms which grow on the ground (Bhūmija) are heavy of digestion and do not inordinately generate the Váyu, their tastes varying according to the soil they grow on. **291**

पिण्याकतिलकल्कस्थूणिकाशुष्कशाकानि सर्वदोषप्रकोपणानि।।२९२।।

Piṇyāka Group : The Piṇyāka (levigated powder or cake of linseed or mustard pressed in an oil-mill), the Tilakalka (the levigated powder of sesamum from which the oil has been similarly pressed out), and the Sthūṇika-śuṣka-Śáka (leaves and stems of plants pasted and made into pills or balls) tend to enrage all the bodily humours. **292**

विष्टम्भिनः स्मृताः सर्वे वटका वातकोपनाः।
सिण्डाकी वातला सार्द्रा रुचिष्यानलदीपनी।।२९३।।
विड्भेदि गुरु रुक्षञ्च प्रायो विष्टम्भि दुर्जरम्।
सकषायञ्च सर्वं हि स्वादु शाकमुदाहृतम्।।२९४।।

Metrical Texts : Sthūṇikā balls are long retained in the stomach in an undigested state, thus giving rise to a distension of that organ, and tend to enrage or aggravate the bodily Váyu. **Moist Sinḍákis** are the (leaves and stems of the Mūlaka, etc. slightly boiled and pasted with pungent and aromatic spices and then made into balls.) There are two kinds of **Sinḍákis** the dry and the moist. They generate the Váyu and are appetising, and tend to impart a greater relish to food. All sweet or palatable potherbs are purgative and heavy of digestion, produce a state of dryness in the organism, are generally indigestible and long retained in the stomach in an undigested state,

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causing it to distend. They are marked with a shade of the astringent in their taste. 293-294

पुष्पं पत्रं फलं नालं कन्दाश्च गुरवः क्रमात्।।२९५।।
कर्कशं परिजीर्णञ्च कृमिजुष्टमदेशजम्।
वर्जयेत् पत्रशाकं तद् यदकालविरोहि च।।२९६।।

Of flowers, leaves, fruits, stems and bulbs, each succeeding one is heavier (of digestion) than the one immediately preceding it in the order of enumeration. Potherbs and leaves of edible plants which are found to be rough or putrified on worm-eaten, as well as those growing on an improper or incongenial soil, or making their appearance in an unnatural season of the year, should be rejected as unfit for use. This ends the description of the **Puṣpa-śākas**. 295-296

अथ कन्दवर्गः-

कन्दानत ऊर्ध्वं वक्ष्यामः-

विदारीकन्दशतावरीबिसमृणालशृङ्गाटककशेरुकपिण्डालुकमध्वालुक-हस्त्यालुककाष्ठालुकशङ्खालुकरक्तालुकेन्दीवरोत्पलकन्दप्रभृतीनि।।२९७।।

The Bulb Group : Now we shall discourse on the virtues of edible bulbous plants or herbs (Kandas). The bulbs of plants and creepers such as the Vidārī-kanda, Śatávarī, Bisa (bulbs of the lotus plant), Mṛṇála (the upper stem of the lotus plant), Śṛṅgāṭaka, Kaśeruka, Piṇḍáluka, Madhváluka, Hastyáluka, Káṣṭhāluka, Śaṅkháluka, Raktáluka, Indīvara and Utpala kanda, etc. 297

रक्तपित्तहराण्याहुः शीतानि मधुराणि च।
गुरूणि बहुशुक्राणि स्तन्यवृद्धिकराणि च।।२९८।।

Alleviate haemoptysis, are cooling in their potency, sweet in their taste and heavy of digestion. They tend to increase the semen in large quantities and augment the quantity of milk in the breast of a human mother. 298

मधुरो बृंहणो वृष्यः शीतः स्वर्योऽतिमूत्रलः।
विदारीकन्दो बल्यस्तु पित्तवातहरस्तु सः।।२९९।।
वातपित्तहरा वृष्या स्वादुतिक्ता शतावरी।
महती चैव हृद्या च मेधाग्निबलवर्द्धिनी।।३००।।

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ग्रहण्यर्शोविकारघ्नी वृष्या शीता रसायनी।
कफपित्तहरास्तिक्तास्तस्या एवाङ्कुराः स्मृताः।।३०१।।

The bulb known as the **Vidārī-Kanda** has a sweet taste, and acts as a constructive tonic and is spermatopoietic. It is cooling in its potency, beneficial to the voice, and imparts strength to the system. It is extremely diuretic and subdues the Váyu and Pitta. The **Śatávarī** has a sweet and bitter taste and is spermatopoietic. It subdues the Váyu and Pitta, the one belonging to the large-sized species being palatable and appetising and tonic. The latter improves the intellect and proves curative in cases of mesenteric diarrhoea (Grahaṇī) and piles, and is spermatopoietic, rejuvenating, restorative, and cooling in its potency. The Under-sprouts of this creeper (**large-sized Śatávarī**) have a bitter taste and subdue the Pitta and Kapha. **299-301**

अविदाहि बिसं प्रोक्तं रक्तपित्तप्रसादनम्।
विष्टम्भि दुर्जरं रुक्षं विरसं मारुतावहम्।।३०२।।
गुरु विष्टम्भिशीतौ च श्रृङ्गाटककशेरुकौ।
पिण्डालुकं कफकरं गुरु वातप्रकोपणम्।।३०३।।
सुरेन्द्रकन्दः श्लेषमघ्नो विपाके कटुपित्तकृत्।
वेणोः करीरा गुरवः कफमारुतकोपनाः।।३०४।।

The **Bisa**[1] proves curative in cases of haemoptysis, and is long retained in the stomach in an undigested state, though it falls under the category of substances which can be but partially digested. It is tasteless or insipid, generates the Váyu, and is hard to digest, producing a condition of dryness in the organism. The bulbs known as the **Śṛṅgāṭaka** and the **Kaśeruka** are heavy of digestion, are long retained in the stomach in an undigested state and are cooling in their potency. The **Piṇḍáluka** generates the Kapha, is heavy of digestion, and tends to enrage or agitate the bodily Váyu. The **Surendrakanda** is pungent in digestion, generates the Pitta and subdues the Kapha. The sprouts of the **Veṇu** are heavy of digestion, and tend to enrage the Kapha and Váyu. **302-304**

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1. *Bulbs of lotus plants-though certain authorities aver that the inner lining or membranous fibers of a lotus-stem are called Visa, the outer covering being known as the Mṛṇála.*

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स्थूलसूरणमाणकप्रभृतयः कन्दा ईषत्कषायाः कटुका रुक्षा विष्टम्भिनो गुरवः कफवातलाः पित्तहराश्च।।३०५।।

The bulbs (**Kanda**) known as **Sthūla-Kanda, Sūraṇa-Kanda,** and Máṇaka, etc. have a slightly astringent and pungent taste, and tend to produce a state of dryness in the organism. They are heavy of digestion increase Kapha & Vāta and subdue the Pitta, and are long retained in the stomach in an undigested condition. **305**

माणकं स्वादु शीतञ्च गुरु चापि प्रकीर्त्तितम्।
स्थूलकन्दस्तु नात्युष्णः सूरणो गुदकीलहा।।३०६।।

Metrical Texts : The species known as the **Máṇaka** is sweet, and cooling in its potency and heavy of digestion, while the one called the **Sthūla Kanda** is not inordinately heat-making in its potency. The species **Sūraṇa** is usually found to be curative in cases of piles and rectal polypi and condylomata. **306**

कुमुदोत्पलपद्मानां कन्दा मारुतकोपनाः।
कषायाः पित्तशमना विपाके मधुरा हिमाः।।३०७।।
वाराहकन्दः श्लेष्मघ्नः कटुको रसपाकतः।
मेहकुष्ठक्रिमिहरो बल्यो वृष्यो रसायनः।।३०८।।

The bulbs of such aquatic plants as the **Kumuda, Utpala** and **Padma** have an astringent taste and are sweet in digestion. They are cooling in their potency and tend to enrage the Váyu and pacify or subdue the deranged Pitta. The bulb known as the **Vārahakanda** is pungent in taste and digestion, and is possessed of spermatopoietic, tonic, rejuvenating and restorative properties. It subdues the Kapha and proves efficacious in cases of Meha, skin diseases (Kuṣṭha), and in ailments due to the presence of parasites in the intestines. **307-308**

तालनारिकेलखर्जूरप्रभृतीनां मस्तकमज्जानः।।३०९।।
स्वादुपाकरसानाहू रक्तपित्तहरांस्तथा।
शुक्रलाननिलघ्नांश्च कफवृद्धिकरानपि।।३१०।।
बालं ह्यनार्त्तवं जीर्णं व्याधितं क्रिमिभक्षितम्।
कन्दं विवर्जयेत् सर्वं यो वा सम्यङ्ग न रोहति।।३११।।

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The top-piths of such trees, as the **Tála, Nárikela, Kharjūra** etc., are sweet in taste and digestion. They prove curative in cases of haemoptysis, and are spermatopoietic. They subdue the Váyu and generate the Kapha in the body. Edible bulbs, which are extremely tender or immature, diseased, decomposed or sprouting in an improper season of the year, or are worm-eaten, should be rejected as unfit for use. This finishes the descripton of the bulb group. **309-311**

अथ लवणवर्गः-

सैन्धवसामुद्रविडसौवर्चलरोमकौद्भिदप्रभृतीनि लवणानि यथोत्तरमुष्णानि वातहराणि कफपित्तकराणि यथापूर्वं स्निग्धानि स्वादूनि सृष्टमूत्रपुरीषाणि चेति।।३१२।।

The Salt Group (Lavaṇa Varga) : The different varieties of salt such as the Saindhava (rock salt), the Sámudra (sea salt), the Viḍa, the Sauvarcala, the Romaka and the Audbhida (prepared from vegetable alkali), etc., should be successively deemed as more heat, Váyu, Kapha, and Pitta making, and more demulcent, sweeter and more purgative and diuretic, considered in the inverse order of enumeration. **312**

चक्षुष्यं सैन्धवं हृद्यं रुच्यं लघ्वग्निदीपनम्।
स्निग्धं समधुरं वृष्यं शीतं दोषघ्नमुत्तमम्।।३१३।।
सामुद्रं मधुरं पाके नात्युष्णमविदाहि च।
भेदनं स्निग्धमीषच्च शूलघ्नं नातिपित्तलम्।।३१४।।
सक्षारं दीपनं रुक्षं शूलहृद्रोगनाशनम्।
रोचनं तीक्ष्णमुष्णञ्च विडं वातानुलोमनम्।।३१५।।
लघु सौवर्चलं पाके वीर्योष्णं विशदं कटु।
गुल्मशूलविबन्धघ्नं हृद्यं सुरभि रोचनम्।।३१६।।

Saindhava salt is beneficial to the eyes, palatable, relishing, light, appetising, demulcent, slightly sweet in digestion, spermatopoietic and cooling in its potency. It is one of the most potent auxiliaries in combating the action of the deranged humours of the body. The variety called the **Sámudra** (sea-brine) is sweet in digestion, and not inordinately heat-making in its potency. It is not indigestible, but purgative, slightly demulcent, and does not in-ordinately generate

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the Pitta, and is good, in attack of colic pain (Śūla). The variety known as **Viḍa** salt is a little alkaline (in its taste) and is appetising. It tends to produce a condition of dryness in the organism, and proves beneficial in cases of colic (Śūla) and in diseases affecting the heart. It imparts a relish to food, is sharp and heat-making in its potency, and restores the deranged bodily Váyu to its normal state (restoring or setting aflow the nerve-current by removing any obstruction). **Sauvarcala** salt is light of digestion, heat-making in its potency, and pungent in taste. It is appetising, has an agreeable aroma, removes any viscidness from the internal organism, and proves curative in cases of abdominal glands, colic pain and incarceration of scybala in the bowels. **313-316**

रोमकं तीक्ष्णमत्युष्णं व्यवायि कटुपाकि च।
वातघ्नं लघु विष्यन्दि सूक्ष्मं विड्भेदि मूत्रलम्।।३१७।।
लघु तीक्ष्णोष्णमुत्क्लेदि सूक्ष्मं वातानुलोमनम्।
सतिक्तं कटु सक्षारं विद्याल्लवणमौद्भिदम्।।३१८।।
कफवातक्रिमिहरं लेखनं पित्तकोपनम्।
दीपनं पाचनं भेदि लवणं गुटिकाह्वयम्।।३१९।।
ऊषसूतं बालुकैलं शैलमूलाकरोद्भवम्।
लवणं कटुकं छेदि विहितं कटु चोच्यते।।३२०।।

Romaka salt is sharp and intensely heat-making. Its action permeates the whole system immediately after its use, and is pungent and light of digestion. It subdues the Váyu, tends to increase the secretion of the internal organs, enters into the minutest capillaries of the body, and is purgative and diuretic. **Audbhida** salt is light, sharp, and heat-making in its potency. It acts as a moistener to the internal organs, has a pungent bitter taste, and is charged with a small quantity of alkali. It permeates the minutest capillaries, and tends to restore the deranged Váyu to its normal condition. **Guṭiká** salt destroys the deranged Váyu and Kapha, and is vermifugal, appetising, digestant and purgative. It tends to aggravate the Pitta and acts as an internal liquefacient or antifat. The salt quarried from a salt mine situated at the foot of a hill (Śailmūlaja), or from a sandy (Balukela) or alkaline soil (Ūṣakṣára), has a pungent taste, and helps the disintegration of Kapha, etc. (Chedi). It is also called pungent (Kaṭu) salt. **317-320**

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यवक्षारस्वर्जिकाक्षारोषक्षारपाकिमटङ्कणक्षारप्रभृतयः ।।३२१।।
गुल्मार्शोग्रहणीदोष-शर्कराश्मरिनाशनाः ।
क्षारास्तु पाचनाः सर्वे रक्तपित्तकराः सराः(स्मृताः)।।३२२।।

The group of Alkalis : The different varieties of alkali (Kṣāra) such as the Yavakṣāra (Carbonate of potash), the Svarjikákṣára, the Ūṣakṣāra, the Pákima and the Tańkaṇa cure abdominal glands, piles, mesenteric diarrhoea, and gravel and stone in the bladder. All these varieties of alkali should be regarded as possessed of digestant or stomachic properties. Their abuse is known to have brought about cases of haemoptysis. 321-322

ज्ञेयौ वह्निसमौ क्षारौ स्वर्जिकायावशूकजौ।
शुक्रश्लेष्मविबन्धार्शोगुल्मप्लीहविनाशनौ ।।३२३।।
उष्णोऽनिलघ्नः प्रक्लेदी चोषक्षारो बलापहः।
मेदोघ्नः पाकिमः क्षारो मूत्रबस्तिविशोधनः।।३२४।।
विरुक्षणोऽनिलकरः श्लेष्मघ्नः पित्तदूषणः।
अग्निदीप्तिकरस्तीक्ष्णष्टङ्कणः क्षार उच्यते।।३२५।।

Of these, the varieties known as the **Yavakṣára** and **Svarjikákṣára** are inflammatory as fire, and they tend to reduce Kapha, remove Vibandha (suppression of stool etc.), piles, and abdominal glands and prove curative in cases of enlarged spleen. They are anti-spermatopoietic. The alkali known as **Uṣākṣára** is heat-making in its potency, and subdues the deranged Váyu. It tends to increase the slimy (mucous) secretions in the organs and is detrimental to the strength of the body. The variety called **Pákima** tends to reduce obesity, causes a free and increased discharge of urine, thus fully relieving the bladder of all its contents (lit : bladder-cleanser). The alkali known as the **Tańkaṇakṣára** (borax) tends to produce a condition of dryness in the organism, generates the Váyu, subdues the Kapha, and is appetising in its property. It is moreover known to bring about a derangement of the Pitta, and is sharp in its potency. 323-325

सुवर्णं स्वादु हृद्यञ्च बृंहणीयं रसायनम्।
दोषत्रयघ्नं शीतञ्च चक्षुष्यं विषसूदनम्।।३२६।।

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रूप्यमम्लं सरं शीतं सस्नेहं पित्तवातनुत्।
ताम्रं कषायं मधुरं लेखनं शीतलं सरम्।।३२७।।
कांस्यं तिक्तं लेखनञ्च चक्षुष्यं कफवातजित्।
वातकृच्छीतलं लोहं तृष्णापित्तकफप्रणुत्।।३२८।।
कटुक्रिमिघ्ने लवणे त्रपुसीसे विलेखने।
मुक्ताविद्रुमवज्रेन्द्र-वैदूर्यस्फटिकादयः ।।३२९।।
चक्षुष्या मणयः शीता लेखना विषसूदनाः।
पवित्रा धारणीयाश्च पापालक्ष्मीमलापहाः।।३३०।।
इति लवणादिवर्गः।

The Metal group : Gold (Suvarṇa) has a sweet and agreeable taste, acts as a tonic or restorative elixir, imparts rotundity to the body, and subdues the action of all the three deranged humours of the body. It is cooling and antitoxic in its potency and invigorates the eyesight. **Silver** (rūpya) has an acid taste, is laxative and cooling (in its potency), presents a glossy or oily aspect, and destroys the Pitta and Váyu. **Copper** (tamra) has a sweet and astringent taste, and acts as a liquefacient and corrosive agent. It is laxative and cooling in its potency. **Indian bell-metal** (Káṁsya) has bitter taste, and acts as a liquefacient agent. It subdues the Kapha and Váyu, and is beneficial to the eyesight. **Iron** (loha) generates Váyu, is cooling in its potency, allays thirst and subdues the deranged Pitta and Kapha. **Zinc** and **lead** (sīsa) are vermifugal, as well as liquefacient and corrosive. They have a saline taste. Pearls (muktā), corals (vidruma), diamonds (vajrendra), sapphires, Vaidūrya (lapis lazuli), crystals, etc. are beneficial to the sight, and cooling in their potency. They are antitoxic and act as liquefacient or corrosive agents. They are possessed of sacred prophylactic virtues, and bring good luck to men who wear them, and cleanse their wearers from all impurities. Thus the description of the salt group is ended. **326-330**

धान्येषु मांसेषु फलेषु चैव शाकेषु चानुक्तमिहाप्रमेयात्।
आस्वादतो भूतगुणैश्च मत्वा तदादिशेद्द्रव्यमनल्पबुद्धिः।।३३१।।

षष्टिका यवगोधूमा लोहिता ये च शालयः।
मुद्गाढकीमसूराश्च धान्येषु प्रवराः स्मृताः।।३३२।।

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लावतित्तिरिसारङ्ग-कुरङ्गैणकपिञ्जलाः ।
मयूरवर्मिकूर्माश्च श्रेष्ठा मांसगणेष्विह।।३३३।।
दाडिमामलकं द्राक्षा खर्जूरं सपरूषकम्।
राजादनं मातुलुङ्गं फलवर्गे प्रशस्यते।।३३४।।
सतीनो वास्तुकश्चुच्चू-चिल्लिमूलकपोतिकाः।
मण्डूकपर्णी जीवन्ती शाकवर्गे प्रशस्यते।।३३५।।
गव्यं क्षीरं घृतं श्रेष्ठं सैन्धवं लवणेषु च।
धात्री दाडिममम्लेषु पिप्पली नागरं कटौ।।३३६।।
तिक्ते पटोलवार्त्ताके मधुरे घृतमुच्यते।
क्षौद्रं, पूगफलं श्रेष्ठं कषाये सपरूषकम्।।३३७।।
शर्करिक्षुविकारेषु पाने मध्वासवौ तथा।
परिसंवत्सरं धान्यं मांसं वयसि मध्यमे।।३३८।।
अपर्युषितमन्नन्तु संस्कृतं मात्रया शुभम्।
फलं पर्यागतं शाकमशुष्कं तरुणं नवम्।।३३९।।

Metrical texts : The intelligent shall determine the properties of cereals, flesh, fruits, potherbs, etc., (other than those described under their respective heads in the present chapter), which should be determined with the help of their respective tastes, as well as from the nature of the predominant material principles which enter into their composition. The Ṣaṣṭikā, barley, wheat, Rakta-Śáli, and the pulses such as the Mudga, the Āḍhakī, and the Masūra should be regarded as the best and by far the most nutritious of the cereals which fall under the respective heads of the Paddy Group (Dhányavarga). The flesh of the Láva, Tittiri, Sáraṅga, Kuraṅga, Eṇa, Kapiñjala, Mayūra (peacock), Varmi and Kūrma (tortoise) should be regarded as the best of those of all other animals respectively belonging to their own species. Of fruits, those called Dadima, Amalaka, Drákṣa, Kharjūra, Parūṣaka, Rájádana and Mátuluṅga should be considered as the most commendable and efficacious. Of potherbs those known as the Satina, Vástuka, Cuccuka, Cilli, Mūlaka-Potika, Maṇḍūkaparṇī and Jīvantī should be regarded as possessed of the most commendable properties. Cow s milk is the best of milks, and similarly, clarified butter made from the milk of a cow should be considered as pre-eminently the best and the most efficacious of clarified butters.

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Saindhava salt is the best of all other salts. Dhátrī and Dáḍima fruit are the best of all the acid kinds; Pippalī and Nágara of all pungent, and Paṭola and Vártāka of all bitter vegetable substances. Honey and clarified butter occupy the highest place in the list of all sweet articles. Pūgaphala and Parūṣaka are the best of all astringent fruit. Sugar is pre-eminently the best of all the modifications of the sugar-cane juice, while Mārdvika and Ásava (grape-juice) are the best of all cordials. Similarly, the corn (lit : paddy) of a year s standing or matured for a year after being harvested, is the most efficacious. The flesh of a young animal, as well as well-cooked rice prepared, that day, fully ripe fruit, and fresh and tender potherbs should be deemed as the best of their respective kinds. **331-339**

अथ कृतान्नवर्गः-

अतः परं प्रवक्ष्यामि कृतान्नगुणविस्तरम्।।३४०।।
लाजमण्डो विशुद्धानां पथ्यः पाचनदीपनः।
वातानुलोमनो हृद्यः पिप्पलीनागरायुतः।।३४१।।
स्वेदाग्निजननी लघ्वी दीपनी बस्तिशोधनी।
क्षुत्तृट्श्रमग्लानिहरी पेया वातानुलोमनी।।३४२।।
विलेपी तर्पणी हृद्या ग्राहिणी बलवर्द्धिनी।
पथ्या स्वादुरसा लघ्वी दीपनी क्षुत्तृषापहा।।३४३।।
हृद्या सन्तर्पणी वृष्या बृंहणी बलवर्द्धिनी।
शाकमांसफलैर्युक्ता विलेप्यम्ला च दुर्जरा।।३४४।।

The Kṛtānna Varga : Now we shall fully deal with the properties of cooked and prepared food (Kṛtānnas). A gruel (Maṇḍa) of fried paddy seasoned with powdered Pippalī and Nágara proves a wholesome diet to a patient after the exhibition of purgatives and emetics, inasmuch as it is digestant, appetising and agreeable, and tends to restore the bodily Váyu to its normal condition. **Peyá** is diaphoretic, appetising, light of digestion, diuretic (lit : bladder-cleanser). It allays thirst and hunger, and tends to remove the sense of fatigue and exhaustion. It serves to rekindle an impaired appetite and restore (lit : soothes down) the deranged Váyu to its normal condition. **Vilepī** acts as an emulcent food and soothes the entire organism. It is tonic, and imparts strength and rotundity to the frame. It is light,

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astringent, appetising, agreeable, quenches thirst and satisfies hunger. The Vilepī, when cooked with meat, potherbs and fruit, is hard to digest. It is otherwise agreeable, soothing, spermatopoietic, tissue-building, and tonic. 340-344

सिक्थैर्विरहितो मण्डः पेया सिक्थसमन्विता।
विलेपी बहुसिक्था स्याद् यवागूर्विरलद्रवा।।३४५।।
विष्टम्भी पायसो बल्यो मेदःकफकरो गुरुः।
कफपित्तकरी बल्या कृशराऽनिलनाशिनी।।३४६।।

Maṇḍa is prepared by carefully excluding all the residuary shreds of its component substances, while Peyá is cooked without any such exclusion. A gruel, which abounds with such seedy shreds, is called Vilepī, while the variety, which is slightly fluid and extremely seedy in its consistency, is named Yavágū. The preparation known as the Páyasa (a sort of porridge cooked by boiling rice with milk and sugar) is long retained in the stomach in an undigested state and is heavy of digestion, though it tends to impart strength to the body, and generates fat and Kapha in the organism. The dish called Kṛśarā (a gruel cooked by boiling rice with flesh and sesamum) generates the Kapha and Pitta, imparts strength to the body, and subdues the Váyu. 345-346

धौतस्तु विमलः शुद्धो मनोज्ञः सुरभिः समः।
स्विन्नः सुप्रस्रुतस्तूष्णो विशदस्त्वोदनो लघुः।।३४७।।
अधौतोऽप्रस्रुतोऽस्विन्नः शीतश्चाप्योदनो गुरुः।
लघुः सुगन्धिः कफहा विज्ञेयो भृष्टतण्डुलः।।३४८।।
स्नेहैर्मांसैः फलैः कन्दैर्वैदलाम्लैश्च संयुताः।
गुरवो बृंहणा बल्या ये च क्षीरोपसाधिताः।।३४९।।

A meal consisting of white coloured, well thrashed, sweet smelling rice, which has been washed with care and properly boiled, and well strained afterwards, is digested with ease and in the shortest space of time, in the event of it being eaten hot or warm. On the contrary, a meal consisting of uncleansed and unwashed rice improperly boiled and taken cold without having been properly strained takes a longer time to be digested. Fried rice is light and aromatic, and generates the Kapha. Rice boiled and cooked with clarified butter or

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any such fatty substance, as well as with meat, acid fruits, or with any kind of pulse, forms a rich and heavy food which helps to build up new tissues, and imparts strength and rotundity to the body. Rice boiled and cooked with milk (in a manner other than that of preparing the Páyasa) acquires properties similar to those of the preceding one. 347-349

सुस्विन्नो निस्तुषो भृष्ट ईषत् सूपो लघुर्हितः।।३५०।।
स्विन्नं निष्पीडितं शाकं हितं स्यात् स्नेहसंस्कृतम्।
अस्विन्नं स्नेहरहितमपीडितमतोऽन्यथा।।३५१।।

A soup made of any sort of fried pulse (such as the Mudga, etc.) without its husks is light and wholesome. Similarly, potherbs (Śákas) well boiled and well squeezed and subsquently cooked with oil or any other lardaceous substance are wholesome, while those which are cooked in a different manner should be considered as possessed of contrary virtues. 350-351

मांसं स्वभावतो वृष्यं स्नेहनं बलवर्द्धनम्।
स्नेहगोरसधान्याम्ल-फलाम्लकटुकैः सह।
सिद्धं मांसं हितं बल्यं रोचनं बृंहणं गुरु।।३५२।।

Meat is naturally spermatopoietic and imparts gloss and strength to the system. Moreover, that which has been cooked and prepared with clarified butter, curd, sour gruel (Kánjika), acid fruits (as the pomegranate etc.) pungent and some aromatic condiment, (as black pepper, etc.) should be considered as a very wholesome diet, though heavy of digestion. It is possessed of relishing, strength-giving and tissue-building properties. 352

तदेव गोरसादानं सुरभिद्रव्यसंस्कृतम्।
विद्यात् पित्तकफोद्रेकि बलमांसाग्निवर्द्धनम्।।३५३।।
परिशुष्कं स्थिरं स्निग्धं हर्षणं प्रीणनं गुरु।
रोचनं बलमेधाग्नि-मांसौजःशुक्रवर्द्धनम्।।३५४।।

The condensed soup or extract of the afore said meat, thickened with milk curd and clarified butter, and seasoned and cooked with such aromatic condiments (as black pepper, asafoetida, etc.), tends to aggravate the Pitta and Kapha, and acts as an appetising, constructive

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tonic. The meat, which has been several times fried with clarified butter and then boiled in warm water and afterwards prepared dry with such condiments as Jīraka, etc. (so as to have all the butter and seasonings fully absorbed in its body-Pariśuṣka-Máṅsa) should be considered as a tooth-some, exhilarating, emulcent food, though heavy of digestion. It imparts firmness to the limbs and increases a relish for food, improves the appetite and intellect, builds up fresh tissues, gives rotundity to the frame, and produces an increased quantity of semen and (ojas) albumen in the organism. 353-354

तदेवोल्लुप्तपिष्टत्वादुल्लुप्तमिति पाचकाः।
परिशुष्कगुणैर्युक्तं वह्नौ पक्वमतो लघु।।३५५।।
तदेव शूलिकाप्रोतमङ्गारे परिपाचितम्।
ज्ञेयं गुरुतरं किञ्चित् प्रदिग्धं गुरुपाकतः।।३५६।।

The meat cooked and prepared in the foregoing manner, when minced and made into cakes, is called Ullupta-Máṅsa, which resembles the above-said Pariśuṣka-Mánsa in its properties, though it is lighter than the latter owing to the fact of its having been cooked over a charcoal fire. The same meat, cooked on an iron rod over a charcoal fire, becomes a little heavier as far as digestion is concerned, inasmuch as it is roasted with clarified butter, etc. 355-356

उल्लुप्तं भर्जितं पिष्टं प्रतप्तं कन्दुपाचितम्।
परिशुष्कं प्रदिग्धञ्च शूल्यं यच्चान्यदीदृशम्।।३५७।।
मांसं यत् तैलसिद्धन्तु वीर्योष्णं पित्तकृद्गुरु।
लघ्वग्निदीपनं हृद्यं रुच्यं दृष्टिप्रसादनम्।
अनुष्णवीर्यं पित्तघ्नं मनोज्ञं घृतसाधितम्।।३५८।।

The varieties of cooked meat such as, the Ullupta (minced meat), the Bharjita (fried), the Piṣṭa (made into balls or cakes), the Pratapta (roasted with clarified butter over a charcoal fire), the Kandupácita (dipped in mustard oil and powdered aromatic condiments and roasted and done to a honey colour over a charcoal fire), the Pariśuṣka and the Pradigdha go by the general name of Śulya (cabob). Of the varieties of Śulyá, those which are boiled with oil should be considered as heat-making in their potency, heavy of digestion and as generating the Pitta, while those, which have been fried with clarified butter, should

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be regarded as light, appetising, agreeable, relishing, beneficial to the eyes, and cooling in their potency. They also subdue the Pitta and are pleasant to the taste.[1] **361-362**

प्रीणनः प्राणजननः श्वासकासक्षयापहः।
वातपित्तश्रमहरो हृद्यो मांसरसः स्मृतः।।३५९।।
स्मृत्योजःस्वरहीनानां ज्वरक्षीणक्षतोरसाम्।
भग्नविश्लिष्टसन्धीनां कृशानामल्परेतसाम्।।३६०।।
आप्यायनः संहननः शुक्रदो बलवर्द्धनः।
स दाडिमयुतो वृष्यः संस्कृतो दोषनाशनः।।३६१।।

A thin **meat soup** is a pleasant tonic and proves beneficial in cases of dyspnoea, cough, and consumption. It subdues the Pitta and Vāta, destroys the tiredness, and has an agreeable taste. It is wholesome to persons of weak memory and reduced semen, as well as to those suffering from cachexia peculiar to chronic fever, from general emaciation of the body, from ulcerative endocarditis (Urakṣata), or from diseases affecting the voice or the albumen (ojas). It is known to bring about an adhesion and reduction of fractured and dislocated bones, and increases the quantity of semen and ojas (albumen) in subjects found wanting in those two important principles of life. **Meat-soup**, prepared with the juice of the Dáḍima, etc., and seasoned with pungent condiments, increases the quantity of semen and tends to subdue the action of all the three deranged humours of the body. **359-361**

प्रीणनः सर्वधातूनां विशेषान्मुखशोषिणाम्।
क्षुत्तृष्णापहरः श्रेष्ठः सौरावः स्वादुशीतलः।।३६२।।
यन्मांसमुद्धृतरसं न तत् पुष्टिबलावहम्।
विष्टम्भि दुर्जरं रुक्षं विरसं मारुतावहम्।।३६३।।

1. ***Additional text :*** *In the dish known as the* ***Pratapta,*** *the meat is first fried with clarified butter, then pasted and flavoured with the addition of curd, pomegranate-juice etc. and is again cooked with clarified butter, Ajaji, and Sámudra salt over a charcoal fire, each of the preceding substances being added to it in succession during cooking over a gridiron. Meat luted with sesamum paste and cooked with the addition of flavouring condiments to a honey colour is called* ***Kandūpakka,*** *while the one soaked in asafoetida and water and cooked over a gridiron over a smokeless fire by sprinkling water over it with the addition of pomegranate juice, etc, is called* ***Śūlya.***

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दीप्ताग्नीनां सदा पथ्यः खानिष्कस्तु परं गुरुः।।३६४।।

The Saurāva (clear portion of māṅsa rasa situated on the top of the pame is nourishing to the all elemental time of the body specially to the persons suffering from emaciation of mouth, it allays hunger and thirst, it is sweet in taste and cool in potency.

The use of meat from which the essence has been previously extracted fails to contribute to the growth and strength of the organism, and is long retained in an undigested state in the stomach and impairs digestion. It is insipid, generates the Váyu in the organism, and tends to produce a state of parchedness in the body. The dish known as the Khāṅiṣka Māṅsa (akind of dried meat) is very hard to digest (heavy of digestion) and proves wholesome only to men of strong digestive powers. **362-364**

मांसं निरस्थि सुस्विन्नं पुनर्दूषदि चूर्णितम्।
पिप्पलीशुण्ठिमरिच-गुडसर्पिःसमन्वितम् ।
एकत्र पाचयेत् सम्यग् वेसवार इति स्मृतः।।३६५।।
वेसवारो गुरुः स्निग्धो बल्यो वातरुजापहः।।३६६।।

The cooked meat called the Vesavára (boneless boiled meat subsequently pasted and cooked with treacle, clarified butter, black pepper, Pippalī, and Śuṇṭhi, etc.) is heavy of digestion, demulcent, strength-giving, and alleviates diseases due to the action of the provoked Váyu. **365-366**

कफघ्नो दीपनो हृद्यः शुद्धानां व्रणिनामपि।
ज्ञेयः पथ्यतमश्चापि मुद्गयूषः कृताकृतः।।३६७।।
स तु दाडिममृद्वीका-युक्तः स्याद्रागषाडवः।
रुचिष्यो लघुपाकश्च दोषाणामविरोधकृत्।।३६८।।

Mudga soup subdues the Kapha, and is appetising and agreeable. It forms the most wholesome diet to persons whose systems have been cleansed with the aid of purgative and emetic remedies, as well as to those suffering from ulcers. The soup known as the Rága-Ṣāḍava (which is another name for Mudga soup prepared with grapes and expressed pomegranate-juice) is light, and imparts a relish to food. It is not hostile to the deranged humours of the bodybut (slightly subdues their action). **367-368**

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मसूरमुद्गगोधूम-कुलत्थलवणैः कृतः।
कफपित्ताविरोधी स्याद् वातव्याधौ च शस्यते।।३६९।।
मृद्वीकादाडिमैर्युक्तः स एवोक्तोऽनिलार्दिते।
रोचनो दीपनो हृद्यो लघुपाक्युपदिश्यते।।३७०।।

The soup of the Masura, or of the Mudga, or of the Godhuma or of the Kulattha pulse, prepared with salt is inhostile to the Pitta and Kapha, and is specially recommended in nervous diseases (Vatá-Vyádhi). The soup of the Masūra etc., cooked and prepared with raisins and pomegranate-juice is beneficial to patients suffering from Váta-Vyādhi. It is relishing, appetising, agreeable, and light (of digestion). 369-370

पटोलनिम्बयूषौ तु कफमेदोविशोषिणौ।
पित्तघ्नौ दीपनौ हृद्यौ कृमिकुष्ठज्वरापहौ।।३७१।।
कासश्वासप्रतिश्याय-प्रसेकारोचकज्वरान् ।
हन्ति मूलकयूषस्तु कफमेदोगलामयान्।।३७२।।

Soups of Mudga, etc., prepared with Paṭola or Nimba tend to reduce the quantity of fat and Kapha in the organism, subdue the Pitta, are appetising and agreeable, and prove curative in cases of Kuṣṭha (cutaneous affections) and diseases of parasitic origin. Mudga soup prepared with Mūlaka removes dyspnoea, cough, catarrh, water-brash, fever and non relish for food. It tends to reduce fat and Kapha in the organism, and proves curative in diseases affecting the throat. 371-372

कुलत्थयूषोऽनिलहा श्वासपीनसनाशनः।
तूणीप्रतूणीकासार्शो-गुल्मोदावर्त्तनाशनः ।।३७३।।
दाडिमामलकैर्यूषो हृद्यः संशमनो लघुः।।३७४।।
प्राणाग्निजननो मूर्च्छा-मेदोघ्नः पित्तवातजित्।
मुद्गामलकयूषस्तु ग्राही पित्तकफे हितः।।३७५।।
यवकोलकुलत्थानां यूषः कण्ठ्योऽनिलापहः।
सर्वधान्यकृतस्तद्वद्बृंहणः प्राणवर्द्धनः।।३७६।।
खलकाम्बलिकौ हृद्यौ तथा वातकफे हितौ।।३७७।।

The soup of the Kulattha pulse cures diseases due to the action

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of the deranged Váyu, as well as asthma, catarrh, and Tūni, Pratitūni, cough, piles, abdominal glands (Gulma) and Udāvarta. Prepared with the expressed juice of the Dáḍima or Ámalaka it acquires an agreeable taste, pacifies the deranged humours, and is light, appetising and strength-giving in its virtues. It proves curative in epilepsy and obesity, and subdues the deranged Váyu and Pitta. Mudga soup cooked with Ámalakas acquires an astringent property, and proves beneficial in derangements of the Kapha and Pitta. The soups of the Yava, Kola and Kulattha pulses destroy the Váyu and are beneficial to the larynx. Similarly, soups of all the pulses, which go by the name of Śami-Dhányas, increases the strength and rotundity of the body. Khala and Kámbalika soups are respectively agreeable and subdue the Váyu and Pitta. 373-377

बल्यः कफानिलौ हन्ति दाडिमाम्लोऽग्निदीपनः ।।३७८।।
दध्यम्लः कफकृद्बल्यः स्निग्धो वातहरो गुरुः।
तक्राम्लः पित्तकृत् प्रोक्तो विषरक्तप्रदूषणः ।।३७९।।

All soups cooked and prepared with the expressed juice of pomegranate should be known as strength-giving and digestive stimulant. They subdue the Váyu and Kapha. Soups, made and flavoured acid by the mixture of curd, produce the Kapha, strength giving, demulucent, heavy to digestion and subdue Vāta. Soups made and flavoured acid by the mixture of whey produce Pitta and aggravates the effect of imbibed poison circulating in the system. 378-379

खडाः खडयवाग्वश्च षाडवाः पानकानि च।
एवमादीनि चान्यानि क्रियन्ते वैद्यवाक्यतः।।३८०।।
अस्नेहलवणं सर्वमकृतं कटुकैर्विना।
विज्ञेयं लवणस्नेह-कटुकैः संयुतं कृतम्।।३८१।।

The soups and gruels respectively known as the Khaḍayūṣa,[1] the Khaḍa-Yavágū,[2] the Ṣāḍava[3] and the Pánaka (drinks) should be prepared with the advice, and according to the instructions of a

1. *Mudga soup prepared with whey, horse-apple, Amrul (oxalis corniculata), cumin seeds, black pepper and the roots of Citrak (Plumbago Zeylanica).*
2. *Gruel prepared in the manner of Khaḍa-Yūṣa.*
3. *Mudga soup in the composition of which things of sweet, saline, astringent, acid and pungent tastes largely enter.*

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physician. The soup, which is cooked or prepared without the admixture of any salt, condiments (black pepper, pungent spices) or any oily or lardaceous substance, is called the Akṛta-Yūṣa (unseasoned soup), whereas the one which is cooked and seasoned with the foregoing spices and substances oil, clarified butter, etc.), is called a seasoned soup (Kṛtá-Yūṣa). 380-381

अथ गोरसधान्याम्ल-फलाम्लैरन्वितञ्च यत्।
यथोत्तरं लघु हितं संस्कृतासंस्कृतं रसम्।।३८२।।

Of the soups and extracts of meat respectively cooked and prepared with the modifications of cow-milk (curd, whey, etc.), Kañjika and acid fruits (pomegranate, etc.) each succeeding variety should be deemed lighter and more wholesome than the one immediately preceding it in the order of enumeration. 382

दधिमस्त्वम्लसिद्धस्तु यूषः कम्बलिकः स्मृतः।
तिलपिण्याकविकृतिः शुष्कशाकं विरूढकम्।।३८३।।
सिण्डाकी च गुरूणि स्युः कफपित्तकराणि च।
तद्वच्च वटकान्याहुर्विदाहीनि गुरूणि च।।३८४।।

The soup cooked with the cream of the curd and the expressed juice of the Dáḍima is called Kámbalika soup. Articles of food prepared with sesamum and its levigated cake, or those in the composition of which dried pot herbs, rice thrashed out of sprouting paddy or Siṇḍáki (a species of potherbs described before) enter, should be considered as heavy of digestion. They increase the Pitta and Kapha. The Vaṭakas resemble the Siṇḍákis in their properties, but are heavy of digestion and admit of being incompletely digested, giving rise to a kind of acid re-action. 383-384

लघवो बृंहणा वृष्या हृद्या रोचनदीपनाः।
तृष्णामूर्च्छाभ्रमच्छर्दि-श्रमघ्ना रागषाडवाः।।३८५।।
रसाला बृंहणी बल्या स्निग्धा वृष्या च रोचनी।।
स्नेहनं गुडसंयुक्तं हृद्यं दध्यनिलापहम्।।३८६।।

The varieties of soups known as the Rága[1] and Ṣáḍava are light,

1. *Is made of sugar, Saindhava salt, tamarind, Sarjikṣára, Parūṣaka and the expressed juice of Jambuline fruits; while the Ṣáḍava soup is prepared with salt and acid and sweet fruits.*

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tissue-building, spermatopoietic, agreeable, relishing, and appetising in their properties. They alleviate thirst, epileptic fits, vertigo and vomiting, and remove the sense of fatigue or exhaustion. The variety of food known as the Rasálá[1] is constructive, tonic, demulcent, spermatopoietic and relishing. Curd sweetend with treacle is agreeable. It subdues the Váyu in the system, and tends to increase the oily principle in the organism. 385-386

सक्तवः सर्पिषाभ्यक्ताः शीतवारिपरिप्लुताः।
नातिद्रवा नातिसान्द्रा मन्थ इत्युपदिश्यते।।३८७।।
मन्थः सद्योबलकरः पिपासाश्रमनाशनः।
साम्लस्नेहगुडो मूत्र-कृच्छ्रोदावर्त्तनाशनः।।३८८।।
शर्करेक्षुरसद्राक्षा-युक्तः पित्तविकारनुत्।
द्राक्षामधूकसंयुक्तः कफरोगनिबर्हणः।
वर्गत्रयेणोपहितो मलदोषानुलोमनः।।३८९।।

Powdered barley soaked in clarified butter and made into a dough with water, which is neither too thick nor too thin in its consistency, is called Mantha, which acts as a tonic immediately on it being partaken of. It allays thirst and removs the sense of fatigue and exhaustion. The Mantha, treated with treacle and clarified butter, proves curative in cases of difficult urination and obstinate Udávarta. A Mantha prepared with sugar, raisins (Drákṣá) and the expressed juice of sugar-cane, removes diseases due to the derangement of the Pitta. Mantha, containing raisins and Madhuka fruit, successfully combats diseases brought about through the action of the deranged Kapha. A Mantha saturated with the three aforesaid substances (acid and lardaceous, sugar and raisins) tends to restore the stool to its normal condition. 387-389

गौडमम्लमनम्लं वा पानकं गुरु मूत्रलम्।।३९०।।
तदेव खण्डमृद्वीका-शर्करासहितं पुनः।
साम्लं सुतीक्ष्णं सहिमं पानकं स्यान्निरत्ययम्।।३९१।।
मार्द्वीकन्तु श्रमहरं मूर्च्छादाहतृषापहम्।
परूषकाणां कोलानां हृद्यं विष्टम्भि पानकम्।।३९२।।

1. *A sweet aromatic preparation consisting of acid buffalo-curd, refined sugar, milk, powdered cardamom, camphor and black pepper.*

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द्रव्यसंयोगसंस्कारं ज्ञात्वा मात्राश्च सर्वतः।
पानकानां यथायोगं गुरुलाघवमादिशेत्।।३९३।।
इति कतान्नवर्गः।

The Pánakas : Well diluted treacle (Pánaka), no matter whether it has been rendered acid or not with the admixture of Amla (lemon juice), is diuretic and heavy in respect of digestion. Water saturated with treacle, Khāṇḍa (unrefined sugar), sugar or grapes, and made acid with the admixture of any acid substance, and scented with camphor, should be deemed the best of refreshing beverages. Water saturated with the (expressed juice of) grapes removes the sense of fatigue, allays thirst, and alleviates epileptic fits, and burning sensation of the body. Water potion flavoured with the (expressed juice of) Kola or Parūṣaka is agreeable and long retained in the stomach in an undigested state. The lightness or heaviness of a potion (Pánaka) should be determined according to the quantities, properties and preparations of the articles and substances that enter into its composition. Here ends the description of the specific properties of varieties of prepared food, etc. (Kṛtánna). 390-393

अथ भक्ष्यवर्गः-

वक्ष्याम्यतः परं भक्ष्यान् रसवीर्यविपाकतः।।३९४।।

Now we shall describe the virtues of the articles of confectionary according to their tastes, potencies, and digestive reactions. 394

भक्ष्याः क्षीरकृता बल्या वृष्या हृद्याः सुगन्धिनः।
अदाहिनः पुष्टिकरा दीपनाः पित्तनाशनाः।।३९५।।
तेषां प्राणकरा हृद्या घृतपूराः कफावहाः।
वातपित्तहरा वृष्या गुरवो रक्तमांसलाः।।३९६।।

Confectionary : Such as is made with the modifications of milk, is called the **Kṣīra Bhakṣyas** (flour dissolved and stirred in milk with sugar, etc.) It is tonic, spermatopoietic, agreeable, appetising and aromatic, and tends to impart rotundity to the frame. It subdues the Pitta and does not belong to the group of inconpletely digestibles. Of these, the variety known as the **Ghṛtapūras** articles of food (prepared by putting clarified butter in doughs of corn-flour) is strength-giving and agreeable. It subdues the Váyu and Pitta, is spermatopoietic, and

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heavy of digestion, and tends to create new flesh and blood. **395-396**

बृंहणा गौडिका भक्ष्या गुरवोऽनिलनाशनाः।
अदाहिनः पित्तहराः शुक्रलाः कफवर्द्धनाः।।३९७।।

The articles of food known as the **Gauḍikás** (prepared by putting treacle into doughs of corn-flour) are flesh-making, spermatopoietic, and heavy in respect of digestion. They subdue the Váyu and Pitta and generate the Kapha and do not give rise to any reactionary acidity after digestion. **397**

मधुमस्तकसंयावाः पूपा ह्येते विशेषतः।
गुरवो बृंहणाश्चैव मोदकास्तु सुदुर्जराः।।३९८।।
रोचनो दीपनः स्वर्यः पित्तघ्नः पवनापहः।
गुरुर्मृष्टतमश्चैव सट्टकः प्राणवर्द्धनः।।३९९।।
हृद्यः सुगन्धिर्मधुरः स्निग्धः कफकरो गुरुः।
वातापहस्तृप्तिकरो बल्यो विष्यन्दनः स्मृतः।।४००।।

The articles of food belonging to the groups of **Madhumastakas**, Saṁyávas, and Pūpas, are heavy in respect of digestion but are flesh building in their properties. **Modakas** are extremely indigestible. **Saṭṭakas** (curd cream saturated with unrefined sugar and powdered Trikaṭus, and then filtered through a piece of clean linen, and seasoned with camphor and pomegranate seeds) impart a relish to the food. They are appetising, beneficial to the voice, heavy in respect of digestion, extremely palatable and strength-giving. They subdue the Váyu and Pitta (Kapha according to others). **Viṣyandana**[1] is agreeable, aromatic, sweet and demulcent. It destroys the Váyu, and generates the Kapha and is heavy, and strength-giving. **398-400**

बृंहणा वातपित्तघ्ना भक्ष्या बल्यास्तु सामिताः।
हृद्याः पथ्यतमास्तेषां लघवः फेनकादयः।।४०१।।
मुद्गादिवेशवाराणां पूर्णा विष्टम्भिनो मताः।
वेशवारैः सपिशितः सम्पूर्णा गुरुबृंहणाः।।४०२।।

Articles of food of confectionary made of powdered wheat

1. *Powdered wheat treated with milk, clarified butter and treacle, and made into a paste neither too thick not too thin in its consistency is called Viṣyandana.*

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(**Sámita**) act as constructive tonics, and subdue the Váyu and Pitta. Of these, the variety known as the **Phenaka** (Khájá of our present-day confectioners) is agreeable, extremely wholesome and light. Cakes stuffed with **Mudga-Veśaváras** are long retained in the stomach in an undigested state, while those containing minced and pasted meat (**Veśaváras**) are heavy and flesh building in their properties. **401-402**

पाललाः श्लेष्मजननाः शष्कुल्यः कफपित्तलाः ।।४०३।।
वीर्योष्णाः पैष्टिका भक्ष्याः कफपित्तप्रकोपणाः ।
विदाहिनो नातिबला गुरवश्च विशेषतः ।।४०४।।

Confectionary known as the **Pálalas** (a preparation of treacle, pasted sesamum and corn flour) generates the Kapha; while the **Śaṣkulis** (Luchis and Kachuris of our modern confectioners) tend to increase the Pitta and Kapha in the organism. Cakes made of powdered rice (**Piṣṭakas**) are heat-making in their potency and tend to enrage or aggravate the Kapha and Pitta. They further give rise to a reactionary acidity after digestion, and are specially heavy in respect of digestion, and are slightly strength-imparting. **403-404**

वैदला लघवो भक्ष्याः कषाया सृष्टमारुताः ।
विष्टम्भिनः पित्तसमाः श्लेष्मघ्ना भिन्नवर्चसः ।।४०५।।
बल्या वृष्यास्तु गुरवो विज्ञेया माषसाधिताः ।।४०६।।

Confectionary made of **Vaidalas** (such as the Mudga pulse etc.) has an astringent taste, is light in respect of digestion, subdues the Váyu and Kapha, is purgative, and tends to restore the Pitta to its normal state, though apt to be long retained in the stomach in an undigested state. Cakes made of **Máṣa** pulse are tonic, spermatopoietic and heavy of digestion. **405-406**

कूर्चिका विकृता भक्ष्या गुरवो नातिपित्तलाः ।।४०७।।
विरूढककृता भक्ष्या गुरवोऽनिलपित्तलाः ।
विदाहोत्क्लेशजनना रुक्षा दृष्टिप्रदूषणाः ।।४०८।।
हृद्याः सुगन्धिनो वृष्या लघवो घृतपाचिताः ।
वातपित्तहरा बल्या वर्णदृष्टिप्रसादनाः ।।
विदाहिनस्तैलकृता गुरवः कटुपाकिनः ।।४०९।।

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Similarly, those that are made of **Kūrcīka** are heavy in respect of digestion and do not inordinately generate the Pitta. Articles of confectionary made of sprouting **Mudgas**, etc., are heavy of digestion, generate the Váyu and Pitta, give rise to a reactionary acidity after digestion, and tend to bring on nausea and waterbrash (Utklehśa), besides producing a parched condition in the organism, and also affecting the eye-sight. Confectionary fried in clarified butter has an agreeable taste and aroma, is light, sprematopoietic, and tonic, subdues the Váyu and Pitta, and tends to improve the complexion and invigorate the eyesight. Similarly, that which is fried in oil is heavy as regards digestion, pungent in its digestive reaction, and heat-making in potency. It destroys the Váyu and the Pitta, tends to affect the sight and produces cutaneous affections. **407-409**

उष्णा मारुतदृष्टिघ्नाः पित्तलास्त्वक्प्रदूषणाः।।४१०।।
फलमांसेक्षुविकृति-तिलमाषोपसंस्कृताः ।
भक्ष्या बल्यास्तु गुरवो बृंहणा हृदयप्रियाः।।४११।।
कपालाङ्गारपक्वास्तु लघवो वातकोपनाः।
सुपक्वास्तनवश्चापि भूयिष्ठं लघवो मताः।।४१२।।
सकिलाटादयो भक्ष्या गुरवः कफवर्द्धनाः।
कुल्माषा वातला रुक्षा गुरवो भिन्नवर्चसः।।४१३।।

Confectionary made of fruit, meat, modifications of sugar-cane juice (treacle, sugar, etc.), sesamum and Máṣa pulse is tonic, heavy of digestion, tissue-building and palatable. It is heat in potency, subdues Vāta and destroys vision, increases Pitta and produces cutaneous disorders. Articles of food fried in broken vessels of baked clay, or cooked over a charcoal fire should be considered as light in respect of digestion and as possessed of the virtue of aggravating the bodily Váyu, while those that are prepared with lumps of curdled milk should be considered as heavy (of digestion) and increasing the Kapha. Kulmáṣas (half boiled Caṇakas or gram) generate the Váyu, produce loose stool, and are heavy of digestion, and tend to produce a condition of parchedness in the organism. **410-413**

उदावर्त्तहरो वाट्यः कासपीनसमेहनुत्।
धानोलुम्बास्तु लघवः कफमेदोविशोषणाः।।४१४।।

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Articles of food made of fried barley (Vátya) prove curative in cases of Udávarta, cough, catarrh and Meha. Dhána (fried barley) and Ulumba (Mudga pulse etc., boiled over a fire) are light of digestion and absorb the excess quantity of fat and Kapha in the body. 414

शक्तवो बृंहणा वृष्यास्तृष्णापित्तकफापहाः।
पीताः सद्योबलकरा भेदिनः पवनापहाः।।४१५।।
गुर्वी पिण्डी खराऽत्यर्थं लघ्वी सैव विपर्ययात्।
शक्तूनामाशु जीर्येत मृदुत्वादवलेहिका।।४१६।।

Barley powder (dissolved in water so as to form a sort of thin, pasty potion) is flesh-building and spermatopoietic. It allays thirst, acts as an instantaneous tonic, subdues the Pitta, Kapha and Váyu, and is possessed of purgative properties. Made into thin pasty balls or lumps they become heavy as regards digestion, while transformed into a thin potion with the addition of a copious quantity of water they are known to acquire a contrary virtue (light). Barley powder used as lambative is easily and speedily digested owing to the softness of its consistency. 415-416

लाजाश्छर्द्यतिसारघ्ना दीपनाः कफनाशनाः।
बल्याः कषायमधुरा लघवस्तृण्मलापहाः।।४१७।।
तृद्छर्द्दिदाहघर्मार्ति-नुदस्तत्सक्तवो मताः।
रक्तपित्तहराश्चैव दाहज्वरविनाशनाः।।४१८।।
पृथुका गुरवः स्निग्धा बृंहणाः कफवर्द्धनाः।
बल्याः सक्षीरभावात् तु वातघ्ना भिन्नवर्चसः।।४१९।।

Fried paddy alleviates vomiting and dystentery, and has an astringent sweet taste. It is appetising, tonic, and light of digestion, allays thirst, destroys the waste products of the body and tends to restore the deranged Kapha to its normal condition. Pulverised fried paddy alleviates thirst, vomiting, and a, burning sensation of the skin, arrests perspiration, and proves curative in cases of haemoptysis and Dáhajvara (a type of bilious fever characterised by unquenchable thirst and hyperpraxia). Pṛthuka (thrashed or pasted paddy) is heavy of digestion, demulcent and flesh-building, and increases the Kapha in the system. Taken with milk it acts as a tonic and is laxative and destroys the Váyu. 417-419

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सन्धानकृत पिष्टमामं तण्डुलं कृमिमेहनुत्।
सुदुर्जरः स्वादुरसो बृंहणस्तण्डुलो नवः।।४२०।।
सन्धानकृन्मेहहरः पुराणस्तण्डुलः स्मृतः।।४२१।।

Immature of newly-harvested pasted rice has a sweet taste, is hard to digest and acts as a tissue-builder. Old or well matured rice brings about the adhesion of fractured bones and proves curative in cases of Meha. 420-421

द्रव्यसंयोगसंस्कार-विकारान् समवेक्ष्य तु।
यथा कारणमासाद्य भोक्तृणां छन्दतोऽपि वा।
अनेकद्रव्ययोनित्वाच्छास्त्रतस्तान् विनिर्द्दिशेत्।।४२२।।
इति भक्ष्यवर्गः।

As a large variety of substances enters the composition (of our daily food), a physician should prescribe a course of diet for his patient after carefully considering the nature of the food stuffs and the properties they acquire through combination and seasoning, as well as the natural longings of a person for a certain kind of food during the preponderance of certain deranged humours of the body according to the advice of the Āyurveda discipline. Thus ends the eatble group. 422

अतः सर्वाण्यनुपानान्युपदेक्ष्यामः ।।४२३।।
अम्लेन केचिद् विहता मनुष्या माधुर्ययोगे प्रणयीभवन्ति।
तथाऽम्लयोगे मधुरेण तृप्तास्तेषां यथेष्टं प्रवदन्ति पथ्यम।।४२४।।

Anupānam of After-Potions : Now we shall discourse on drinks and potions which are found to be beneficial when taken after a certain kind of food (Anupánas).

Certain people oppressed with an acid taste naturally long for sweets, while others in full satiety of sweet articles have a relish for acid things. Hence something acid is good for the eater of sweets, and sweets are good for men who have partaken of an acid food. 423-424

शीतोष्णतोयासवमद्ययूष-फलाम्लधान्याम्लपयोरसानाम् ।
यस्यानुपानन्तु हितं भवेद्यत् तस्मै प्रदेयं त्विह मात्रया तत्।।४२५।।
व्याधिञ्च कालञ्च विभाव्य धीरैर्द्रव्याणि भोज्यानि च तानि तानि।
सर्वानुपानेषु वरं वदन्ति मेध्यं यदम्भः शुचिभाजनस्थम्।।४२६।।

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लोकस्य जन्मप्रभृति प्रशस्तं तोयात्मकाः सर्वरसाश्च दृष्टाः।
सङ्क्षेप एषोऽभिहितोऽनुपानेष्वतःपरं विस्तरतोऽविधास्ये॥४२७॥

Cold water and warm water, Ásava (wine), Madya (spirits), the soup of Mudga pulse etc., the juice of acid fruits, sour paddy gruel, milk and essence of meat are generally used as drinks after a full meal. Of these, that alone which would prove beneficial to a person should be given him in an adequate quantity. The intellingent physician should determine the kind of after-drink (potion) required in each case after taking into consideration the nature of the disease under treatment, the season of the year, and the properties of the solid or liquid substances that enter the composition of the diet. Of all kinds of after-potions, clear heavenly (atmospheric) water, kept in a pure vessel, should be deemed the best, inasmuch as such water contributes in every way to the welfare (is conductive to the bodily growth), of a person throughout his life, and all the six different tastes are inherent in that heavenly fluid. Briefly we have stated the rule to be observed in respect of after-potions, now we shall dilate upon their specific properties. 425-427

उष्णोदकानुपानन्तु स्नेहानामथ शस्यते।
ऋते भल्लातकस्नेहात् स्नेहात् तौवरकात् तथा॥४२८॥
अनुपानं वदन्त्येके तैले यूषाम्लकाञ्जिके।
शीतोदकं माक्षिकस्य पिष्टान्नस्य च सर्वशः॥४२९॥
दधिपायसमद्यार्त्ति-विषजुष्टे तथैव च।
केचित् पिष्टमयस्याहुरनुपानं सुखोदकम्॥४३०॥

Hot water should be taken after any oily or lardaceous substance other than those known as the oils of Bhallátaka the Tauvaraka. Certain authorities hold that the soup of Mudga pulse and sour rice gruel (Káñjika) should be respectively taken (in summer and winter) after having taken a large quantity of oil in the course of a meal. Cold water should be taken after cakes and honey, as well as after curd, Páyasa porridge, and also in cases of poisoning and derangements due to the effects of wine. According to several authorities tepid water should be taken after any kind of cake (preparation of rice paste etc.). 428-430

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पयो मांसरसो वापि शालिमुद्गादिभोजिनाम्।
युद्धाध्वातपसन्ताप-विषमद्यरुजासु च।।४३१।।
माषादेरनुपानन्तु धान्याम्लं दधिमस्तु वा।
मद्यं मद्योचितानान्तु सर्वमांसेषु पूजितम्।।४३२।।
अमद्यपानामुदकं फलाम्लं वा प्रशस्यते।
क्षीरं घर्म्माध्वभाष्यस्त्री-क्लान्तानाममृतोपमम्।।४३३।।
सुरा कृशानां स्थूलानामनुपानं मधूदकम्।
निरामयानां चित्रन्तु भुक्तमध्ये प्रकीर्त्तितम्।।४३४।।
स्निग्धोष्णं मारुते पथ्यं कफे रुक्षोष्णमिष्यते।
अनुपानं हितञ्चापि पित्ते मधुरशीतलम्।।४३५।।
हितं शोणितपित्तिभ्यः क्षीरमिक्षुरसस्तथा।
अर्कशेलुशिरीषाणामासवास्तु विषार्त्तिषु।।४३६।।

Milk or meat essence should be prescribed as an after-potion to persons habituated to meals of Shali-rice or Mudga pulse, or who have become fatigued with the labours of a battle or of a long journey, or who are oppressed with the heat of the sun or of a blazing fire, as well as to those who would be found to be overcome from the effects of poison or wine. Sour rice gruel, or cream of curd should be drunk after having taken Máṣa pulse, etc. Wine (Madya) is the proper after-drink for persons addicted to it, which is also recommended after a meat diet. Cold water or acid fruit juice (such as that of the pomegranate, etc.) forms the best after-drink for those who are not in the habit of taking wine. Milk is ambrosia to persons enfeebled with arduous study, or excessive sexual intercourse, and to every one after an exposure to the sun after a long troubled journey. Wine (Surá) is the after-drink for enfeebled subjects, and water saturated with honey is the potion for corpulent persons. Healthy persons may use a variety of desserts and beverages during and after meals. Things which are demulcent in their virtues and heat-making in their potency should be considered as a wholesome diet in diseases due to the deranged Váyu. Substances, which are heat-making in their potency and tend to produce a condition of parchedness (Rūkṣa) in the organism, should be prescribed as a wholesome diet in diseases brought about through the action of the deranged Kapha. Similarly, those which are sweet

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and cooling in their potency, prove wholesome in Pittajá distempers. Milk and the expressed juice of sugar-cane are beneficial to persons suffering from haemoptysis. The Ásavas (wines) of the Arka, Śelu, and Śirīṣa are beneficial to those suffering from the effects of any poison. 431-436

अतः परन्तु वर्गाणामनुपानं पृथक् पृथक्।
प्रवक्ष्याम्यानुपूर्वेण सर्वेषामेव मे शृणु।।४३७।।

तत्र पूर्वशस्यजातीनां बदराम्लम्। वैदलानां धान्याम्लम्। जङ्गालानां धन्वजानाञ्च पिप्पल्यासवः। विष्किराणां कोलबदरासवः। प्रतुदानां क्षीरवृक्षासवः। गुहाशयानान्तु खर्जूरनारिकेलासवः। प्रसहानामश्वगन्धासवः। पर्णमृगाणां कृष्णगन्धासवः। बिलेशयानां फलसारासवः, एकशफानां त्रिफलासवः। अनेकशफानां खदिरासवः। कूलचराणां शृङ्गाटककशेरुकासवः। कोशवासिनां पादिनाञ्च तदेव। प्लवानामिक्षुरसासवः। नादेयानां मत्स्यानां मृणालासवः। सामुद्राणां मातुलुङ्गासवः। अम्लानां फलानां पद्मोत्पलकन्दासवः। कषायाणां दाडिमवेत्रासवः। मधुराणां त्रिकटुकयुक्तः कन्दासवः। तालफलादीनां धान्याम्लम्। कटुकानां दूर्वानलवेत्रासवः। पिप्पल्यादीनां श्वदंष्ट्रावसुकासवः। कुष्माण्डादीनां दार्वीकरीरासवः। चुच्चुप्रभृतीनां लोध्रासवः। जीवन्त्यादीनां त्रिफलासवः। कुसुम्भशाकस्य स एव। मण्डूकपर्ण्यादीनां महापञ्चमूलासवः। तालमस्तकादीनामम्लफलासवः। सैन्धवादीनां सुरासव आरनालञ्च। तोयं वा सर्वत्रेति।।४३८।।

Now we shall separately describe the after-drinks to be taken after having used the articles of food dealt with under the several groups discussed before. The acid soup of Indian Jujubes (Kola) should be taken after a meal consisting of any of the afore-said cereals such as, the Śūkadhānya, Kudhánya, etc. Sour gruel should be used after a meal of Mudga pulse, or of any similar grain. The Āsava (wine of the Pippalī should be used after a meal of the long thighed venisons, or of the flesh of those of the Dhanvaja family. Kola and Badara wines should be used after having taken the cooked flesh of the fowls of the Viṣkira species. The wine of Kṣira-Vṛkṣa should be used after a meal consisting of the flesh of the Pratuda species. Coconut and date palm

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wines should be used after having eaten the flesh of the cave-dwelling (guhá-śaya) species. Kṛṣṇa Gandha wine should be used after the flesh of the Parṇa-Mṛga (arboreous) family. Aśvagandhá wine should be taken after the flesh of the Prasaha species. Phalasāra wine should be taken after the flesh of any of the hole-dwelling (Bileśaya) animals. Triphalá wine should be taken after the flesh of an animal with unbifurcated hoops (Ekaśapha). Khadira wine should be taken after the flesh of an animal with bifurcated hoofs.

The Ásava (wine of Śṛṅgataka or Kaśeruka should be taken after having eaten the flesh of an animal of the Kulecara (frequenting the shores of lakes etc.) species. The same wines should be regarded as proper after-potions after a meal consisting of molluscs (Kośastha), or of the flesh of an animal of the Pádi (lizard) family. Ásava of sugar-cane (vinegar) should be taken after having eaten the flesh of an animal of the Plava (diving) family. Mṛṇála wine should be taken after any Nádeya fish (whose habitat is the river). Mátuluṅga wine should be taken after the flesh of any of the sea fish (Sámudra). Padma (lotus bulb), wine should be taken after acid fruits. Pomegranate, or Vetra wines should be taken after astringent fruits. The Ásava of kanda Ḳhaṇḍa-D. R. treated with the three pungent drugs known as the Triḳaṭus should be taken after sweet fruits. Sour and fermented rice gruel should be taken after Tála fruits, etc. The wine of Dūrvá, Nala, or of Vetra should be taken after pungent fruits. The Ásava of Śvadaṇṣṭrā or of Vasuka should be taken after Pippalis, etc. Dárvi, or Karīra wines should be taken after Kuṣmáṇdas, etc. The Ásava of Lodhra should be taken after taking the Cuccu, potherbs etc. Triphalá wine should be taken after the Jivanti, potherbs, etc., and the same rule should be observed in respect of Kusumbha potherbs.

The Ásava (wine) of the drugs known as the Mahá Pañcamūla should be taken after such potherbs as the Mandūka-parṇi, etc. Wines of acid fruit should be taken after the pith of marrow of such trees as the Date-palm, Tála, etc. The wine known as the Surásava, or fermented rice gruel should be taken after an excess of Saindhava salt, etc. Water may be taken in absence of the proper after-drink in all cases. **437-438**

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भवन्ति चात्र-

सर्वेषामनुपानानां माहेन्द्रतोयमुत्तमम्।
सात्म्यं वा यस्य यत् तोयं तत् तस्मै हितमुच्यते।।४३९।।
उष्णं वाते कफे तोयं पित्ते रक्ते च शीतलम्।।४४०।।

Authoritative verses on the subject : Atmospheric or rain water is the best of all drinks and cordials. That kind of water is wholesome to a person to which he is habituated from his birth. Hot water is beneficial in derangements of the Váyu and Kapha, and cold water is good in diseases which have their origin in the vitiated blood, or in the deranged Pitta. **439-440**

दोषवद् गुरु वा भुक्तमतिमात्रमथापि वा।
यथोक्तेनानुपानेन सुखमन्नं प्रजीर्यति।।४४१।।
रोचनं बृंहणं वृष्यं दोषसङ्घातभेदनम्।
तर्पणं मार्दवकरं श्रमक्लमहरं सुखम्।।४४२।।
दीपनं दोषशमनं पिपासाच्छेदनं परम्।
बल्यं वर्णकरं सम्यगनुपानं सदोच्यते।।४४३।।

An excessively heavy meal, as well as the one which usually tends to derange the fundamental humours of the body, may be easily and speedily digested with the help of a suitable after-drink. A proper after-potion taken after a meal brings on a fresh relish for food, increases the bulk of the body, acts as a spermatopoietic beverage, disintegrates the combination or accumulation of the deranged bodily humours, soothes the organism, increases the softness of the body, removes the sense of fatigue and exhaustion, brings on pleasurable sensations in its train, stimulates the appetite, subdues or pacifies the deranged bodily humours, allays the thirst, improves the complexion, and imparts tone and vigour to the system. **441-443**

तदादौ कर्शयेत् पीतं स्थापयेन्मध्यसेवितम्।
पश्चात् पीतं बृंहयति तस्माद् वीक्ष्य प्रयोजयेत्।।४४४।।
स्थिरतां गतमक्लिन्नमन्नमद्रवपायिनाम्।
भवत्याबाधजननमनुपानमतः पिबेत्।।४४५।।
न पिबेच्छ्वासकासार्त्तो रोगे चाप्यूर्ध्वजत्रुगे।
क्षतोरस्कः प्रसेकी च यस्य चापहतः स्वरः।।४४६।।

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Any beverage resorted to at the commencement of a meal tends to produce a gradual emaciation of the frame; the one taken during the course of a meal guards against both its thinning and corpulency, while the one drunk at the close of a meal serves to greatly add to its growth and rotundity. Hence, drinking at meals should be most judiciously determined and taken with the greatest forethought and discretion. The food carried down into the stomach of a person unused to such liquids long retains undigested and resists being converted into chyme or being digested, and becomes a positive source of discomfort. Hence, the use of an after-potion is imperatively obligatory on all human beings, except those suffering from dyspnoea, cough, ulcerative endocarditis (Urahkṣata), ptyalism, aphonia, and from diseases affecting the part of the body situated above the clavicles. 444-446

पीत्वाध्वभाष्याध्ययन-गेयस्वप्नान् न शीलयेत्।।४४७।।
प्रदूष्यामाशयं तद्धि तस्य कण्ठोरसि स्थितम्।
स्यन्दाग्निसादच्छर्द्यादीनामयान् जनयेद् बहून्।।४४८।।

After the use of an after-potion, a long walk, a lengthy conversation, singing, sleeping and reading should be refrained from, in order that the imbibed potion may not affect the stomach, and (aggravate the bodily humours) which taking lodgment about the regions of the throat and chest may give rise to a secretion of mucous, impair the appetite, develop such distressing symptoms as vomiting etc., and produce many other distempers as well. 447-448

गुरुलाघवचिन्तेयं स्वभावं नातिवर्त्तते।
तथा संस्कारमात्रान्न-कालांश्चाप्युत्तरोत्तरम्।।४४९।।

The lightness or heaviness of a food stuff does not go contrary to nature.[1] These properties depend more upon the mode of cooking or preparing them than upon the nature of the substances themselves;[2] more upon the quantity in which they are taken than the mode of their cooking or preparation;[3] and more upon the food (lit. boiled rice) itself

1. *If it be asked why the flesh of an animal of the Jāṅgala family is light? The answer would be because it is naturally so.*
2. *As for example, Vrihi corn is naturally heavy of digestion, but fried Vrihi seeds are light.*
3. *As for instance, a heavy food should be taken till the appetite is but half satisfied, while an article which is light with regard to digestion may be eaten to satiety.*

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than upon the quantity of its use,[1] and more upon the time (of its maturity) than upon the food.[2] 449

मन्दकर्मानलारोग्याः सुकुमाराः सुखोचिताः।
जन्तवो ये तु तेषां हि चिन्तेयं परिकीर्त्यते।।४५०।।
बलिनः खरभक्ष्या ये ये च दीप्ताग्नयो नराः।
कर्मनित्याश्च ये तेषां नावश्यं परिकीर्त्यते।।४५१।।
इति सर्वानुपानवर्गः।

The question of lightness or heaviness of a food stuff affects the idle, the unhealthy, the luxurious, and men of delicate constitution and impaired appetite, and such nice discernment of the properties of an article of food is not imperatively obligatory on strong, healthy men of active habits and good healthy digestion, who are habituated to hard and solid fares, and who can tolerably afford to dispense with such thoughts altogether. Here ends the description of the group of after-potions. 450-451

अथाहारविधिं वत्स विस्तरेणाखिलं शृणु।।
आप्तान्वितमसङ्कीर्णं शुचि कार्यं महानसम्।।४५२।।
तत्राप्तैर्गुणसम्पन्नमन्नं भक्ष्यं सुसंस्कृतम्।
शुचौ देशे सुसंगुप्तं समुपस्थापयेद् भिषक्।।४५३।।
विषघ्नैरगदैः स्पृष्टं प्रोक्षितं व्यजनोदकैः।
सिद्धैर्मन्त्रैर्हतविषं सिद्धमन्नं निवेदयेत्।।४५४।।

Hear me, O my child, discourse on the rules to be observed in connection with eating. The kitchen should be made spacious and kept clean and pure, and none but the trusted ones should have access thereto. The physician should get the food or diet prepared by experienced cooks (so as to impart to it the taste and the colour he desires), and have it kept at a clean and pure spot, concealed from the view of the public. After that, the food having been made innocuous by the admixture of anti-toxic medicines, and freed from all poison by reciting (an Arthavan) mantra over it, and having been besprinkled

1. *As for instance, of the varieties of food such as the Maṇḍa, Peyā, Vilepi, Bhakta and Piṣṭaka, each succeeding one is heavier than the one immediately preceding it.*
2. *As for example, newly harvested rice is heavier than the one of a year's standing.*

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with the water of mystic incantation, should be served (to the king). 452-454

वक्ष्याम्यतः परं कृत्स्नामाहारस्योपकल्पनाम्।
घृतं काष्र्णायसे देयं पेया देया तु राजते।।४५५।।
फलानि सर्वभक्ष्यांश्च प्रदद्याद् वै दलेषु च।
परिशुष्कप्रदिग्धानि सौवर्णेषु प्रकल्पयेत्।।४५६।।
प्रद्रवाणि रसांश्चैव राजतेषूपहारयेत्।
कद्वराणि खडांश्चैव सर्वान् शैलेषु दापयेत्।।४५७।।
दद्यात् ताम्रमये पात्रे सुशीतं सुभृतं पयः।
पानीयं पानकं मद्यं मृन्मयेषु प्रदापयेत्।।४५८।।
काचस्फटिक पात्रेषु शीतलेषु शुभेषु च।
दद्याद्वैदूर्यचित्रेषु रागषाडवसट्टकान्।।४५९।।
पुरस्ताद् विमले पात्रे सुविस्तीर्णे मनोरमे।
सूदः सूपौदनं दद्यात् प्रदेहांश्च सुसंस्कृतान्।।४६०।।
फलानि सर्वभक्ष्यांश्च परिशुष्काणि यानि च।
तानि दक्षिणपार्श्वे तु भुञ्जानस्योपकल्पयेत्।।४६१।।
प्रद्रवाणि रसांश्चैव पानीयं पानकं पयः।
खडान् यूषांश्च पेयांश्च सव्ये पार्श्वे प्रदापयेत्।।४६२।।
सर्वान् गुडविकारांश्च रागषाडवसट्टकान्।
पुरस्तात् स्थापयेत् प्राज्ञो द्वयोरपि च मध्यतः।।४६३।।

Serving of a Meal : Now I shall describe the mode of serving out the different dishes. Clarified butter should be served out in a vessel of steel (Kánta-Loha); Peyá, in a silver blow; and all kinds of fruit and confectionary (such as the Laḍḍukas), on leaves. The preparations of meat known as the Pariśuṣka and Pradigdha Máṅsa should be served on golden plates; fluid edibles and meat essences in silver bowls; Kaṭvaras and Kharas in stone utensils; and cool boiled milk (Payaḥ) in copper vessels. Other drinks, wines and cordials should be given in earthen pots; and Rága-ṣáḍavas and Saṭṭakas, in cool pure glass bowls, or in vessels made of crystal and Vaidurya gems. The cook should place the bowls containing preparations of pulse, boiled rice and lambatives on clean, spacious trays of fanciful design, and spread

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them out in front (of the king). All kinds of desserts, confectionary and dry viands should be served on his right, while all soups etc., meat-essences, drinks, cordials, milk, Khaḍa-Yūṣa, and Peyá should be placed on his left. Bowls containing preparations of treacle, Rága-Ṣáḍava, and Saṭṭaka should occupy a place midway between the two sets of bowls described above. 455-463

एवं विज्ञाय मतिमान् भोजनस्योपकल्पनाम्।
भोक्तारं विजने रम्ये निःसम्पाते शुभे शुचौ।
सुगन्धिपुष्परचिते समे देशेऽथ भोजयेत्।।४६४।।
विशिष्टमिष्टसंस्कारैः पथ्यैरिष्टै रसादिभिः।
मनोज्ञं शुचि नात्युष्णं प्रत्यग्रमशनं हितम्।।४६५।।

The intelligent physician, well conversant with the rules of serving dishes as above laid down, should attend upon the kind at his table, and spread out on the purified level floor of a solitary, beautiful, spacious, blissful, perfumed and flower-decorated chamber, and the kind should partake of those sacred and pleasant dishes, served neither hot nor cold, and cooked and seasoned in the desired mode, and possessed of their specific tastes. 464-465

पूर्वं मधुरमश्नीयान्मध्येऽम्ललवणौ रसौ।
पश्चाच्छेषान् रसान् वैद्यो भोजनेष्ववचारयेत्।।४६६।।
आदौ फलानि भुञ्जीत दाडिमादीनि बुद्धिमान्।
ततः पेयांस्ततो भोज्यान् भक्ष्यांश्चित्रांस्ततः परम्।।४६७।।
घनं पूर्वं समश्नीयात् केचिदाहुर्विपर्ययम्।
आदावन्ते च मध्ये च भोजनस्य तु शस्यते।
निरत्ययं दोषहरं फलेष्वामलकं नृणाम्।।४६८।।
मृणालबिसशालूक-कन्देक्षुप्रभृतीनि च।
पूर्वं योज्यानि भिषजा न तु भुक्ते कथञ्चन।।४६९।।

The physician in attendance should see that the king first partakes of the sweet dishes, then of the acid and saline, and of the pungent and other ones at the close of the meal.[1] First or at the forepart

1. *The taste of sweet viands eaten at the outset would naturally go to subdue the Váyu located in the stomach; acid or saline taste partaken of at the middle of a meal would rouse up the fire of digestion located in the pancreas (Agnyāśaya), while the pungent taste enjoyed at its close would tend to subdue the Kapha.*

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of a meal, such fruit as the pomegranate, etc., should be eaten, after that, Peyás and boiled rice and prepared dishes, as well as confectionary. Certain authorities maintain that solid or thick viands should be eaten at the outset, while others advise that the contrary should be the rule. Of fruits, the Ámalaka has the greatest humour-destroying properties, and is the most harmless of them all. Ámalaka (fruit) is therefore recommended at the outset, middle and the close of a meal. Such things as the Mṛṇála (the stem of a lotus plant), the Bisa (the lotus bulb), Śálūka, Kaṅda and sugar-cane should be eaten at the beginning of a meal, and never at its close. **466-469**

सुखमुच्चैः समासीनः समदेहोऽन्नतत्परः।
काले सात्म्यं लघु स्निग्धं क्षिप्रमुष्णं द्रवोत्तरम्।
बुभुक्षितोऽन्नमश्नीयान्मात्रावद् विदितागमः।।४७०।।

A man, who is well-read in the Science of medicine (Áyurveda), should sit during his meal in an easy posture on a high seat and partake, at the right time, with his body erect and his whole mind engaged in the act of eating light, wholesome emollient and warm viands, which are congenial to his temperament and abound in fluid preparations, with an adequate quantity of boiled rice, neither too hurriedly nor too slowly, even when feeling the pinch of a keen and piercing hunger. **470**

काले भुक्तं प्रीणयति सात्म्यमन्नं न बाधते।
लघु शीघ्रं व्रजेत् पाकं स्निग्धोष्णं बलवह्निदम्।।४७१।।
क्षिप्रं भुक्तं समं पाकं यात्यदोषं द्रवोत्तरम्।
सुखं जीर्यति मात्रावद्धातुसाम्यं करोति च।।४७२।।

Food eaten with a good appetite tastes pleasant and relishing. The food which is congenial to one s temperament begets no discomfort after the eating. Light food is soon digested. Emollient food gives tone and vigour to the system. Warm food improves the appetite. Food eaten neighter too slowly nor too hurriedly is uniformly digested. Food abounding in fluid components is not imperfectly digested, nor is attended by any acid reaction. Moderation in food leads to a happy and perfect digestion and tends to maintain the fundamental principles of the body in their normal state. **471-472**

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अतीवायतयामास्तु क्षपा यष्वृतुषु स्मृताः।
तेषु तत्प्रत्यनीकाढ्यं भुञ्जीत प्रातरेव तु।।४७३।।
येषु चापि भवेयुश्च दिवसा भृशमायताः।
तेषु तत्कालविहितमपराह्णे प्रशस्यते।।४७४।।
रजन्यो दिवसाश्चैव येषु चापि समाः स्मृताः।
कृत्वा सममहोरात्रं तेषु भुञ्जीत भोजनम्।।४७५।।

During the cold months, when the nights are longer, substances, which tend to subdue the bodily humours which are naturally deranged during that season, should be eaten in the morning, while during the seasons, when the days are inordinately long, things which are congenial in those seasons should be eaten in the afternoon. (In spring and autumn) when days and night are equal, the meal should be taken just at the middle part of the day and night.[1] 473-475

नाप्राप्तातीतकालं वा हीनाधिकमथापि वा।
अप्राप्तकाले भुञ्जानः शरीरे ह्यलघौ नरः।
तांस्तान् व्याधीनवाप्नोति मरणं वा नियच्छति।।४७६।।
अतीतकाले भुञ्जानो वायुनोपहतेऽनले।
कृच्छ्राद् विपच्यते भुक्तं द्वितीयञ्च न काङ्क्षति।।४७७।।
हीनमात्रमसन्तोषं करोति च बलक्षयम्।
आलस्यगौरवाटोप-सादांश्च कुरुतेऽधिकम्।।४७८।।
तस्मात् सुसंस्कृतं युक्त्या दोषैरेतैर्विवर्जितम्।
यथोक्तगुणसम्पन्नमुपसेवेत भोजनम्।
विभज्य कालदोषादीन् कालयोरुभयोरपि।।४७९।।

A meal should not be eaten before the appointed time, nor before the appetite has fully come. Similarly, over or insufficient eating should be equally refrained from. Eating at an improper time and before the system feels light and free brings on a large number of

1. *This rule holds good in the case of persons, who eat a single meal in the course of a day and night. Those, who are in the habit of eating two meals a day, should eat a light half meal at one and quarter Prahara in the morning and another between the third and the fourth Praharas in the afternoon (Panjikákára). According to Jejjada, the meals should be between the third and the fourth Prahara both in the day and night.*

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diseases, and may ultimately lead to death. A meal eaten at an hour long after the appointed time tends to aggravate the bodily Váyu, which effects the digestive fire, and offers serious obstacles in the way of its digestion. The food thus digested with difficulty in the stomach creates discomforts and destroys all desire for a second meal. Insufficient diet gives but in adequate satisfaction, and tends to weaken the body. Over eating, on the contrary, is attended with such distressing symptoms, as languor, heaviness of the body, disinclination for movements, and distension of the stomach, accompanied by rumbling in the intestines, etc. Hence it behoves a man to take only as much food as he can easily digest, which should be well cooked and made to possess all the commendable (adequately nutritive) properties. Moderation in diet is the golden rule, besides taking into consideration the demerits of a particular food before partaking thereof and the nature of the time (day or night) it is eaten. 476-479

अचोक्षं दुष्टमुच्छिष्टं पाषाणतृणलोष्टवत्।
द्विष्टं व्युषितमस्वादु पूति चान्नं विवर्जयेत्।।४८०।।
चिरसिद्धं स्थिरं शीतमन्नमुष्णीकृतं पुनः।
अशान्तमुपदग्धञ्च तथा स्वादु न लक्ष्यते।।४८१।।

Boiled rice food (Anna) which is impure and dirty, infested with poison, or out of which another has eaten a portion as well as that which is full of weeds, pebbles, dust etc., which the mind instinctively repels, or cooked on the previous day or which has been kept standing over-night, as well as that which is insipid or emits a fetid smell, should be similarly rejected. Also food which has been cooked long ago, or has become cold and hard, and has been rewarmed or which has been imperfectly strained, or is burnt and insipid should also not be served as food. 480-481

यद्यत् स्वादुतरं तत्तत् विदध्यादुत्तरोत्तरम्।।४८२।।
प्रक्षालयेदद्भिरास्यं भुञ्जानस्य मुहुर्मुहुः।
विशुद्धे रसने तस्मै रोचतेऽन्नमपूर्ववत्।।४८३।।
स्वादुना तस्य रसनं प्रथमेनापि तर्पितम्।
न तथा स्वादयेदन्यत् तस्मात् प्रक्षाल्यमन्तरा।।४८४।।

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सौमनस्यं बलं पुष्टिमुत्साहं हर्षणं सुखम्।
स्वादु सञ्जनयत्यन्नमस्वादु च विपर्ययम्।।४८५।।
भुक्त्वाऽपि यत् प्रार्थयते भूयस्तत् स्वादु भोजनम्।।४८६।।

More and more palatable dishes should be successively taken in the course of a meal. During the course of a meal, the mouth should be frequently rinsed or gargled inasmuch as the palate thus constantly being cleansed becomes more susceptible to taste, and anything eaten thereafter is relished the better and gives all the pleasures of a first morsel. The palate affected with a sweet taste at the outset fails to appreciate the tastes of the successive dishes. Hence, the mouth should be washed at intervals during the meal. Sweet food eaten with a relish pleasurably affects the mind, brings joy, energy, strength, and happiness in its train, and contributes to the growth of the body; whereas the one of a contrary character is attended with opposite effects. The food, which does not satiate a man even after repeated eating, should be considered as agreeable (Svádu) to him. **482-486**

अशितश्चोदकं युक्तया भुञ्जानश्चान्तरा पिबेत्।।४८७।।
दन्तान्तरगतञ्चान्नं शोधनेनाहरेच्छनैः।
कुर्यादनाहृतं तद्धि मुखस्यानिष्टगन्धताम्।।४८८।।

After finishing a meal water should be drunk in a quantity which would be beneficial. Food particles adhering to the teeth should be gently drawn out by means of a tooth-pick, inasmuch as if not removed a kind of fetor is produced in the mouth. **487-488**

जीर्णऽन्ने वर्द्धते वायुर्विदग्धे पित्तमेव तु।
भुक्तमात्रे कफश्चापि तस्माद्भुक्ते हरेत् कफम्।।४८९।।
धूमेनापोह्य हृद्यैर्वा कषायकटुतिक्तकैः।
पूगकङ्कोलकर्पूर-लवङ्गसुमनःफलैः ।।४९०।।
कटुतिक्तकषायैर्वा मुखवैशद्यकारकैः।
ताम्बूलपत्रसहितैः सुगन्धैर्वा विचक्षणः।।४९१।।

The Váyu is increased after the completion of digestion, the Pitta, during the continuance of the process, while the Kapha is increased immediately after the act of eating. Hence, the Kapha is to be subdued after the close of a meal, and the intelligent eater should

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attain that end by partaking fruit of an astringent, pungent, or bitter taste, or by chewing a betel leaf prepared with broken areca nut, camphor, nutmeg, clove, etc., or by smoking, or by means of anything that instantaneously removes the viscidity in the cavity of the mouth, and permeates it with its own essence. 489-491

भुक्त्वा राजवदासीत यावदन्नक्लमो गतः।
ततः पदशतं गत्वा वामपार्श्वे तु संविशेत्।।४९२।।
शब्दरूपरसान् गन्धान् स्पर्शांश्च मनसः प्रियान्।
भुक्तवानुपसेवेत तेनान्नं साधु तिष्ठति।।४९३।।
शब्दरूपरसस्पर्श-गन्धाश्चापि जुगुप्सिताः।
अशुच्यन्नं तथा भुक्तमतिहास्यञ्च वामयेत्।।४९४।।

Then the eater should take rest, like a king, till the sense of drowsiness incidental to eating is removed. After this he should walk a hundred places and lie down in a bed on his left side. After eating, a man should enjoy soft sounds, pleasant sights and tastes, sweet perfumes, soft and velvety touch, in short anything that ravishes the soul and enwraps the mind with raptures of joy, since such pleasurable sensations greatly help the process of digestion. Sounds, which are harsh and grating, sights, which are abominable, touches, that are hard and unpleasant, smells, which are fetid and disagreeable, encountered after a meal, or the eating of impure and execrable boiled rice, or a loud side-splitting laugh after a meal is followed by vomiting. 492-494

शयनञ्चासनं वापि नेच्छेद् वापि द्रवोत्तरम्।
नाग्न्यातपौ न प्लवनं न यानं नापि वाहनम्।।४९५।।
न चैकरससेवायां प्रसज्येत कदाचन।
शाकावरान्नभूयिष्ठमम्लञ्च न समाचरेत्।।४९६।।
एकैकशः समस्तान् वा नाध्यश्नीयाद्रसान् सदा।।४९७।।

The after-meal siesta should not be long and continuous; basking before a fire, exposure to the sun, travelling, driving in a carriage, swimming, bathing etc., should be avoided just after the close of a full and hearty meat. A diet which abounds in fluid courses should be refrained from. Only a single taste should not be enjoyed in the course of a meal. Cooked potherbs, boiled rice of inferior quality, and a

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course of diet abounding in acid taste should be avoided. Articles of one taste should not be eaten in large quantities at a time, nor articles of various tastes should be constantly indulged in. 495-497

प्राग्भुक्ते त्वविविक्तेऽग्नौ द्विरन्नं न समाचरेत्।।४९८।।
पूर्वभुक्ते विदग्धेऽन्ने भुञ्जानो हन्ति पावकम्।
मात्रागुरुं परिहरेदाहारं द्रव्यतश्च यः।।४९९।।
पिष्टान्नं नैव भुञ्जीत मात्रया वा बुभुक्षितः।
द्विगुणञ्च पिबेत् तोयं सुखं सम्यक् प्रजीर्यति।।५००।।
पेयलेह्याद्यभक्ष्याणां गुरु विद्याद् यथोत्तरम्।।५०१।।
गुरूणामर्द्धसौहित्यं लघूनां तृप्तिरिष्यते।।५०२।।

A second meal should not be eaten on the same day in the event of the appetite having become dulled by a previous meal. Eating with a previous meal only partially digested seriously impairs the digestive functions. A man of dull or impaired appetite should refrain from eating heavy articles of food, as well as from partaking of large quantities of light substances. Cakes should never be eaten, and a double quantity of water should be taken if they are eaten at all out of hunger, by which their safe digestion would be ensured. Of drinks, lambatives and confectionary (solid food), each succeeding one is heavier than the one immediately preceding it in the order of enumeration. Heavy articles of food should be taken in half measures only, while the lighter ones may be eaten till satiety. 498-502

द्रवोत्तरो द्रवश्चापि न मात्रागुरुरिष्यते।
द्रवाढ्यमपि शुष्कन्तु सम्यगेवोपपद्यते।।५०३।।
विशुष्कमन्नमभ्यस्तं न पाकं साधु गच्छति।
पिण्डीकृतमसंक्लिन्नं विदाहमुपगच्छति।।५०४।।
स्रोतस्यन्नवहे पित्तं पक्तौ वा यस्य तिष्ठति।
विदाहि भुक्तमन्यद् वा तस्याप्यन्नं विदह्यते।।
शुष्कं विरुद्धं विष्टम्भि वह्निव्यापदमावहेत्।।५०५।।

Liquid food, or that which abounds in liquid substances should not be taken in large quantities. Dry articles of food taken in combination with a large number of other substances fail to do any injury to the stomach. Dry food (Anna) taken alone can not be completely digested.

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It is transformed into lumps in the stomach, is irregularly chymed, and produces deficient gastric digestion followed by a reactionary acidity. The injested food, whether of a character that stamps it as belonging to the Vidáhi group or not, is but incompletely digested and gives rise to a reactionary acidity in the event of the Pitta being confined in the stomach, or in the intestines. Dry food (cakes, etc.), incompatible food combinations (milk with fish and so on), and those, which are long retained in the stomach in an undigested state, tend to impair the digestive functions (Agni). **503-505**

आमं विदग्धं विष्टब्धं कफपित्तानिलैस्त्रिभिः।
अजीर्णं केचिदिच्छन्ति चतुर्थं रसशेषतः।।५०६।।

The Kapha, Pitta, and Váyu respectively produce the types of mucous indigestion of chyme (Ámájīrṇa), acid indigestion (Vidagdhajīrṇa), and indigestion due to incarcerated fecal matter (Viṣṭabdhajīrṇa). Certain authorities aver that there is a fourth class of indigestion, known as the indigestion of unassimilated chyle (Rasa-śeṣa). **506**

अत्यम्बुपानाद् विषमाशनाद् वा सन्धारणात् स्वप्नविपर्ययाच्च।
कालेऽपि सात्म्यं लघु चापि भुक्तमन्नं न पाकं भजते नरस्य।।५०७।।
ईर्ष्याभयक्रोधपरिक्षतेन लुब्धेन रुग्दैन्यनिपीडितेन।
प्रद्वेषयुक्तेन च सेव्यमानमन्नं न सम्यक् परिणाममेति।।५०८।।

Drinking of an abnormal quantity of water, irregular eating, voluntary suppression of any natural urging of the body, sleep in the day, keeping of late hours in the night, are the factors which interfere with the proper digestion of food and develop symptoms of indigestion even individual takes light and advantages diet at proper time. The food taken by a person under the influence of envy, passion, greed, or anger, etc., or by a man suffering from a chronic distemper, is not properly digested. **507-508**

माधुर्यमन्नं गतमामसंज्ञं विदग्धसंज्ञं गतमम्लभावम्।
किञ्चिद् विपक्वं भृशतोदशूलं विष्टब्धमाबद्धविरुद्धवातम्।।५०९।।
उद्गारशुद्धावपि भक्तकाङ्क्षा न जायते हृद्गुरुता च यस्य।
रसावशेषेण तु सप्रसेकं चतुर्थमेतत् प्रवदन्त्यजीर्णम्।।५१०।।

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मूर्च्छा प्रलापो वमथुः प्रसेकः सदनं भ्रमः।
उपद्रवा भवन्त्येते मरणञ्चाप्यजीर्णतः।।५११।।

Types of Indigestion : A case of indigestion in whcih the undigested food matter acquires a sweet taste is called chymous (or mucous) indigestion (Ámájīrṇa), that in which the undigested food acquires an acid taste in the stomach is called Vidagdha indigestion. The form in which the food matter brought down into the stomach is partially or irregularly digested (one portion being digested, the other being not) followed by a pricking or piercing pain in the stomach and entire suppression of the flatus, is called Viṣṭabdha indigestion. The type known as indigestion of unassimilated chyle is characterised by the absence of any acid or sour eructations, but the patient feels no inclination for food inspite of the normal character of the eructations, if any. The type is further characterised by pain about the region of the heart, and water-brash. The unfavourable symptoms of indigestion are sudden loss of consciousness, delirium, vomiting, water-brash, languor with a gone-feeling in the limbs, and vertigo, etc., which may end in death. **509-511**

तत्रामे लङ्घनं कार्यं विदग्धे वमनं हितम्।
विष्टब्धे स्वेदनं पथ्यं रसशेषे शयीत च।।५१२।।
वामयेदाशु तं तस्मादुष्णेन लवणाम्बुना।
कार्यञ्चानशनं तावद्यावन्न प्रकृतिं भजेत्।।५१३।।
लघुकायमतश्चैनं लङ्घनैः समुपाचरेत्।
यावन्न प्रकृतिस्थः स्याद् दोषतः प्राणतस्तथा।।५१४।।

Fasting is beneficial in a case of Ámájirṇa indigestion. Ejection of the contents of the stomach gives relief in a case of Vidagdha indigestion. Fomentation will alleviate a case of Viṣṭabdha indigestion, while in an indigestion of unassimilated chyle, the patient should be confined to bed and fomentations, and digestive medicines should be administered as well. In a case of Vidagdha indigestion the patient should be made to vomit the contents of his stomach with the help of warm water saturated with salt, while in a case of chymous indigestion the patient should forego all food till he is restored to his natural condition. A patient suffering from indigestion whose system has been cleansed and lightened with the abovesaid appliances should go

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fasting till he is restored to his natural condition as regards the strength and humours of the body. 512-514

हिताहितोपसंयुक्तमन्नं समशनं स्मृतम्।
बहु स्तोकमकाले वा विज्ञेयं विषमाशनम्।।५१५।।
अजीर्णे भुज्यते यत् तु तदध्यशनमुच्यते।
त्रयमेतन्निहन्त्याशु बहून् व्याधीन् करोति वा।।५१६।।
अन्नं विदग्धं हि नरस्य शीघ्रं शीताम्बुना वै परिपाकमेति।
तद्धयस्य शैत्येन निहन्ति पित्तमाक्लेदिभावाच्च नयत्यधस्तात्।।५१७।।

The eating together of both wholesome and unwholesome articles of food is called promiscuous eating (Saṁśanam). Over or insufficient eating at intervals and at improper seasons goes by the denomination of irregular eating (Viṣamáśana). Eating before a former meal is thoroughly digested in the stomach is called Adhyaśana. These three kinds of eating are injurious, and speedily give rise to a variety of diseases, or may be ultimately attended with fatal consequences. The drinking of cold water helps the speedy digestion of a partially digested food, which has already been attended with a reactionary acidity, inasmuch as the coldness of the imbibed water tends to subdue the deranged Pitta, and the food thus moistened by the water naturally gravitates into the intestines. 515-517

विदह्यते यस्य तु भुक्तमात्रे दह्येत हृत्कोष्ठगलञ्च यस्य।
द्राक्षाभयां माक्षिकसम्प्रयुक्तां लीढ्वाभयां वा स सुखं लभेत्।।५१८।।
भवेदजीर्णं प्रति यस्य शङ्का स्निग्धस्य जन्तोर्बलिनोऽन्नकाले।
प्रातः सशुण्ठीमभयामशङ्को भुञ्जीत सम्प्राश्य हितं हितार्थी।।५१९।।
स्वल्पं यदा रोगविबद्धमामं लीनं न तेजःपथमावृणोति।
भवत्यजीर्णेऽपि तदा बुभुक्षा सा मन्दबुद्धिं विषवन्निहन्ति।।५२०।।

The man, who complains of a burning sensation in the stomach throat or heart, shall find relief by licking a paste made of honey and powdered Haritaki, or of pulverised Haritaki and Drákṣá. The man, who, though strong and effulgent with the glow of health, apprehends an attack of indigestion in the morning, may safely partake of a wholesome mid-day meal after having taken powdered Abhayá and Śuṇṭhi. Appetite may be experienced even in a state of indigestion,

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when the chyle or food matter, accumulated in the stomach and pressed upon by the deranged humours, is confined to a corner of the viscus without obstructing the passage of heat of the local fire. This vicarious appetite kills its duped victims with the swiftness of a poison. **518-520**

अत ऊर्ध्वं प्रवक्ष्यामि गुणानां कर्मविस्तम्।
कर्मभिस्त्वनुमीयन्ते नानाद्रव्याश्रया गुणाः।।५२१।।

Specific properties of matter : Now we shall deal with the actions of several properties of matter, and from them should be inferred the nature of the properties which are inherent in various kinds of matter. **521**

ह्लादनः स्तम्भनः शीतो मूर्च्छातृद्स्वेददाहजित्।
उष्णस्तद्विपरीतः स्यात् पाचनश्च विशेषतः।।५२२।।
स्नेहमार्द्दवकृत् स्निग्धो बलवर्णकरस्तथा।
रुक्षस्तद्विपरीतः स्याद् विशेषात् स्तम्भनः खरः।।५२३।।
पिच्छिलो जीवनो बल्यः सन्धानः श्लेष्मलो गुरुः।
विशदो विपरीतोऽस्मात् क्लेदाचूषणरोपणः।।५२४।।
दाहपाककरस्तीक्ष्णोऽस्रावणो मृदुरन्यथा।।५२५।।
सादोपलेपबलकृद् गुरुस्तर्पणबृंहणः।
लघुस्तद्विपरीतः स्याल्लेखनो रोपणस्तथा।।५२६।।
दशाद्याः कर्मतः प्रोक्तास्तेषां कर्मविशेषणैः।
दशैवान्यान् प्रवक्ष्यामि द्रवादींस्तान् निबोध मे।।५२७।।

Coldness : **is pleasurable, exercises styptic virtues**, alleviates epileptic fits, thirst and a burning sensation of the body, and arrests perspiration. Heat is the reverse in its action to coldness. It greatly helps to set in the process of suppuration in boils and abscesses. Oleaginousness imparts a gloss or oiliness, and acts as an emollient tonic, and cosmetic. Parchedness is the opposite of oleaginousness; it produces stypsis and makes a thing rough to tactual perception. Sliminess is vitalising, tonic, heavy as regards digestion, and tends to produce Kapha, and brings about the adhesion of fractured bones. The quality of absorption (Višad) is the opposite of sliminess. It absorbs or soaks up all mucous secretions and helps the process of healing a sore

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or ulcer. Keenness or sharpness begets burning and suppuration, and arrests secretions. Mildness or softness is the opposite of sharpness. Heaviness produces languor, increases excrements, and is tonic, pleasing and flesh-building. Lightness is the opposite of heaviness. It acts as a liquefacient and healing agent. The ten virtues with their actions have now been described. **522-527**

द्रवः प्रक्लेदनः सान्द्रः स्थूलः स्याद् बन्धकारकः।
श्लक्ष्णः पिच्छिलवज्ज्ञेयः कर्कशो विशदो यथा।।५२८।।
सुखानुबन्धी सूक्ष्मश्च सुगन्धो रोचनो मृदुः।
दुर्गन्धो विपरीतोऽस्माद्ग्लासारुचिकारकः।।५२९।।
सरोऽनुलोमनः प्रोक्तो मन्दो यात्राकरः स्मृतः।
व्यवायी चाखिलं देहं व्याप्य पाकाय कल्पते।।५३०।।
विकासी विकसन्नेवं धातुबन्धान् विमोक्षयेत्।
आशुकारी तथाशुत्वाद्धावत्यम्भसि तैलवत्।।५३१।।
सूक्ष्मस्तु सौक्ष्म्यात् सूक्ष्मेषु स्रोतःस्वनुसरः स्मृतः।
गुणा विंशतिरित्येवं यथावत् परिकीर्त्तिताः।।५३२।।

Now hear me describe the other ten properties of matter with their specific actions. Fluidity is moistening. Compactness is thickening and obstructive. evenness is like sliminess. Roughness is like nonsliminess. Odoriferousness is pleasurable, subtle, mild and relishing. Fetidness is the opposite of odoriferousness, produces nausea, and brings on a non-relish for food. Laxativeness restores the normal condition of the humours. Narcotism changes the condition of vitality. Expansiveness (like that of wine) is the property in virtue of which a drug or a substance instantaneously permeates the whole organism and is subsequently digested. Evolution or Emanativeness is somewhat identical in its virtue with expansiveness with the exception that it permeates the organism in its undigested state, and tends to disintegrate the root principles of the body. Instantaneousness, like the expansion of a drop of oil cast into a bowl of water, helps to permeate the whole organism simultaneously with the use of a drug. Subtility is the quality in virtue of which a thing can penetrate into the smallest capillaries and channels of the body. These twenty qualities or virtues have been described as they are. **528-532**

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संप्रवक्ष्याम्यतश्चोर्ध्वमाहारगतिनिश्चयम् ।
पञ्चभूतात्मके देहे आहारः पाञ्चभौतिकः।।
विपक्वः पञ्चधा सम्यग् गुणान् स्वानभिवर्द्धयेत्।।५३३।।

Now we shall describe the transformatons which the food stuffs undergo in the organism. The animated organism is composed of the five fundamental material principles, and the food of a living organic being necessarily partakes of the character of its corporeal components. The food, which consists of five fundamental material principles (elements), is digested, in its turn, by the five elemental heat or fire, and each of its constituent principles goes to augment its own kindred in the human organism. **533**

अविदग्धः कफं पित्तं विदग्धः पवनं पुनः।
सम्यग् विपक्वो निःसार आहारः परिबृंहयेत्।।५३४।।
विण्मूत्रमाहारमलः सारः प्रागीरितो रसः।
स तु व्यानेन विक्षिप्तः सर्वान् धातून् प्रतर्पयेत्।।५३५।।

The food, which is followed by a sweet, digestive reaction, goes to increase the quantity of Pitta, while the one, which is completely digested, contributes towards the augmentation of the bodily Váyu (nerve force). The stool and the urine are the excreted portion of the well-digested food, the lymph chyle is the substance drawn from the well-matured chyle, (as has been described in the chapter on the description of Blood, Chap. XIV. of the present work). The lymph chyle carried away by the vital Váyu known as Vyána tends to strengthen all the fundamental principles of the body. **534-535**

कफः पित्तं मलः खेषु स्वेदः स्यान्नखरोम च।
नेत्रविट् त्वक्षु च स्नेहो धातूनां क्रमशो मलाः।।५३६।।

Kapha is the excreted portion of the lymph chyle, the Pitta is that of the blood, the waxy impurities found in the tympanum, etc., are the excreted portions of flesh. Perspiration is the excreted matter of fat. Nails and hair are the excreted portions of the bones. The waxy deposits found in the corners of the eyes, and the oily secretions which sometimes mark the skin are the excreted portions of marrow. **536**

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दिवा विबुद्धे हृदये जाग्रतः पुण्डरीकवत्।
अन्नमक्लिन्नधातुत्वादजीर्णेऽपि हितं निशि।।५३७।।
हृदि सम्मीलिते रात्रौ प्रसुप्तस्य विशेषतः।
क्लिन्नविस्रस्तधातुत्वादजीर्णे न हितं दिवा।।५३८।।

With the dawn of day a man wakes from sleep, and his heart unfolds like a lotus flower, and so remains till sleep folds up his eyelids. Hence, the root principles of the body continue non-humid during the state of waking. Accordingly, a man may partake of a meal at night, even if the food eaten in the day continues till then undigested, without the fear of committing the physical sin of Adhyaśana (super-eating). But the reverse is the case in respect of a similar conduct in the night when man has recourse to sleep and his heart remains constricted in a state of unconsciousness, and the root principles of his body become loose and charged with humidity. Hence, it is beneficial to fast on the following day in the event of the food taken overnight being found to be not properly digested. **537-538**

इमं विधिं योऽनुमतं महामुनेर्नृपर्षिमुख्यस्य पठेद्धि यत्नतः।
स भूमिपालाय विधातुमौषधं महात्मनाज्ञार्हति सूरिसत्तमः।।५३९।।

He, who carefully peruses these rules regarding the regimen of diet as approved of by the holy sage Dhanvantari, the greatest of all the Rājarṣis (royal hermits), becomes great in wisdom, and is sure to be glorified with the proud distinction of being the medical adviser of his king or his nobles. **539**

इति सुश्रुतसंहितायां सूत्रस्थानेऽन्नपानविधिर्नाम षट्चत्वारिंशोऽध्यायः।

Thus ends the forty-sixth Chapter of the Sūtrasthāna in the Suśruta Saṁhitá which treats of Food and Drink.

Here ends the Sūtrasthāna.

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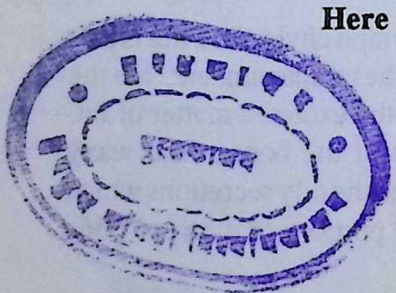

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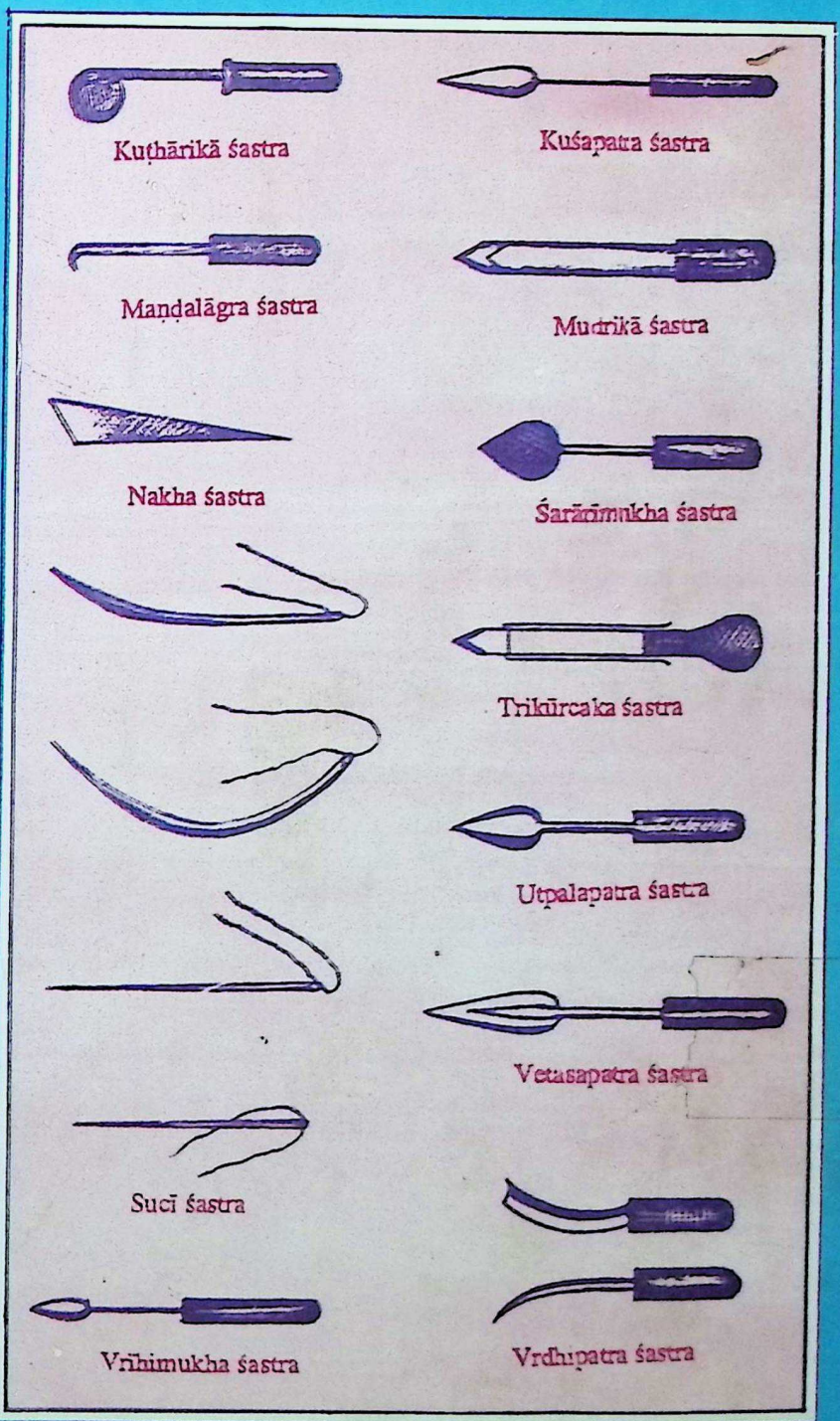

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